

Does the community depend on a Superioress General and a head house? Where is the head house?

The head house is in Monistrol (Haute-Loire).

*Observations:* This Community is especially engaged in work with pupils making silk materials, and its means of subsistence come from the proceeds of the work and the fees from paying pupils.

The present statement was drawn up by us — the Mayor of the City of Lyon.

At the Town Hall 18th November 1823

Mayor of the City of Lyon

*Baron Rambeaud*

#### DOC. VIII

FIRST RULE OF THE CONGREGATION founded by Claudine Thevenet, 1821. —*From the handwritten copy preserved in Arch. Gen. Brothers of the Sacred Heart. Rome.*

The Congregation founded by Claudine Thevenet at Pierres Plantees (Doc. VI, p. 182), originated from the Association of the Sacred Heart, preserving its spirit and Rule. (Doc. IV, 1, p. 50). Installed in the new property of Fourviere (Doc. VII, p. 186), the work begun could develop with greater facility. Zeal for the glory of God and the good of souls, determined the Servant of God to bring to reality in 1821, the project, already under consideration for some time, of opening a boarding school for the children of wealthier families. In the mind of the Foundress, the boarding school would be for the benefit of the *Providence*; for the Servant of God this was the principal work to be done in the circumstances which existed throughout Lyon in that post-revolutionary period (Doc. XIX, 4, p. 417). Therefore she began the construction of a building suitable for the *Providence*. It was already finished in 1822. The boarding school and the community were installed in the old house, which had been extended and adapted as much as possible.

All these material activities did not make the Foundress lose sight of the internal organisation of the Religious Congregation which was developing at the same time. In vain she requested the approval of the ecclesiastical authorities of Lyon; then she turned to the Episcopal Administrator of le Puy in whose diocese a third house of the new Institute was established (the second had been opened in 1822 at Belleville), and she obtained what she desired in 1823. The Institute was recognised under the title of *Congregation of the*

*Sacred Hearts of Jesus and Mary*, and its members were called *Ladies of the Sacred Hearts of Jesus and Mary* (Doc. X, 2. p. 247).

The rules, which were to govern the Congregation were developed progressively, with practice and experience; they were based on the rule of St. Augustine and the constitutions of St. Ignatius, as appears from documents of the period. In fact, in *Register I* (cf. Doc. X. 2. p. 248), on the 10th day of October 1822, we read the following note "Having adopted the Rule of St. Augustine and the Constitutions of St. Ignatius, with the modifications necessitated by the difference which must exist between the employments". The same idea recurs in the *Memorial* (cf. Doc. XXIII, p. 463), speaking of the early days of the Congregation: "We practised the religious virtues according to the Rule of St. Augustine and the Constitutions of St. Ignatius." Meanwhile, for the good direction of the new religious family, Fr. Coindre prepared provisional general norms which disappeared later. Fortunately it has been possible to reconstruct them thanks to a manuscript kept in the archives of the Generalate of the Brothers of the Sacred Heart, in Rome.

*Time.* It is not possible to establish with precision the year of the composition of the legislative text published here. Certainly it was before the 30th September 1821, the date of the foundation by Fr. Coindre, of the Brothers of the Sacred Heart, to whom it was given by the founder himself, after he had prepared it for the use of the religious women. It does not seem risky to propose as the approximate date, the years 1818-1820, because these were the two years of the first communitarian experiences of the Congregation. This can also be deduced from what the author of the *Memorial* affirms when she describes the ceremony of the first profession which took place on the 25th February 1823. "We had been tested for several years in the house of Lyon, where we had practised and observed the rules which the Fr. Founder had given at the beginning; thus on the 25th of the same month of February [1823] the first vows were pronounced (cf. Doc. XXII, p. 466), in Monistrol."

*The text.* In the General Archives of the Brothers of the Sacred Heart, which were also founded by Fr. Coindre (cf. *Les Freres du Sacre Coeur. Historique de l'Institut* 1821-1956, Rome 1956) is preserved an exercise book (28 pages) written by a brother, in 1821, containing what appears to be a rule of the Brothers of the Sacred Heart which was published in 1943, attributed to Fr. Vincent Coindre (cf. *Annuaire de l'Institut des Freres du Sacre Coeur*, 1942-1943, pp. 9-21). In 1956, Fr. Bernadine Llorca S.J., who worked for us, made an attentive study of this rule together with the brother Archivist, and both of them recognized that it had been prepared for an institute of religious women; in fact, many directives concern women only, and the copyist, in his hurry, had left in the feminine some words, *superieures locales, inferieures, maitresse* etc., which should have been in the masculine. Sometimes, the copyist used the pronoun *elles*, which he crossed out and continued with the masculine *Us*, and soon. In the same year, in the appendix to the volume *Les Freres du Sacre*

*Coeur*, Rome, 1956, pp. 225-36, the Brothers published this Rule with a brief introductory note which records the result of the analysis of the text.

We give here some examples of the changes, at the same time, giving the original form, exactly as it stood.

*Original*

De la pauvreté. - Les freres du Sacre Coeur de Jesus et de Marie se feront un devoir d'etre pauvres comme J.C. et sa sainte Mere . . .

Les superieurs locales ne pourront pas faire des presents considerables, comme tableaux aubes brodees, sans permission du Superieur General. Elles pourront autoriser leurs inferieures a donner des images, des scapulaires, et autres semblables objets, pourvu queesoit en petite quantite a la fois et qu'elles<sup>1</sup> y trouve de la convenance.

De la politesse, de la propete et l'esprit d'oraison. — Elles<sup>2</sup> lis se tiendront consequemment les mains, le visage, les pieds propres . . .

But above all the origin of the rules is clearly indicated by the references: to *first class* and to the *vow of stability*, which are found respectively in nos 10, 11 and 12, corresponding to the established usage among women religious, which never existed among the brothers.

Evidently Fr. Coindre had the Rule, which he had prepared some time before for the religious of Jesus and Mary with the intention of making a true and appropriate adaptation for the brothers, copied by his first novices of the Institute of the Sacred Heart, founded on the 30th September 1821. There is no doubt that we are truly in the presence of the first rule of the religious family founded by our Servant of God in collaboration with Fr. Coindre, and therefore we are publishing it here, just as it is written in the manuscript copy with all its errors of spelling. But by reversing the process carried out incompletely by the copyist we have restored where appropriate the primitive feminine forms. In our edition the words or expressions resuming their

original feminine form are printed in italics between round brackets. Where the feminine form was left through inadvertence by the Brother in 1821, we have left them in italics without brackets.

[1] OF OBEDIENCE

Although many articles of the Rule do not bind under pain of sin, the (*Sisters*) shall not fail deliberately to observe any point unless they have a dispensation from the (*local Superioress*) in particular cases, and a dispensation from the (*Superioress General*) or the (*Directress General*) in habitual cases. Otherwise (*they*) would risk offending God by the abuses and laxity (*they*) would introduce, by the scandal (*they*) would give their (*Sisters*) and the public. Accordingly, (*everyone*) shall strive to practise the Rule as perfectly as possible, for the love of God and through a spirit of penance, since they are responsible before God and men for any weakening of the regular discipline introduced because of laxity and tepidity.

When an order is given them (*they*) shall repress all contrary thoughts as dangerous temptations. Although, after asking God for light, they are permitted to make humble representations, they would be guilty of insubordination, pride and stubbornness in their manner of judging if they persisted in saying and believing that the (*Superiors*) have not commanded what is best. It is a duty for (*all*) to obey exactly, promptly,<sup>1</sup> entirely, courageously, constantly and joyfully what the will of God exacts *of (them)* through their (*Superiors*).

Whether one must be separated from (*a Sister*) whom one believes necessary for an establishment, or whether one has to leave an employment which one seemed to do well or be given manual work to do when one would prefer to study, one must never conclude that one is ill-treated, still less complain, or appear upset. The more the sacrifice costs, the more necessary it is for you, the more (*grateful*) you must be; for your (*Superiors*) have the courage not to pass over your faults and

<sup>1</sup> Erased and replaced by 'its'. However, the word 'elles' can be read under the word 'ils'.

<sup>2</sup> Erased.

In the original, two words that follow are erased.

vices, but to lead you sincerely towards holiness and the summit of your vocation.

*{They}* shall obey in small as well as great things. *{They}* shall aim at carrying out with joy and eagerness the smallest points of the rule, the slightest wish of the *{Superioress}* because it is God's will. An obedience that is perfect in every respect is a kind of heroism; it merits the reward of the longest and most painful martyrdom.

*{Each one}* must attend to *{her}* own kind<sup>1</sup> of employment, and must not interfere with that of the others, unless *{she}* has received orders to do so from the *{Superioress}*. When it has been impossible to accomplish something pertaining to her employment or to an order issued, she must not fail to advise the *{Superioress}* or the *{person in charge}* at the earliest convenience.

## [2] OF POVERTY

The *{Sisters}* of the Sacred Heart of Jesus *and Mary* shall make it their duty to be<sup>2</sup> poor, like Christ and His Holy Mother, in their furnishings, clothing, food and all that serves for their personal use.

Poverty means that *{they}*<sup>3</sup> are satisfied with ordinary materials, clothing, and furniture, but the dignity of their state requires that *{they}* wear clothing that is not soiled, torn, or overmended, though *{they}* must use it until it is worn out.

*{They}* shall bear with joy privations that do not injure their health and they shall never act through motives of self-interest.

*{They}* shall take special care of all that is in their use. *{They}* shall be vigilant that nothing is lost or destroyed through carelessness.

*{They}* shall not take upon *{themselves}* to work gratuitously for anyone, except for persons who have rendered real services to the house and who have refused to take money in payment.

<sup>1</sup> In the original it reads "choses" not "classes".

<sup>2</sup> 'Poor' is crossed out and afterwards rewritten.

<sup>3</sup> 'lis' is superimposed on 'elles'.

They shall give in kind to the poor only<sup>4</sup> the remains of the food that cannot be preserved.

As for alms in money, it shall be regulated in the budget what each establishment can give.

The *{local Superioress}* shall not give expensive presents, such as paintings, embroidered albs, without the permission of the *{Superioress General}*. *{They}* may authorize their *inferiors*<sup>5</sup> to give holy pictures, scapulars, and other similar objects, provided that it be in small quantities at a time and *{they}*<sup>6</sup> find it suitable.

The *{Sisters}* shall not receive anything for their personal and exclusive use, except used garments which their parents provide, and even so they must ask permission from the *{Superioress}*.

As for other gifts, *{they}* shall accept nothing forbidden by the Rule, even though it would be put to use in common.

## [3] CHASTITY

This virtue is like the glass of a mirror which the least breath can tarnish. *{They}* shall keep special guard over their eyes, they shall never stare at *{any man}*, they shall be careful to turn their eyes away from anything that is the slightest bit immodest.

*{They}* shall have the greatest abhorrence for all songs, conversations, reading, gestures or attitudes which could be even slightly objectionable or rash.

All particular friendships either between *{themselves}* or with their students are forbidden as leading to the downfall of chastity, and the most dangerous snare that the devil can set for them.

*{They}* shall have a horror of words or expressions of flattery as they would of the caresses of a serpent. They shall never use exaggerated words of affection or effeminate language. *{They}* shall never embrace, hold hands, touch one another's clothing, or indulge in any other familiarities of this kind, which are signs of effeminacy.

<sup>4</sup> A word is erased.

<sup>5</sup> The 'e' of the word 'inferieures' was erased.

<sup>6</sup> *qu'elles*, and afterwards the letters *'les'* were erased.

Games involving touching of hands, indecent amusements, and boisterous outbursts of laughter are forbidden.

They should have a spirit of mortification and self restraint when<sup>7</sup> the occasion arises of averting discomfort caused by insects.

*{They}* shall have a special devotion to the Blessed Virgin, their mother and to St. Aloysius Gonzaga their patron, that they may obtain the gift of the holy virtue; custody of the senses, vigilance over *{themselves}*, continual union with Jesus Christ through tender love and fervent communions will provide the means of preserving without stain until the end the virtue which will merit a very special crown for them in Heaven.

[4] MODESTY

Modesty is the guardian of chastity, the necessary support of recollection, and of union with God, and it is a continual sermon for the neighbour. It renders virtue sweet and lovable, as well as making them<sup>8</sup> respect the rules.

[5] HUMILITY

Their motto is that of the Heart of Jesus, "Learn of me that I am meek and humble of heart".

Throughout their lives *{they}* shall endeavour to know, love and practise this virtue which is fundamental to perfection and to all good.

The most humble employments in which the Blessed Virgin Mary was engaged when taking care of the household shall appear to them preferable to others, in order to advance better in virtue.

It is a low expedient of pride, always found in less worthy persons, to draw<sup>9</sup> attention to what *{they}* believe are their advantages in the line of wit, talents, success, and still more external qualities. Their maxim should be to love to be held in *{contempt}* and counted as nothing. Humility and religion shall always incline them to have a singular respect for the *{religious}* of other orders as well as for all communities consecrated to the service of God and the neighbour. *{They}* shall never allow themselves to criticise their rule or their person.

<sup>7</sup> 'dans' is erased and afterwards 'done' is written.

<sup>8</sup> 'lis' is superimposed on 'elles'.

<sup>9</sup> 'faire' is erased and afterwards rewritten.

[6] OF MORTIFICATION AND PENANCE

Of all the penances and mortifications that the *{Sisters}* may practise none is more meritorious and pleasing to God than the arduous duties connected with the education of youth. *{They}* shall call to mind Jesus Christ their master instructing His apostles, and in the light of this *{they}* shall patiently bear the ignorance, rudeness and indocility of the children, the complaints and ingratitude of the parents, and the scorn, rebuffs and opposition of the public.

The love of penance shall urge them to the exact observance of their Rule, which continually tends to mortify their thoughts, their desires, their liberty and all their senses. In the same spirit *{they}* shall not complain of the inclemency of the weather, their physical infirmities, the clashing of temperaments, the importunities of certain persons. It is here that *{they}* shall manifest the meekness of Jesus Christ.

*{They}* shall make a habit of renouncing *{themselves}*, never seeking the most agreeable situations, the most convenient positions, supporting with charity their own faults and those of their *{companions}*, their impetuous vivacity as well as the slowness of others, their distaste and their boredom as well as their joy that is too ...

In the awareness of their miseries *{they}* shall find a treasure of patience and humility, of support for the weakness of others; *{they}*<sup>10</sup> shall always have great courage and deep confidence in God, no matter what may be their temptation, their mood, the inconstancy of their imagination, and their wearisome perplexities. *{They}* shall remember that, with God's help, strong women always rise above these weaknesses that discourage and throw into sadness and complaints those cowardly souls who drag *{themselves}* along.

Outside of meals *{they}* shall take nothing without permission, not even a glass of water. *{They}* shall find therein the preservation of their health and a practice of mortification.

When *{they}* sleep alone, the *{Sisters}* shall make their own bed and sweep their room.

<sup>10</sup> Written 'ell' and then crossed out.

## [7] WITHDRAWAL FROM THE WORLD

(They) shall allow their pupils to follow only those social customs which are good and praiseworthy, and shall forbid those which are indecent, immoral or dangerous.

(They) shall always be courteous and (*polite*) and shall avoid anything affected in their manner, their tone of voice, their carriage or their deportment.

The criticism and scoffing of worldly people about their employment and (*their*) state of life shall be a source of encouragement for them because thereby (*they*) resemble Jesus Christ and His works.

(They) shall not talk to anyone about fashions and finery, except to show aversion from them. (They) shall not discuss public events except in so far as they concern religion and can edify.

Needless to say (*they*) shall not act as (*godmothers*) even by proxy, and still less shall they be allowed to go to weddings, baptisms, and the meals which go with them.

## [8] OF ZEAL

One of the ends of the Congregation is the salvation and perfection of souls. The (*Sisters*) of the (*Sacred*) *Hearts of Jesus (and Mary)* shall often call to mind these words of Jesus Christ: "I have come to cast fire on the earth and what do I desire but that it burn?" (*They*) shall endeavour to spread this fire which they have drawn from the Sacred Heart of Jesus Christ, in the hearts of all. These words: "Behold this Heart that has loved men so much and has received nothing but ingratitude in return", shall always move them. (*They*)<sup>11</sup> shall value the merits of this divine yoke which has issued from it and which is despised and trodden underfoot, misunderstood through ignorance, profaned by sacrileges, scorned by the indifference and the coldness of bad Christians; the memory of all this shall support them in their solicitude to form and instruct young people well.

(They) shall often discuss the means to stimulate their slackness, and to rekindle and set their heart on fire with zeal. (They) shall often say with Jesus Christ "Let the little children come to me, the kingdom

<sup>11</sup> Written 'Elf ('they' Fem.) and crossed out, followed by 7/5' (Masc).

of heaven is for such as these." (*They*) shall consider themselves to be highly (*honoured*) in fulfilling a vocation which enables them to participate, as far as possible, in the end proposed for himself by Jesus Christ in becoming man. Their zeal should always be enlightened, prudent, and subject to the Rule, and to the *will of the (Superioresses)*.

## [9] OF PRUDENCE

"Be wise as serpents and simple as doves" said Jesus Christ. This saying should be strictly observed when one has to deal with the world. (*They*) shall ask God for this wisdom which is one of the fruits of the Holy Spirit, *the spirit of wisdom and of counsel*.

This prudence requires that their eyes and ears be closed to business and persons outside the community; a word, a remark on the conduct of such and such a family could be extremely detrimental to them.

Too great haste in judging, uncontrolled and presumptuous speech when one should keep silent, are two great enemies of prudence.<sup>12</sup>

Speak little and you will not compromise yourself; one rarely regrets having kept silence; too often one has had reason to repent for having spoken too much.

Beware of those (*so called friends*)<sup>13</sup> who come to you with reports under the pretext that (*they*) are zealous for your house, and who induce you to tell them in confidence secrets which they have provoked you to tell, and afterwards they will betray you as they have betrayed others. Beware of those gossips who would govern a parish and would like also<sup>14</sup> to govern your community; always keep your parlours and your grilles closed to them.

Do not cast your pearls before swine.<sup>14</sup> Do not reveal holy truths, exposing your society's practices to the mockery of impious and worldly people. Speak of God to those who show interest and who are disposed to profit from it; resort to silence when people joke or take no notice of what is said.

<sup>12</sup> Page 14 of the exercise book ends here. At the bottom is written "spread this fire in all hearts".

<sup>13</sup> S is superimposed on e ('pretendues amies').

<sup>14</sup> A word follows that has been crossed out.

Whatever complaint persons may make to you about relatives, blame nothing, criticise nothing, condemn nothing, whoever it may be, be satisfied with consoling them and inviting them to be resigned and patient.

Rarely correct<sup>14</sup> adults who are outsiders, but rather resort to<sup>14</sup> gentleness and kindness always.

Do not send away anyone dissatisfied, be it the lowliest of the poor who may come to worry you; respect him or her as one who is purchased by the Blood of Jesus Christ and avoid incurring blame for having rebuffed or despised anyone.

If you keep all your rules well, your conduct will be prudent; they all lead to this end.

#### [10] OF POLITENESS, CLEANLINESS AND THE SPIRIT OF PRAYER

It is not simply from a sense of propriety like worldly people, that the *(Sisters)* shall practise this duty, but from virtue and because their state of perfection demands it. As Religious (*devoted*) to education, *(they)* must make themselves worthy of public confidence, and their pupils must find in *(them)* models to be imitated in everything.

Therefore, everything in their house must be kept clean and in perfect order; the same cleanliness and neatness must be found in their person, without prejudice to the spirit of<sup>14</sup> simplicity and poverty of which *(they)* have made profession.

Consequently *(they)*<sup>15</sup> shall keep their hands, face, and feet clean; they shall trim their nails and clean their teeth and ears from time to time;<sup>14</sup> they shall mend their clothes neatly and remove the stains from them as well as possible. *(They)* must be clean in order to preserve their health, and to edify their neighbours and their pupils.

*(They)* shall speak among themselves of all that is in conformity with the rules of politeness, consideration for others, customs, the manner of greeting, of introducing themselves, of receiving strangers, correct table manners, in order to be the *first* to conform, and afterwards to teach their pupils, according to their social position; but in all this there should be no affectation, but only simplicity and religious modesty.

<sup>14</sup> A word is crossed out.

<sup>15</sup> 'Elles' is crossed out and then is written 'its'.

The *(Sisters)* shall never speak in dialect either among *(themselves)* or with their pupils, or even with the *(servants)*. *(They)* shall not use it with common people unless the latter do not understand French; they shall also avoid using the familiar form of address either among themselves or with pupils and strangers.

Good breeding and the spirit of gentleness require that *(they)* become accustomed to speaking in a very moderate tone of voice, only raising it enough to make themselves heard.

Screaming and shrieks of laughter, noisy greetings, quarrels, stubbornness in one's opinion, are opposed to politeness and are forbidden by religious modesty. The *(Sisters)* shall avoid them and especially take care never to contradict anyone.

By avoiding all familiarity which is unbecoming in a religious, by their words and their polite and gracious manners, by respecting *(one another)*, *(they)* will keep alive the spirit of union, command deference from their pupils and live up to their position of *(Sisters)* or of *(teachers)*.

*(They)* shall greet one another when *(they)* meet and *(they)* shall show consideration, free from affectation, to one another; *(a)* young *(Sister)* shall let an *(older one)* go first; *(a Sister)* of the second class shall give way to *(a Sister)* of the first; *and (aIf)* shall have the greatest exterior and interior respect for their *(Superioress)* who for them represents Jesus Christ<sup>16</sup> in the community. *(They)* shall stop when *(they)* meet *(her)* on the stairs or elsewhere. *(They)* shall move aside to allow<sup>17</sup> her to pass through a door *(first)* after they have opened it. *(They)* shall offer her holy water at the same time if it is the door of the chapel or any place where there is a holy water stoup.

*(They)* shall not enter a room without having knocked and waited for permission to come in.

*(They)* shall not give any order in the presence of the Superioress, they shall never disagree with *(her)* above all in the presence of another, because this would mean that *(the Superioress)* would have to impose silence if *(she)* found herself in an embarrassing situation.

The New Year greetings are to be looked upon as a duty in families and boarding schools. These tokens of affection on the part of the children accustom their young hearts to sentiments of respect, of

<sup>16</sup> *et noire Sle Mere* ( and our Holy Mother) these words are crossed out.

<sup>17</sup> *passer* (pass) is crossed out.

gratitude and of love which *{they}* owe their parents and their *{teachers}*. The *{Sisters}* shall receive these greetings with demonstrations of affection.

The parish priests and the mayors need not receive such greetings; a visiting card may be sent to them, as well as to persons of authority or distinction who should be treated with consideration. If the parish priest comes to visit the classes, one may offer him New Year Greetings but without any reunion.

In the Mother House, the boarding school and the Novitiate may offer a similar greeting to their *{Mistress}* in the first place and the whole community may greet the *{Superioress}*.

On the feast day of the *{Sisters}* no address will be made except to the *{Superioress only}*.

If *{they}*<sup>18</sup> have the pupils deliver some addresses, these will be on the objects of their studies, on subjects of piety, but *{they}* shall avoid anything akin to<sup>19</sup> a theatrical performance.

When His Lordship the Bishop, or the Prefect deign to visit an establishment, it is fitting that an address be delivered to them by *(a)* pupil who will have been rehearsed beforehand. Outside the Mother House they will sing no song, nor make an address in line with the occasion without the permission *of the (local Superioress)*. If warned in time, they may prepare a little review on the subject matter of their studies.

At First Communions no talk shall be given, no compliments or thanks shall be addressed to the Chaplain or the Parish Priest; it would be a cause of distraction and dissipation for the children whom such a great act should find and strengthen more and more in recollection and piety.

The *(sisters)* shall conform to the customs and formalities of letter writing and style, when *(they)* write to persons of high rank, or equals or inferiors. In writing *(they)* shall be careful to observe them. *(They)* will pay attention to the way of folding letters; *(they)* will use only thin paper of suitable size when they write to persons *(who)* are entitled to respect, and always when *(they)* send their letters by post.

There follows an erasure.  
There follows an erasure.

*(All those)* who are able to write shall do so twice a year to the *(Superioress General)*, on New Year's Day and her feast day. They shall wait for a favourable opportunity to send their letters in another way than by post.

#### [ 1 1 ] OF THE LOVE OF STUDY AND WORK

The *(Sisters)*<sup>20</sup> *destined* for teaching shall neglect no means to keep up and perfect every day their little knowledge of writing, reading, arithmetic, grammar.<sup>21</sup>

*(They)* shall avoid the ridiculous pretension of appearing to be *(learned women)*; *(they)* shall avoid dangerous reading.

#### [12] INDIFFERENCE TOWARDS EMPLOYMENTS

Each *(sister)* shall keep herself prepared every day to go from one house to another; often they shall be advised of this only at the very hour of departure. Thus, they shall not attach their hearts to a place, an employment, or to certain persons; this could disturb their peace of mind, if these ties had to be severed. The indifference to localities and employments that characterizes holy persons so well should be in the heart of *(all)* the *(sisters)*. Those<sup>22</sup> *(called)* to the vow of stability<sup>23</sup> must be more attentive than the others on this point, since *(they)* must be as it were the chosen *(sisters)* of the Congregation, ever *(ready)* to leave everything and to go at the first signal where God's will and His greater glory are calling them.

They shall hold in abhorrence any intrigue which would involve outsiders in order to attain a position or to live in one place rather than another.

<sup>20</sup> *of the first class*, words crossed out.

<sup>21</sup> *and of geography*, words crossed out.

<sup>22</sup> *celles* (fem.) crossed out and *ceux* (those, masc.) written.

<sup>23</sup> The Brothers never made a vow of stability.

## [13] OF FURNITURE

The furniture of the boarding school shall be neither too elegant nor too common, lest it should be distasteful to the parents who bring their children. That of the chapel shall be the best possible.

The furniture of the (*sisters'*) cells and dormitories shall be very simple, very modest, and in conformity with the holy poverty which (*they*) have vowed to their Creator and Lord.

When (*they*) are given a room, they shall have a holy water stoup, a crucifix, a few pictures or small devotional paintings which shall not be elaborate. These objects should recall for them the presence of God and the example of the saints.

(*They*) shall have no profane picture and (*they*) shall take care that the pious ones are modest.

The beds which are not in an alcove may be covered in a simple fashion.

(*They*) shall not use silver dishes, (*they*) may have tin ones.

In their house, neither a mirror nor a glass shall be exposed.

The cells of the (*sisters*) will not be papered; the class-rooms shall be.

(*They*) shall not have curtains on the windows, but shutters.

(*They*) shall have, in each house, a brush to keep their clothes clean and another one to clean their shoes; (*they*) shall never use shiny polish, but a little olive oil with a little lamp black; they may use silver cutlery.

## [14] OF MEALS

For food, the (*sisters*) shall conform to the customs of the Mother House.

At breakfast and tea (*they*) may eat fruit or some other dessert. (*They*) shall have only two courses at dinner and supper.

On fast days they shall have something extra at dinner.

Five or six times a year, the days of profession, the day of renewal of vows at the close of the retreat, the feast of St. Ignatius, St. Aloysius Gonzaga, Christmas and Easter, (*they may*) have something extra, always in keeping with simplicity and religious reserve.

(*They*) may drink wine diluted with water at their meals. When (*they*) are tired or in poor health, (*they*) may take a little wine undiluted.

(*They*) shall not habitually use cocoa or coffee unless the health of some (*sister*) requires it, and in such a case, the (*local Superioress's*)<sup>24</sup> permission would be needed, and she will let the (*Superioress General*) know.

If someone gives them a present of jam or other sweets, (*they*) shall keep them for the sick.

When (*a sister*) needs sugar for her infirmities, she may be given permission to have a little.

## [15] OF THE SISTERS' APARTMENTS

You shall live only in healthy quarters that are neither damp nor recently plastered; they shall be well aired, the roof should be in good condition, the doors and windows should close properly. The (*sisters'*) health requires all these precautions.

The classrooms should be sufficiently well lit so that the children can read and write in all positions without leaving their places.

## DOC. IX

NOTES PERTAINING TO THE FOUNDATION OF THE SECOND HOUSE OF THE CONGREGATION, in the town of Belleville, 1821-1835. — *From documents examined In-low.*

For greater clarity, we are putting together in this document all the information relative to the short span of life of the second foundation of the Congregation of Jesus and Mary, even though it is necessary to pass beyond the chronological limits of the documentation.

The documents which we present are also important because they give prominence to the trust in Divine Providence and the prudence of our Servant of God, in a situation which was extremely delicate, as will be seen.

<sup>14</sup> Written 'pen' (lather) then erased and written 'directeur' instead of 'supérieur'.