

[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*)²⁴ 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.

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

Documents regarding the foundation of Belleville.

Soon after inaugurating the boarding school of Lyon in 1821 (Doc. VII, p. 197) the Servant of God received a proposal which fully corresponded with her programme. Jeanne Marie Colin and Marie Mathieu, who directed a school at Belleville, about forty kilometres from Lyon, offered to hand over their school to Claudine Thevenet, with previous financial agreement, and to place themselves under her direction to be prepared for religious life. Jeanne Marie was the sister of Jean Claude Colin (1790-1875) who in these same years was working for the foundation of the Society of Mary (Marists); her friend, Marie Mathieu, with whom she lived, was her collaborator in the school and co-proprietor of the property to be ceded to our Servant of God. Probably they were directed to Claudine by the parish priest of St. Bruno's who had been curate of Belleville at one time, Nicolas Augustin de la Croix-d'Azolette (Doc. III, 2, p. 26). Later he became successively bishop of Gap and archbishop of Auch.

An agreement having been reached between the two parties, Claudine Thevenet immediately formed a boarding school, a day school, and a free school, to which she gave the same structure as *the Providence of Fourviere*. The inauguration took place in November of the same year, 1821. A few months afterwards, to be precise, in April of the following year, the two teachers, Colin and Mathieu, convinced that they could not adapt themselves to religious life, amicably withdrew, after reaching an agreement about an income and other conditions, to which Claudine Thevenet readily agreed (Doc. XXVII, *Histoire*, p. 565). In 1836 the two friends again tried religious life in the Society of Mary at Belley, but in 1837 they returned to Belleville, where Marie Mathieu died on March 22nd 1840; Jeanne Marie Colin died in Lyon on November 30th 1861 aged 77 years.

The Servant of God dedicated special care to the works which were developing in Belleville; to the property acquired from Miles Colin and Mathieu, which had become inadequate, she added others, purchased in 1825, from Marie Anne Guillard, and in 1826 from the brothers Pezet de Corval; she had them renovated, adapted and enlarged; the *Providence*, the boarding school and the day school, the chaplain's and community quarters were organized and suitably furnished. Statistics of the 26th November 1823 (*infra*, 5) show the flourishing state of the work which, only two years from its inauguration, numbered the following personnel: 5 professed sisters, 8 novices, 2 postulants, 2 lay sisters, 110 pupils of whom 80 were free.

On the 28th April 1824 the Servant of God had the consolation of assisting at the blessing of the new chapel, dedicated to Saint Aloysius Gonzaga, to whom she was especially devoted (Parish register, Belleville).

At Belleville all was going well and the people were satisfied when, in 1827, the parish priest, Fr. Captier, a good priest but advanced in years and, it seems, of difficult character, wanted to open a second educational establishment and confide it to the Sisters of St. Joseph, in spite of the unfavourable reaction of the people, of which he took no account. Opinions differed. The mayor put the situation before the Archbishop's Council, which proposed different solutions to the two communities and they continued to carry on their respective work in Belleville for a time. But the painful situation that had been created was the cause of suffering to the Servant of God, who for the sake of peace and charity, did not hesitate to sacrifice a vital part of her growing Congregation, and left the field free to the parish priest and the new arrivals, in 1829 she closed the boarding and day schools, keeping the *Providence* until 1832, when the Congregation of the Sacred Heart of Larajasse, represented by the religious Targe and Besson, took charge of the work of Claudine Thevenet, acquiring the property on good terms. But the Congregation of the Sacred Heart of Larajasse — which united with that of Picpus of Paris — also had to abandon Belleville in 1836, although they fulfilled the obligation of maintaining the free school until 1842. This free school was opened by the Servant of God in 1821; in the following year, at the separation of Mathieu and Colin, in a new act of the notary of 17th April 1822 which fixed further conditions, Claudine Thevenet obliged herself and her successors to maintain "in perpetuity in their establishment for the instruction of youth in Belleville, a free class for poor girls of the said Belleville".

In the deed of the 15th May 1832, for the sale of the same property on the part of Claudine Thevenet to the Congregation of Larajasse, represented by Targe and Besson, there was a clause about a certain small building, situated in rue Villefranche, which says: "This sale is made and executed on condition that Miles Targe and Besson will free the vendors of the commitment made by them to keep a free school for the poor girls of the said commune of Belleville by undertaking to carry on this work."

On 3rd January 1842 Jeanne-Marie Colin offered Targe and Besson "to free them from the burthen of the school in question in return for the reconveyance of the building in rue Villefranche. (Act of retrocession, Lyon, 4th January 1842. *A. G. Roma*). But after some days, Mile Colin, believing that the value of the commitment to the free school exceeded that of the building handed back, and being unable to obtain anything from Targe and Besson, turned to M. St. Andrew and M. St. Teresa who, following the example of detachment of the Servant of God, settled the business peacefully with a payment of 5,000 francs.

This, in brief, is the history of the house of Belleville, the first branch house of the work of the Servant of God in Lyon. In this sad event the detachment of the Servant of God stands out very clearly.

We note that in the archives of the Archbishopric of Lyon, where we have found documents regarding this, there was not one which revealed a

complaint or a protest from the Servant of God. We give a brief record in chronological order of the documentation gathered about this subject.

1. *Deed of Notary of the purchase - sale between Miles Thevenet-Laporte and Mathieu-Colin, Belleville, 14th November 1821. From the original preserved in the General Archives of the Society of Mary, Rome.* — The Servant of God, after carrying out the transfer from Pierres Plantees to Fourviere and installing the *Providence* there (cf. Doc. VII), on the 14th November 1821 agreed with Miles Mathieu and Colin to a deed of purchase-sale of three small properties at Belleville, for the sum of 3,600 francs in cash and a life annuity.

2. *Deed of Notary, additional to the sale of the 14th November 1821, 17th April 1822. From the original preserved in A. G. Roma.* — Marie Mathieu and Jeanne Marie Colin being unsuitable for religious life, before leaving the community, signed a contract in which it was established that they would be freed from the preceding obligations and that to their account there would remain only the eventual obligations contracted before the sale; on the part of the acquirers there was an obligation to maintain in perpetuity a free school for the poor children of Belleville.

3. *Private Deed of sale and "procurator" between Miles Laporte and Thevenet, 31st October 1822 (cf. infra 2 & 3).*

4. *Act of the commission examining for a "Diploma" in teaching, 19th December 1822, and three other complementary passages (cf. infra, 4).*

5. *State of "Congregations or associations of religious women", Belleville, 26th November 1823. -from the original preserved in A. D. Lyon* — In this document we see the development of the work of Belleville; in less than two years, the community, formed of 5 professed and 2 lay sisters, counted already 8 novices and 2 postulants, and besides the religious, it can be said that it welcomed all the girls from the neighbourhood.

6. *"Deliberation of the Archbishop's Council" in Lyon. 3rd and 10th March 1824. - From the original preserved in A. A. Lyon.* — On the request of Fr. Coindre for the "Ladies of the Sacred Hearts of Jesus and Mary" of Belleville to open a chapel and to have a chaplain, it was decided to ask the opinion of the parish priest. Moreover it was decided that the granting of the above request should be subject to the due reservations of the parish priest.

7. *State of the houses of Lyon and Belleville, Lyon, 12th April, 1824* — From the original preserved in A. D. Lyon. — This statement, besides referring to the state of the house of Belleville, includes that of the house of Lyon. Regarding what concerns Belleville, we see that there is one professed religious more than those recorded in no. 5

8. *Memorandum of mortgage loan, Belleville, 11th August 1824. -From the original preserved in the Gen. Arch, of the Society of Mary, Rome.* — This document contains the notarial deed (cf. *supra*, 1) for the assurance of a life annuity and the pledge to maintain the free school.

9. *Acquittance delivered to Miles Mathieu and Colin, Lyon, 9th November 1824. - From the original preserved in the Gen. Arch, of the Society of Mary, Rome.* — The Servant of God declares she has received a sum of money from Miles Mathieu and Colin.

10. *"Deliberations of the Archiepiscopal council of Lyon," 27th April and 13th July 1825. - From the original preserved in A. A. Lyon.* — It was decided a) that the priest Utinet, would replace the chaplain of Belleville who had been named curate; b) that they would take steps for the approbation of the religious houses and their statutes, with previous agreement of the Prefect; c) that Fr. Coindre would be one of the preachers for the Jubilee which would begin on January 1st 1826.

It appears moreover that Fr. Coindre had presented statutes of the Sacred Heart of Fourviere, so that they might be approved also for the house of Belleville.

11. *Authorisation of the Municipality of Belleville, 4th November 1825. - From the original preserved in A. G. Roma.* — The mayor authorised the works of construction proposed by the Servant of God.

12. *Official survey of the work of construction and adaptation, Belleville, 8th May 1826. - From the original preserved in A. G. Roma.* - We have various documents of this kind, which show us the Servant of God directing the work of adaptation and new buildings. The present document treats of the construction of a chapel and the opening of windows and doors on to rue Villefranche, of which the surveyor Jacques Francois Louis Dabry was in favour.

13. *Authorisation of the Municipality, Belleville, 17th October 1826. - From the original preserved in A. G. Roma.* — At the request of the Servant of God the mayor authorizes other construction works.

14. *"Deliberations of the Archiepiscopal Council of Lyon", 23rd April 1827. - From the original preserved in A. A. Lyon.* Negative reply to the request of the chaplain of the "Ladies of the Sacred Heart" of Belleville, for the Corpus Christi Procession inside.

15. *Letter of the Parish Priest of Belleville to the Servant of God, 4th September 1827 (cf. infra, 5).*

16. *The Sisters of St. Joseph establish a house at Belleville, 4th October 1827 (cf. infra, 7).*

17. *"Deliberations of the Archiepiscopal Council of Lyon", 5th October 1827 (cf. infra, 7).*

18. *"Deliberations of the Archiepiscopal Council of Lyon", 14th November 1827 (cf. infra, 8).*

19. *"Deliberations of the Archiepiscopal Council of Lyon", 16th January 1828 - From the original preserved in A. A. Lyon.* — The Council did not approve the proposal that the parish priest of Belleville and two pious young ladies should make a gift of three buildings worth 17,000 francs to the archbishop.

20. *Authorisation of the Municipality Belleville, 2nd February 1828, -From the original preserved in A. G. Roma.* — The mayor allows the Servant of God to carry out various works of construction.

21. *Decision of the Council of the Congregation of the Sacred Hearts of Jesus and Mary, 27th September 1829 (cf. infra, 9).*

22. *"Deliberations of the Archiepiscopal Council of Lyon", 22nd October 1829 (cf. infra, 10).*

23 a. *The Council of the commune of Belleville are against the foundation of the Sisters of St. Joseph, 27th January, 1830 (cf. infra, 11).*

23. *"Deliberations of the Archiepiscopal Council of Lyon", 21st April 1830 (cf. infra, 12).*

24. *"Deliberations of the Archiepiscopal Council of Lyon", 11th April 1832. - From the original preserved in A. A. Lyon.* — It authorises the "Ladies of the Sacred Heart" of Larajasse to acquire the properties of Belleville dependent on Fourviere.

25. *Notarial deed of the purchase-sale - Belleville, 15 th May 1832. - From the original preserved in A. G. Roma.* — The ladies Targe and Besson of Larajasse acquire on favourable terms, part of the personal and real estate of Miles Thevenet and Motte.

26. *Notarial deed of purchase-sale, Belleville, 18th January 1833. -From the original preserved in Gen. Arch, of the Society of Mary, Rome.* — Miles Mathieu and Colin sell two houses and a small property to the Sisters of St. Joseph.

27. *Notarial deed of purchase-sale, Belleville, 18th April 1833. - From the original preserved in A. G. Roma.* — Miles Thevenet and Motte sell the property acquired in 1826 from the brothers Pezet de Corval, to Miles Targe and Berthelon of the Congregation of Larajasse.

28. *"Deliberations of the Archiepiscopal Council of Lyon", 30th April 1834. - From the original preserved in A. A. Lyon.* — The Council left it to the judgement of the ecclesiastical superior of the community of the Sacred Heart to decide if it were opportune that they should remain in Belleville or return to the house of Larajasse.

29. *Acquittance by Mile Claudine Thevenet to Miles Targe and Besson, Lyon, 7th May 1835 (cf. infra, 13).* From these documents we consider it opportune to reproduce those indicated by the numbers: 4, 15, 16, 17, 18, 21, 22, 22a, 23, and 29, because it seems that they are most characteristic.

2

Agreement between Mile Catherine Laporte and Miles Thevenet, Raimr. Chipier and Planu, about her part in the properties situated at Fourviere and Belleville, Lyon, 31st October 1822. — From a copy preserved in A. G. Roma.

Catherine Laporte was the daughter of Antoine Laporte and Marie Tripier, wealthy business people of Lyon who were devout Christians. They were closely connected with the saintly Cure d'Ars (cf. F. Trochu, *"Le Cure d'Ars, saint Jean-Marie-Baptiste Vianney, 1786-1859"*, Lyon-Paris 1931, p. 242). Catherine was born on the 1st Brumaire in year V of the Republic (22nd October, 1796). The Laporte family, who lived in rue Basse-Grenette, no 6, for reasons of business and suitability of district, like the Jaricot family, were connected with the Thevenet family who, until they moved to the Croix Rousse, at the end of 1795, had lived in the parish of St. Nizier or its neighbourhood.

We know from the Rev. G. Bissardon, that Catherine Laporte, although she belonged to the parish of St. Nizier, went to the parish of St. Bruno to associate herself with the works of Fr. Coindre and Claudine Thevenet and that afterwards she went to Fourviere, and helped very much in that foundation. As far back as 1811 we find Catherine Laporte inscribed in the register of the Confraternity of the Sacred Heart of the parish of St. Bruno (Doc. III, p. 22). Taking into consideration that in 1811, Fr. Coindre was not yet a priest, there is no doubt that it was the Servant of God who associated her with her works of charity.

When in 1816 Claudine organised the Association of the Sacred Heart, Catherine was twenty years old and was a pious young lady, and therefore a good candidate in the eyes of the President, who proposed her to the newly formed Association on the 23rd March 1817. Catherine was admitted unanimously on the 22nd July. In the Association she carried out important duties as assistant, treasurer general, and president of the "Committee" of the *Providence of St. Bruno's* (Doc. III, p. 28, and IV, p. 156).

In 1820 we see her transferring herself to Fourviere with the Servant of God and becoming her co-proprietor, paying for half the property acquired from Paul Jaricot (Doc. VII, p. 188); and, in 1821, for half of the properties acquired at Belleville (*supra*, chronological record, pp. 218, 1,3 . . .).

But in 1822 — for reasons unknown to us — Madame Marie Laporte, besides forbidding her daughter to make new payments, obliged her to take back the sums advanced (Docs. XXIII, p. 464, and XXVII, p. 556). It is possible that at that time the Laporte family was in difficult circumstances or that it was in need of money for some business operation. In fact, between 1821 and 1824, Claude Laporte sold successively six properties situated at

Vaise, Savigny, Salay and Neuville, for a total amount of 27,764 "pounds" (A. D. Lyon, 90, Q3), properties recently acquired in 1820.

There is no doubt that Madame Laporte's way of acting created a difficult situation for the Servant of God. On this subject one of the first companions of Claudine writes: "This was then a time of very severe trial and a very sensitive point for Mile Thevenet who found herself as it were solely responsible for that enterprise, because she alone had undertaken the contract. However her distress was shared by those who were associated with her work." (cf. Doc. XXIII, *Memorial*, p. 464). *L'Histoire de la Congregation*, p. 556 (Doc. XXVII) refers to the circumstances of this episode, which was serenely overcome by Claudine and did not in the least affect the holy friendship of these two souls. In fact, not only did the business relations with the Laporte family continue without interruption, as is proved by the constant phrase in the account books: "Paid M. Laporte his bill", but there are preserved the testimonies of reciprocal gifts and services, as for example, the purchase of pots of flowers for Catherine Laporte on her birthday. However Catherine Laporte was unable to dispose of her father's money as before, and, as is seen from the account books, the Servant of God let her have small sums of money from time to time which she repaid at her convenience. Some years later the Laporte family was in a position once again to help with the works of the Servant of God with a loan of 10,000 francs, and we see at a later date a brother-in-law of Catherine dealing with the municipal business connected with the death of the Servant of God. Moreover the will of Catherine proves that she was united by the bonds of friendship with M. St. Ignatius all her life: in her will, written in her own hand, we find, in fact, included with the names of her relatives, that of the Servant of God for whose chapel a rich reliquary was destined; she had also directed that the debt of 10,000 francs and the interest on it should be cancelled. This was faithfully complied with by her heirs.

Catherine Laporte died in Lyon, at 42 years of age, on the 5th October 1838, 20 months after the Servant of God. Her parents were already dead. In a historical account on the Laporte family written by Paul Montarior and preserved unpublished in his personal archives (Chenaud, Dordogne), kindly made available to us on the 17th September 1965, we read: "A close and pious friendship united her with Mile Jaricot the foundress of the Propagation of the Faith, and she was also one of the first associates of that work destined to have such a great future. She (Catherine) was equally the principal foundress of the House of the Ladies of Jesus and Mary at Fourviere, the Orphanage where she placed a great number of children for whom she paid the entry and clothing. The fatiguing and austere life of this holy aunt Catherine doubtless helped to cause a malady of the stomach from which she suffered for four years and which in the end caused her death. She thanked God for this trial... Her funeral celebrated at the Ladies of Jesus and Mary was a kind of triumph, and for a very long time the name of Mile Laporte remained popular as a model of charity and piety." In Lyon they called her "the holy Mile Laporte",

and in the Congregation of Jesus and Mary she was always considered as one of the group of collaborators of the Servant of God.

The signatories of this agreement, besides Claudine Thevenet and Catherine Laporte were all collaborators of the Servant of God from the very beginning. They were: M. St. Andrew (= Victoire Ramier), M. St. Xavier (= Pierrette Chipier), M. St. Stanislaus (= Jeanne Planu).

The time when Catherine took her money back was truly critical: it was necessary to finish paying for the properties acquired recently at Lyon and Belleville, and to pay the bills for the construction of the new building at Fourviere, which was almost finished. To meet the necessary cost, a loan was applied for, but fearing insolvency on the part of the Servant of God, the persons to whom she made the request raised some difficulties. However, the notary, as the author of the *Memorial* relates, put an end to their perplexity with the profoundly Christian expression "In affairs such as these, it is God who is the surety; you cannot have a stronger one" (Doc. XXIII, p. 464).

The undersigned

Mile Catherine Louise Laurence Laporte, spinster, of mature age, person of independent means, living in Lyon, rue Basse Grenette on the one hand.

Miles Claudine Thevenet, Victoire Ramie, Pierrette Chipier and Jeanne Planu, spinsters, of mature age, living together in Lyon, Place Fourviere, on the other hand, have made the following agreements:

Mile Laporte sells, alienates, remits and transfers purely and simply, with the sole guarantee of her rights of ownership and of her personal deeds to Miles Thevenet, Ramie, Chipier and Planu, accepting and acquiring in favour of them and theirs and for the property whole and entire, to pass from one to the other and to belong to or remain to the survivor of the four, as if she had been the sole acquirer, in such a way that the preceding owners would be considered as never having been the possessors and that their heirs would have no right whatsoever to the property, but only to the part of the price that they might have paid and for which they might not have been reimbursed.

The half that belongs to Mile Laporte 1. in a property situated in Lyon, district of Fourviere, composed of several groups of buildings ancient and modern, terraces, gardens, vineyards and land.

2. In the houses, courtyards, gardens, buildings situated at Belleville, district of Villefranche, Department of Rhone.

3. In a perpetual annuity of fifty-six pounds three shillings and seven pence, and in its capital of eleven hundred and twenty-three pounds, twelve shillings due from Claudine Valette, widow of Philibert Sauzet de Lamier.

4. In all the furniture with which the houses and the buildings of Lyon and Belleville are fitted, without any reservation or exception.

These properties — personal and real estate — are well known to the said Miles Thevenet, Ramie, Chipier and Planu who declare that they have seen and examined them in great detail.

The real estate, of which half is being sold, belongs, one half to Mile Thevenet and one half to Mile Laporte who purchased them together, namely: the properties situated in Lyon from M. Paul Jaricot, eldest son, and from his wife, by contract made in the presence of Mr. Lecourt, notary of Lyon, on the 18th November 1820, registered on the 27th; those situated in Belleville and the perpetual annuity of Miles Marie Mathieu and Jeanne Marie Colin, teachers in Belleville, by contract made in the presence of Mr. Lecourt on the 14th November 1821, registered on the 19th. Miles Thevenet and Laporte possess the surplus from these properties or buildings, having maintained them at common expense.

The half of the said buildings and movable effects is handed over and alienated whole and entire without any reservation, with all its appurtenances and outbuildings.

The acquirers shall maintain the existing tenancies, and shall pay the contributions of all kinds from the first day of this month.

The lady acquirers and the surviving one of them are from this moment declared incontestable proprietors of the half that belonged to Mile Laporte of the personal and real estate here alienated; they shall make use and dispose of it as they wish, they shall possess it as Mile Laporte had the right to do. All the fruits and income from the uncut crops as well as the arrears on the price of the farm and the rent belong to the acquirers and are included in this sale.

The present sale has been made and agreed:

1. By Miles Thevenet, Ramie, Chipier and Planu who conjointly commit themselves to pay to Mile Laporte in cash the half of all the sums which are due on the said properties, whether it be in Lyon or in Belleville, both in exigible capital and in interest and life annuities due, or about to fall due, under whatsoever title, by Miles Thevenet and Laporte in common, by mortgage or otherwise, even on movables; in particular the settlement of the price of the sale.

2. For the sum of twenty-five thousand francs of which Mile Laporte acknowledges the receipt, previously, at different times, and now, from the lady acquirers, to whom Mile Laporte hands over her acquittance.

Mile Laporte makes over to the profit of the acquirers and their survivor all the divestitures and subrogations required.

In the case of the decease of one of those before the others, they would be creditors of all or part of the price of the sale; the action of their heirs may only be regarding movable property, in any case they may not exact more than the sum of two thousand francs, if the acquirers have really paid that amount and if they have not disposed of it otherwise.

To facilitate the execution herewith Mile Laporte will hand over today a blank power of attorney in the presence of the notary, in the name of the said lady acquirers together or in their separate names, to sell the half belonging to Mile Laporte of all her personal and real estates held conjointly between her and Mile Thevenet; this power of attorney will be irrevocable as being a part or substantial clause of the present agreement.

Hereby agreed reciprocally, accepted, made in quintuplicate in Lyon the thirty first of October, eighteen hundred and twenty two.

Signed: Catherine Laporte Claudine Thevenet Victoire Ramie
Pierrette Chipier Jeanne Planu

"Procuration by Catherine-Louise-Laurence Laporte to Miles Claudine Thevenet, Victoire Ramier, Pierrette Chipier and Jeanne Planu for sale", 31st October 1822 - From the original preserved in the archives of the notary Guinand, Lyon.

On the same date as that of the previous document and for the same purpose of selling her part to the co-proprietors, Catherine Laporte gave power of attorney to Claudine Thevenet and to her three associates in the presence of the notary Lecourt. From the full powers conferred on the same, is seen the desire of Catherine Laporte to avoid as far as possible the inconveniences which might have arisen from her forced separation.

The papers of the notary Lecourt are preserved in the archives of the notary Guinand, who has kindly provided a photocopy of the present document.

In the presence of M. Lecourt and his colleague, royal notaries, at the residence of Lyon, undersigned,

was present Mile Catherine Louise Laurence Laporte, spinster of mature age and independent means, living in this town at rue Basse Grenette.

the which person has made and constituted as her general and special trustees Miles Claudine Thevenet, Victoire Ramier, Pierrette Chipier and Jeanne Planu, jointly or separately even any one of them, but more especially Mile Thevenet without any help from the others, to whom the lady here present gives the power to act for her and in her name, to sell and alienate at the price and costs and with the clauses and conditions that the trustees, or any one of them, chooses, the half which belongs to Mile Laporte 1. in a property consisting of the house, buildings, courtyards, terraces, gardens, vineyards and lands, situated in Lyon and all the movables which are found in the said property; 2. in the buildings, houses, courtyards and gardens situated in Belleville, the whole jointly owned between the lady appearing before the notary and Mile Claudine Thevenet, spinster of mature age, living in Lyon, Place Fourviere, who have acquired it in part by two contracts signed before the said M. Lecourt on the eighteenth of November eighteen hundred and twenty and the fourteenth of November eighteen hundred and twenty-one and have had what is over and above built, and brought the furniture in common, to demand and receive the price of the sales, to

sign a receipt or to delegate this, to **make all compensations,** conveyances and subrogations.

To borrow on the properties the sums necessary for the completion of the buildings begun and for their repairs, but on express condition that there will not be any personal action or lawsuit against the lady here present, that any lawsuit of money-lenders will be directed entirely against real estate and solely against real estate or tenancies. To mortgage or appropriate of the said property the half that belongs to the person here present on the surety and guarantee of reimbursement and payment of interest, to designate and earmark funds, to receive the capital which will be lent, to sign receipts for it, to use it for building and repairs.

To take proceedings, lawsuits and all steps required against all those who render this necessary, to have served all writs of summonses, to appear before the court on any writs received, to swear affidavits, to plead, negotiate, compromise, to make with sole guarantee of right all conveyances and subrogations, to grant restoration of inscriptions, to agree to cancellation of debts, to elect domicile, to substitute in all or in part and generally to do all that will be necessary, Mile Laporte promising to accept, and to give her consent.

Which act was drawn up and signed at Lyon in the office and in the house of Madame Thevenet, Place Fourviere, the thirty-first of October eighteen hundred and twenty-two. Mile Laporte signed with the notaries after the agreement made hereby had been read, which will be irrevocable and valid notwithstanding all lapse of time without any time limit.

I approve the present procuration.

Catherine Laporte

Lecourt

Registered in Lyon the ninth of November 1822. p. 23. v.
Received eight francs eighty centimes.

Documents regarding the "Diploma of mistress of a boarding school" obtained by the Servant of God, 19th December 1822. — From the original preserved in A. D. Lyon.

In 1822 the Servant of God was conscious of the blessing of God on her work: in Lyon the Association and the *Providence* of St. Bruno prospered both in the spiritual and material fields (Docs. III, p. 28, and IV, p. 151); the *Providence* of Fourvière, in its building which was almost finished, was acquiring stability and was expanding; the boarding school, opened at the end of the preceding year, was increasing in numbers and promised future collaborators (Doc. VII, p. 197). The branch house of Belleville, inaugurated in November 1821, was taking on the character that the Servant of God was accustomed to imprint on all her works, especially from April 1822, when Jeanne Marie Colin and Marie Mathieu gave up the house, leaving it entirely in the hands of M. St. Ignatius, who was able, from that time, to proceed with greater liberty of action.

In October of the same year 1822, in face of the unexpected difficulty created by Catherine Laporte (supra, 2 & 3), the Servant of God was, perhaps, momentarily in fear for her work, but her confidence in God made her overcome the trial, and she went forward from then on, providing by all the means possible for the smooth running of the activities undertaken for the glory of God and the good of souls.

The document which we present is one proof of this. On the 19th December we see her presenting herself to the examining body in order to obtain the diploma of mistress and assistant mistress of a boarding school, together with some of her collaborators of Lyon and Belleville. In the same file, T, 143, we find the *List of Primary School teachers and Mistresses of Boarding Schools, 1819-1835*, which adds to the data contained in the report, some other details about the age, place of birth, etc., of each candidate; with reference to the Servant of God, we read: "Claudine Thevenet, Sister Ignatius, 48 years old, born and living in Lyon, diploma of qualification as mistress, n. 262, the 19th December 1822". The age of the others varies between 21 and 26 years; all were religious of great worth in the Congregation, with the exception of Claudine Ollagnier, Sister St. Paul, who did not make her profession, and who had already left the Congregation in 1825.

To evaluate the document which we present, it is necessary to give, although rapidly, a general idea of the situation of feminine education in France, at the time when the report was drawn up.

Under the old regime, the education of women was very much inferior to that of men in all the provinces of France. In marriage certificates for example, it is observed that the proportion of wives who were able to sign was very much less than that of husbands. In the provinces best provided with

schools, such as that of Lorraine, 88.93% of the men signed compared with 64% of the women. In less favoured provinces such as Brittany, only 9.84% of the women signed compared with 23.75% of the men.

This inferiority of education for women resulted principally from the opinion prevalent at that period, according to which the work of a woman consisted in taking care of her husband and children, and in performing domestic tasks; education was therefore not needed. Moreover, a woman's ignorance was considered to be the greatest guarantee of domestic peace and feminine virtue.

The Church did not wholly share in these prejudices and always promoted the foundation of schools for both boys and girls. It forbade coeducation but it positively encouraged the foundation of Associations dedicated to teaching. In the century preceding the Revolution, the number of Associations had increased rapidly and with them the schools, especially for girls. However, in spite of all this, the centres of education for girls continued to be less numerous than those for boys, and the civil authorities did not pay any attention to them.

The inferiority of schools for girls, in general, did not refer only to their number. With few exceptions, the girls were taught chiefly "to live in the fear of God", to work: to spin, to sew, preventing idleness, and procuring a means of gaining a livelihood or teaching them how to govern a house well. The education, in "elementary schools for girls" as in those for boys, catered almost entirely for the common people. The young belonging to noble families or those in easy circumstances, were educated at home with the help of tutors or special teachers, or in a Convent of Religious women (cf. M. GONTARD, *L'enseignement primaire en France de la Revolution a la hi Guizot*, Paris, 1959).

This was the case of the Servant of God in the Abbey of St. Pierre, in Lyon, as we read in the documentary study by Madame Françoise Vernet (to whom we gratefully acknowledge the authorisation to consult and to quote from her work, prepared for a thesis on the Abbey of St. Pierre, Lyon). "Those who left the Abbey were well prepared to live as good Christians and also as perfect women of the world, being well educated for that too, by the Religious who assured the general education of children confided to them, providing among other things, Italian lessons and dancing lessons. Thus nothing was neglected . . ."

With the suppression of Religious Orders the Revolution struck a mortal blow at education. "When I see that in certain departments only one parish in every twenty-five or thirty has a school, I can hardly help giving way to discouragement and I deplore the barbarous destruction *en masse* of the ancient parish and monastic schools that existed before 1793, and also the negligence with which, under the Empire, when the war was absorbing all attention, the fundamental duty of the education of the poor classes had been

faced." Thus speaks Royer-Collard, writing in *Rendu* in 1815 (cf. A. GARNIER, *Frayssinous, Son rôle dans l'Université*, Paris 1925, p. 445).

The Consulate decided to do something and on the 11th floreal, year X (1st May 1802), it published the *Loi Générale sur l'Instruction Publique* which Napoleon signed on the 21st floreal. This law did not improve the situation of the "Instruction Publique", in which the preceding laws had left it, and there was no mention of any instruction for girls, an omission which was noted in various speeches made while discussing the project of the law: "It was noted, regretfully, that the project did not include any particular arrangement relative to the education of girls, and that it did not set up establishments for teaching trades." (Cf. *Discours, prononcé au tribunal, par Challan, sur le projet de loi relatif à l'instruction publique* in "Recueil de lois et réglemens concernant l'instruction publique". There is abundant evidence of the bad state of primary education and the incompetence of the teachers during the time of the empire (cf. A. GARNIER, *op.cit.*, pp. 446-447).

Louis XVIII had scarcely ascended the throne when people began to protest because he gave back to the bishops and parish priests the right to supervise teachers. The Ordinance of the 29th February 1816 was the first act of government relative to primary education. Fabry could write on the subject of the plans for public education drawn up from the time of the Revolution until that of Napoleon inclusive: "If we were unable to learn anything in their establishments, we can perhaps learn something from their powerlessness to form a single primary school" (cf. A. GARNIER, *op.cit.*, pp. 447-451). In this, however, no mention was made of feminine education.

"It seems that according to the mind of those in public office, the Ordinance of the 29th February 1816 regulated the teaching of girls as well as boys." (Cf. L. GRIMAUD, *Histoire de la Libération d'Enseignement en France*: vol. V: *La Restauration*, p. 255).

Moreover, this is clearly seen from the Preface of the Ordinance of the 3rd April 1820.

"On the representation which has been made to us that our Ordinance of the 29th February 1816, relative to primary education, did not express sufficiently clearly that the dispositions of the Ordinance were applicable to women teachers and in order not to leave any doubt about our intentions which were to bring to the education of girls also important improvements which were needed ... etc." (Cf. *Bulletin des Lois*, n. 363; Tome X, série VII, n. 8641, p. 535.)

Unfortunately at Lyon neither the committee, nor the vice-prefect, nor the prefect nor the inspector had interpreted it in this sense. The last mentioned Poupar, declared on the 14th October 1816 that "the education of girls was outside its attributions", and that "women teachers were not included in the provisions of the Ordinance of the King relative to primary education" (cf. A. D. *Lyon*, T, Reg. 37).

As for the Committee they were generally satisfied with the status quo of girls' schools; the parish priests looked after them. Moreover, it was especially the business of religious women!

It was at that time that the ministerial instructions of the 3rd June 1819 for lay schools, and of the 29th July 1819 for schools run by religious women, defined the special manner of application of the ordinance of the 29th February 1816, regarding schools for girls.

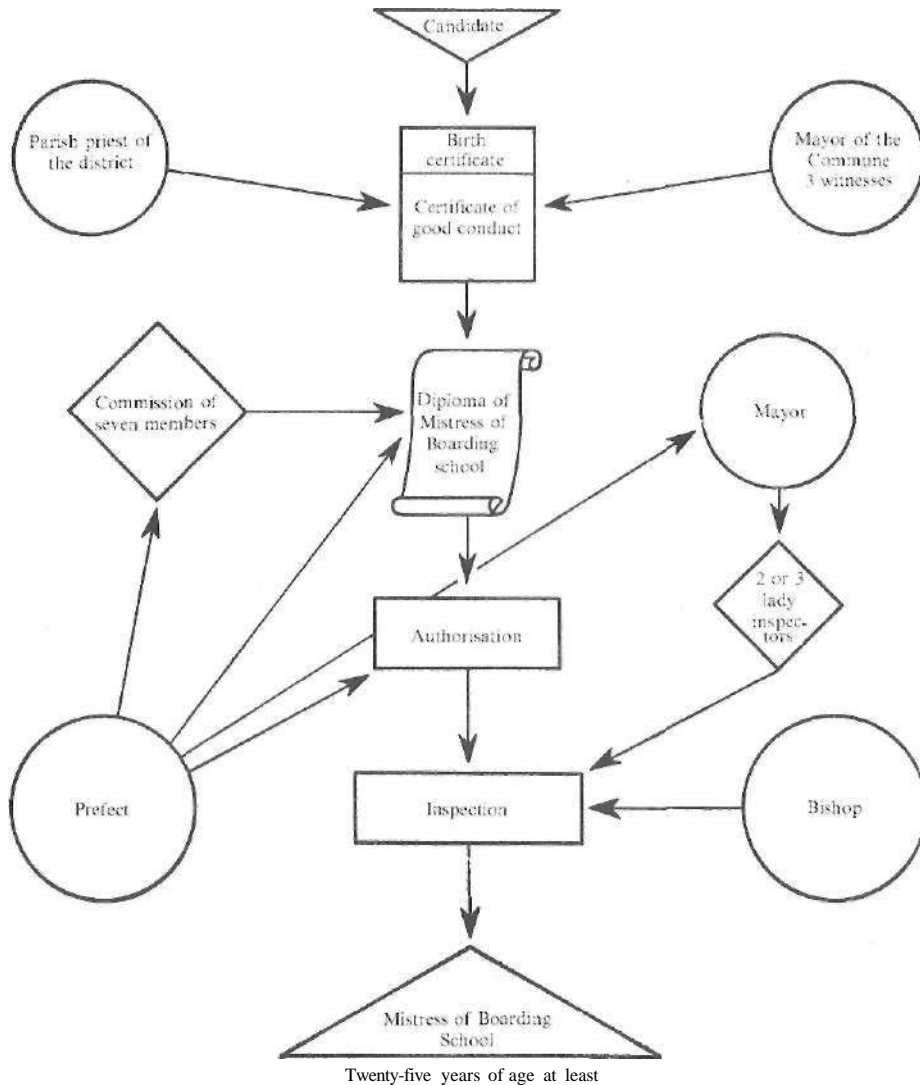
So far the texts cited referred to elementary schools. On the 19th June 1820 the Minister of the Interior addressed a circular to the Prefects to regulate the situation of other centres for the education of girls at secondary level. We stop to consider this law because it is directly related to the document that we present.

When this circular was published the Servant of God was directing the two *Providences* of St. Bruno and Pierres Plantees, considered as works of charity rather than educational establishments. At the end of the following year, 1821, the Foundress opened her first boarding school at Fourvière (cf. Doc. VII, p. 197) and in 1822 she inaugurated a second one in Belleville; and it was then that the Servant of God believed she ought to submit to the civil laws that were in force in the department. We observe that there was no question of a religious congregation as yet, although the Servant of God and her first collaborators belonged to the association of the "Ladies of Pious Education", since the work would not be recognized in Lyon as a religious congregation until 1825 (cf. Doc. XIV, p. 259) and she was unable, therefore, to benefit from the privileges conceded to religious. The document of the 19th June 1820 carried the title of *Circular addressed to the Prefects by His Excellency the Minister of the Interior, concerning houses for the education of girls, and containing the dispositions laid down for the appointment and admission of mistresses and assistant mistresses of boarding schools, and for the supervision of these schools*. It begins by referring to a preceding circular of the 3rd June 1819 that "has made known to you the rules to which primary schools for girls must be subject and charged you with carrying them out," and adds "but secondary schools for girls also deserve to come under the interests of the authority;" and consequently goes on to specify: "We shall have fulfilled the duties imposed on us, if we can manage:

1. To subject the mistresses and assistant mistresses of boarding schools to a strict examination which will tend chiefly to inform us about their character, the education they have received, etc.

2. To establish a continual supervision over the houses kept by these teachers, which will enable the administration to know the direction given to the education of the young girls, to follow up and enlighten the conduct of the teachers themselves and of the assistant mistresses, in all that concerns their profession; and finally to judge whether they deserve praise and protection or blame and dismissal."

The circular letter continues, giving the details, with full explanations, of all the minute practices which the "mistress of a boarding school" must follow in order to obtain authorisation, and after that it gives the particulars of the inspection to which she will be subjected. We have summarized all this in the following diagram.



As usual, the Servant of God taught by example and did not hesitate to undergo the examination and submit to the other tests required by law in order to fulfil her duty and to assure the normal development of the work which was now acquiring a good reputation.

The "Mistress of a boarding school" had to be at least 25 years of age and the assistant mistress at least 18. The Servant of God was 48, and the age of her companions was from 21 to 26 years. These obtained the title of "assistant mistress".

Of the "mistress" herself they required the following: knowledge of "the principles of religion, reading, writing, French grammar, arithmetic; the "assistant mistresses" must know "how to read and write correctly and demonstrate that they can teach at least one of the following: the principles of religion, reading, writing, French grammar, arithmetic, ancient and modern history, and geography."

The circular, in one of its last paragraphs, says: "In ending these instructions, which, I hope, will not leave you in any doubt about how you have to deal with mistresses and assistant mistresses of boarding schools, it is not perhaps unnecessary to recall to you that a ministerial decree relative to houses of education for girls forbids games, dances, concerts and theatrical representations at the distribution of prizes." It is signed "The Minister Secretary of State of the Interior, Signed *Simeon*."

The candidates had to present to the tribunal certain documents such as a birth certificate, and a certificate of good conduct from the Mayor and the parish priest respectively. We looked in vain for these documents in the archives of Lyon; we were assured however that these documents were not found there because they were taken back by those concerned when they received the diploma. Sometimes they were kept either on account of some irregularity or for some other motive. As the formula was identical for all, in order to have a complete view of the procedure, we give, after the report of the Commission examining the Servant of God, three original passages that concern the practice of a certain Lucrece Andre, teacher in the parish of St. Just de Lyon.

a)

Report of the Commission examining the Servant of God. 19th Dec. 1822. - From the original preserved in A. D. Lyon, T, 143.

Today the nineteenth of December eighteen hundred and twenty-two, there were assembled at the Prefecture, on the convocation of the Prefect, M. Magnevai, Councillor of the Prefecture, named to replace M. de Lavernee; M. Guillard, Inspector of the Academy; M. Artaud, Director of the Museum; M. Richard de Laprade, Doctor of Medicine; M. Figurey, id.

These last were named by a decree of the 20th September 1820, to compose the commission charged with examining, with regard to teaching, persons desiring to exercise the functions of mistress and assistant mistress of boarding schools in the department of Rhone.

The commission has received from the Prefect a list which bears the names indicated below, who have entered for the examination, namely:

The ladies: Marie Elisabeth Emilie Realier, widow Apostoly, living in Charly. . . .

The Ladies of Pious Education:

Chardon Suzanne, Sister Gonzaga, Belleville;

Ramier Victoire, Sister Andrew, Lyon;

Claudine Thevenet, Sister Ignatius, id.

Marg.te < lotilde Revel, Sister Ambrose, id.

Catherine .lubaud, Sister Bruno, id.

Claudinc Olagnier, Sister St. Paul, id.

The Commission having examined each of the above named, here present, all having the required documents, declares that Diplomas are awarded as follows:

1. as mistress of boarding school, the ladies Realier Widow Apostoly, Claudinc Cerisier, Marguerite Cerisier, Jeanne Sublad, Louise Duteil, Claudine Thevenet, Sister Ignatius.

2. as assistant mistress of boarding school, the ladies Blanche Rosalie Cerisier, Adele de Martinel, Chardon Suzanne, Sister Gonzaga, Ramier Victoire, Sister Andrew, Clotilde Revel, Sister Ambrose, Cath.ne .hi band, Sister Bruno, Claudine Olagnier, Sister St. Paul.

Mile De Picot Marie-Therese was referred again to the next meeting of the commission to produce the certificates which had already been requested at the preceding meeting.

And considering t he non-appearance of Des Soly and Mottin, the minutes of the meetinj-, were closed and the commission adjourned until a new convocation on the part of the Prefect.

Magneval Guillard Artaud Figurey R de Laprade

b)

"Diploma of ability to teach primary school girls" by the Prefect of Rhone to Mile Lucrece Andre, 19th November 1819. - From the original preserved in A. D. Lyon. T. 147.

The diploma is partly printed and partly handwritten. We give the words of the handwritten part in italics. In the upper margin is written "Prefecture of Rhone. Primary teaching of girls. No 43. New Diploma No 207".

Prefecture of the Department of Rhone.

On the Certificate of examination delivered to *Mile Lucrece Andre* by the Jury.of the Department of Rhone; establishing that she replied to the questions put to her on *the principles of religion and the elements of grammar*, that she is in addition qualified to teach *reading, writing and arithmetic, including the rules of three and* (word illegible because the page is torn) that she has given proof of the ability necessary to exercise the functions of a primary teacher *of elementary standard*, and that she has proved her fitness by authentic Certificates of good conduct and good manners:

We have accorded to the same *Mile Lucrece Andre*, aged (left blank) years, living in St. Just (Lyon), the present diploma which is indispensable for obtaining special authorisation to exercise the function of primary school teacher *of elementary standard*, in the Communes of this Department, conformably to Article 4 of our Decree of the 16th August 1819.

Delivered at Lyon, at the Prefecture on the 19th November 1819.

For the Prefect (absent)

The Councillor of the Prefecture
(delegate).

Seal

Menoux [?]

c)

Certificate of good conduct granted by the Mayor of Lyon in favour of Mile Lucrece Andre, 4th September 1821. - From the original preserved in A. D. Lyon, T, 147.

This document is also partly printed and partly handwritten. The handwritten words are reported in italics. In the margin is written "Certificate of good conduct and manners."

Town Hall of Lyon.

Today *the fourth of September eighteen hundred and twenty-one* in our presence, Mayor of the city of Lyon, the following gentlemen presented themselves: 1. *Francois Damour, innkeeper. No 1, rue Syrene;* 2. *Benoit Coillet, Supervisor of Public Works of the city, Town Hall;* 3. *Pierre La martini ere, retired soldier, living at the Town Hall;* they have declared that they know *Mile Lucrece Andre* here present, very well. *She is Mistress of a boarding school, and lives in rue des Farges, No 13, and has lived in Lyon since her birth; she was born in Lyon, department of Rhone, on the seventeenth of June, seventeen hundred and eighty-six,* and, on their personal responsibility, they testify to her domicile and good conduct and manners.

From this declaration, genuinely affirmed, a certificate has been granted to serve and justify for the reason requested. It has been read, and signed by those present and by me.

Executed at the Town Hall in Lyon, on the day and year mentioned above.

Coillet

Damour

Lamartiniere

Town Hall, Lyon.

Jn Fs Dian, adjnt.

d)

Certificate of good conduct granted by the Curate of the parish of St. Just, Lyon, in favour of Mile Lucrece Andre, 20th February 1822. - From the original preserved in A. D. Lyon, T, 147.

I the undersigned, curate of the parish of St. Just, in the name of the parish priest who is away, certify that Mile Andre, teacher in the

parish of St. Just, rue des Farges, No 13, has fulfilled the duties of teacher for the last 20 years with much zeal, edification and success, that she lavishes motherly care on her pupils and she possesses the qualities suitable for forming their minds in knowledge and their hearts in virtue.

Lyon, the 20th February, 1822.

Velay

Curate of St. Just.

5

Letter of the parish priest of Belleville to the Servant of God. 4th September, 1827. - From the original kept in the archives of the Mother House of the Sisters of St. Joseph, Lyon.

The priest, Fr. Gabriel Captier (1758-1833) author of the letter which we give here, was the parish priest of Belleville from 1802 until his death. From the information which is preserved in A. A. Lyon, it is evident that he was a good and zealous parish priest, but his character was a little difficult, perhaps because of his advanced age. In fact we find various resolutions of the archiepiscopal council which draw attention to the frequent difficulties caused by this parish priest.

We do not know if the Servant of God ever received this letter because it was found in the archives of the Sisters of St. Joseph. Be that as it may, the parish priest cites in it the conditions for establishing a school for poor girls. The agitation of the inhabitants of Belleville at the announcement of a second school is seen in this letter.

Belleville, 4th September 1827

Madame Superioress,

The fact is that I have been unable to speak at length with you. I have also seen with regret that I had the misfortune to distress you. Forgive me, Madame, and please believe that I never intended to upset you, or oppose you.

Our daughters have simply had their contract presented at the mortgage office, as is customary for all people selling property; with the intention however of consolidating the pious foundation by the approval of the Government, which they believed necessary, as I do too. The registrar has done what you have seen without being requested to do anything special. If there is some mistake, as Mr.

Marechal claims, the fault lies with him and not with us, who have only looked at the good of the neighbourhood, wished the obligation undertaken before God and before men to be fulfilled; that this obligation may be the least possible burden for you, this is our heartfelt wish. Believe me, Madame, these are our sentiments and we do not believe we have deserved that the people should protest about cruelty, injustice and betrayal.

Our daughters, seeing the difficulty in which you find yourselves to make your purchasers pay you, agree to raise the mortgage of 8,000 fr. on the houses sold.

A new deed should be drawn up more or less in this manner: "At the request of Miles Thevenet and Laporte, Marie Mathieu and Jeanne Marie Colin restore the 8,000 fr. opportunely or inopportunely registered at the mortgage office of the district of Villefranche, for the service of the free school for the poor girls of Belleville, for which the said ladies have committed themselves to provide in perpetuity by the deed of the 17th April 1822, received by Mr. Chassaignon, notary to the crown. Marie Mathieu and Jeanne Marie Colin, in withdrawing the said inscription to make it easier for the said ladies Thevenet and Laporte, expressly declare that they consent to the free school being carried on in the property that Madame Thevenet has bought from the Corval brothers; they expressly declare that instead of wanting the commitment of the ladies Thevenet and Laporte for the free class to disappear, they maintain all the legal reservations on the new properties of Madame Thevenet, who consents to this and who undertakes anew to keep and ensure after her the said free school in perpetuity which may be valued at a capital of 4,000 if valuation is necessary for the stability of the commitment."

It seems to me, Madame, that you ought not to refuse a deed that will add nothing to your obligations and cannot weigh heavily on your property occupied by your daughters. Again it seems to me that it must be of little importance to you whether this pious work be presented for the approbation of the government, or not.

I still wish to persuade you that in trying to establish the Sisters of St. Joseph, I have nothing in view except the greater good of the neighbourhood, in removing for the future, school mistresses such as I have seen here, who took their pupils to fashionable amusements, to cafes, etc. I was afraid of hearing cries of injustice, that was why I did

all I possibly could to obtain a simple, well-known Religious from the diocese of Belley, one whose mother is a simple daily worker at Belleville. I think that people would have been less offended if they saw only that poor girl at the head of an establishment. I am not afraid of seeing her humiliated, and I would expect less if there were more pretentious persons in it. Therefore Madame, please believe that my paternal and pastoral concern has been solely to provide in Belleville brown bread for those who do not want, or who could not afford to eat white bread. Everybody has to live. One does a service to a district in procuring plain but wholesome food, for those who are unable to procure delicacies for themselves.

As for that accusation that Gabrielle has sought to draw away the children from your schools, you know, Madame, that this is absolutely unwarranted and that the calumny has already been proved to Madame Borgia by the repudiation of the mothers who were said to have been solicited by Gabrielle.

I would like the expression of my feelings to put your mind at rest, to prove my respect and concern for you, to obtain your goodwill towards me, the help of your prayers, and those of all your daughters whom I esteem and whom I love in Jesus Christ. I ask for this help not only for myself, but also for those who have caused you pain without wishing to do so, desiring with all my heart that the demon of discord will no longer be able to sow among us even the smallest seed of division.

It is with these sentiments that I have the honour to remain, with the greatest respect,

Madame Supérieure,
Your most humble and obedient servant Captier.

6

Extract from "State of the Houses of St. Joseph of the diocese of Lyon" p. 114, 4th October, 1827. - From the original preserved in the archives of the Mother House of the Sisters of St. Joseph, Lyon.

The register of the foundations of the Sisters of St. Joseph notes for us the date on which the house of Belleville was opened and gives the names of the religious placed there for the direction of the school. We see that they were a young professed of twenty-seven years of age and a novice of sixteen.

Foundation of the house of Belleville

223rd establishment at Belleville, 4th October 1827

Superioress: Berchond, in religion, Sister Calixta, born in 1800, professed in 1827

School Mistress: Ladouze, in religion, Sister Macrine, born in 1811.

7

"Deliberations of the Archiepiscopal Council". 5th October 1827. -
From the original preserved in A. A. Lyon.

We reproduce only paragraph 15 which concerns the controversy with the parish priest of Belleville.

5th October 1827

15. It was explained that the new establishment of the Sisters of St. Joseph in Belleville will be detrimental to that of the Sacred Heart; but the parish priest wants it that way, so there is no room for discussion at the moment.

8

"Deliberations of the Archiepiscopal Council", 14th November 1827. -
From the original preserved in A. A. Lyon.

Nearly one month after the first discussions of the Archiepiscopal Council on the "case of Belleville" they returned to the subject and decided that they would entrust the study of what was taking place to the two Vicars General, Cholleton and Cattet.

14th November 1827

As the dispute between the parish priest of Belleville and the Ladies of the Sacred Heart established in that parish could lead to a troublesome lawsuit, the Council submits that business to Revv. Cholleton and Cattet, who will judge whether there are not grounds for withdrawing the Sisters of St. Joseph.

9

Decision of the Council of the Congregation of the Sacred Heart of Jesus and Mary, 27th September, 1829- From the original preserved in A. G. Roma. Reg. 111.

The work of the Servant of God progressed, notwithstanding the difficulties created by the parish priest and by the new school: there is clear proof of this in the authorization of the municipality, on the 2nd February 1828, to construct a boundary wall around one of the properties. As the situation was becoming more and more strained and difficult, on the 27th September 1829, the Council of the Congregation decided to close the boarding and day schools.

Meeting of the 27th September 1829

The Council was presided over by our very Rev. Fr. Superior, M. Cattet, Vicar General.

After invoking the light of the Holy Spirit, we discussed the subject of the establishment at Belleville.

Observing that since a second religious establishment has been formed in Belleville, the number of our pupils in both the boarding and day schools has been reduced to much fewer than we had previously, because the population of the town cannot provide pupils for two educational establishments; it has consequently been decided that we will reduce the number of our Sisters; we will withdraw those employed in the boarding and day schools and close both.

The present Superioress, Mother St. Borgia, will be replaced by Mother St. Francis.

Marie St. Andre

10

"Deliberations of the Archiepiscopal Council of Lyon", 22nd October 1829. - From the original preserved in A. A. Lyon.

In Belleville the decision taken by the Council of the Congregation to close that house, alarmed not only the population, but the Mayor himself, who appealed to the ecclesiastical authority to prevent the closure. But the Council did not think it opportune to oppose the parish priest.

22nd October 1829:

5. It will be replied to the Mayor of Belleville that the true zeal of the Parish Priest, his age and his virtues, do not permit us to oppose his

views; (and that one could still less do so since the work of the Sisters of St. Joseph is not perhaps, absolutely incompatible with that of the Ladies of the Sacred Hearts to whom the parish priest gives proof of unequivocal interest in his dealings with one of them). These words in brackets are omitted in the letter.

11

The municipal council of Belleville against the foundation of the Sisters of St. Joseph, 27th January 1830. - From the original preserved in A. D. Lyon, Series V, 263.

The Prefect of the department of Rhone, acting perhaps on the suggestion of the ecclesiastical authorities, believed it was opportune to question the authorities of the municipality of Belleville directly regarding the controversy created about the foundation by the Sisters of St. Joseph. The municipality declared itself against this foundation as the vice-prefect of Villefranche shows.

Vice-Prefecture of 1st District of Department of Rhone <hr/> No 61 Subject Religious Congregation Sir,	Villefranche, 27th January 1830. 128. On the 29th January the decision (signed by 9 Members of the Municipal Council) was communicated to the Archbishop.
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I have the honour to communicate to you the decision taken according to your orders of the 16th of this month, by the Municipal Council of Belleville regarding an establishment of the Sisters of St. Joseph, in that municipality. The said Council regards it as excessive for such a small number of inhabitants and therefore, not only useless but presenting inconveniences. In this matter, I can only rely on the opinion of the local authorities and on what you, in your wisdom, may decide.

Please accept, Sir, my respectful sentiments.

Vice-Prefect
Bruyas Verellon

To the Prefect of Rhone.

12

"Deliberations of the Archiepiscopal Council of Lyon", 21st April 1830.
- From the original preserved in A. A. Lyon.

A few months after the closure of the boarding and day schools at Belleville, another community, which the document calls "Ladies of the Sacred Heart of Larajasse", was authorized to found a house in the same place. We shall see later that on the 9th December they will be given permission to acquire the properties of the Servant of God. We do not know where the initiative came from, but we see from the sources that these religious also soon found themselves in difficulty and that, in 1836, they left Belleville.

21st April 1830.

20. The Ladies of the Sacred Heart of Larajasse were authorized to acquire a house in Belleville on Saone for a new foundation of their Order.

13

"Receipt of Mile Claudine Thevenet to Miles Targe and Besson, Lyon, 7th May 1835." - From the original preserved in the General Archives of the Society of Mary, Rome.

With this document the Servant of God gave a receipt to Mr. Andre Francois Matagrin, representing Miles Targe and Besson, of the Congregation of Larajasse, for the sum of 18,000 francs, the price received for the sale of the properties in Belleville, concluded on May 15th, 1832 (cf. supra, p. 220, n. 25).

7th May 1835

In the presence of Mr. Victor Coste and his colleague, notaries living in Lyon, undersigned, appeared: Madame Claudine Thevenet directress of the house of the Providence, situated in Lyon, Place Fourviere, No 1, where she lives. The same having the sole right to receive and pass quittance on the sum which will be mentioned later. As well as that which results from the contract of sale which will be mentioned later, she recognizes and declares that she has now received in cash from Miles Pierrette Targe and Catherine Besson, spinsters of mature age, of independent means, living in the same house at

Larajasse, district of Lyon, department of Rhone, absent, Mr Andre Francois Matagrín, lawyer, living in Lyon, rue du Boeuf, No 36, here present, agreeing on their behalf and paying the money remitted for this purpose, the sum of eighteen thousand francs, the price in return for which Mile Thevenet, here present, conjointly with Miles Marie Claudine Motte, school mistress, living in Fourviere, and Anne Therese Besson de Larochette, school mistress living in Belleville, department of Rhone, have sold conjointly to the said Miles Targe and Besson according to the contract made in the presence of M. Victor Coste, undersigned, and his colleague, notaries of Lyon, on the 15th May eighteen hundred and thirty-two, registered and transcribed according to procedure, a large private house, with a courtyard in which there is a well, chapel, stables, hayloft, woodshed, and shed, a little garden with a closet and aviary, water closets, appurtenances and outbuildings, the whole enclosed with walls, situated at Belleville, rue de Villefranche, district of Potissieres, and another garden, with trees, surrounded by walls and hedges which form part of the property, containing 22 ares (3 clear lots) according to the ancient measure of the country, situated in the said Belleville, in the same quarter of Potissieres, the which sum was stipulated due without interest, at a fixed date which has now arrived.

For the said sum of eighteen thousand francs, Mile Thevenet passes quittance to the said Miles Targe and Besson, promising to hold them and have them held as discharged and free against all comers.

As a result of this payment Mile Thevenet restores, and consents to the official striking off of the inscription, formed as much to her profit as to that of Miles Motte and Besson de Larochette, against Miles Targe and Besson, at the mortgage office of Villefranche on the twenty-fourth of July, eighteen hundred and thirty-two, Volume 129, Nos 88.425, and 88.426. This deed has been made and signed in Lyon, in the office of M. Coste, for M. Matagrín and in her house, previously mentioned. Place Fourviere No on behalf of Madame Thevenet, which house the notaries visited, on the fifth of May eighteen hundred and thirty-five. Having read the same, Madame Thevenet and M. Matagrín signed with the notaries. Thus signed on the draft left in the custody of M. Coste, at the bottom of which is written: Registered in Lyon, the seventh of May 1835 folio 93., C. 6. Received ninety francs, duty payable, nine fr. Signed: Meschini - **Coste**.

DOC. X

DIOCESAN APPROBATION of the Congregation founded by the Servant of God, in the year 1823. - *From documents enumerated below.*

Cardinal Fesch, archbishop of Lyon, from 1802, was sent into exile on the 25th April 1814, as were all the imperial family, after the fall of Napoleon of whom he was maternal uncle. The diocese of Lyon remained without a bishop. Before his departure, the Cardinal confided the administration to his vicars general, but forbade them to admit new associations or to make innovations in those which already existed (cf. *infra*, 1). For this reason the Servant of God found herself faced with the impossibility of getting her work recognised by ecclesiastical authority. The only permission, obtained, after repeated requests, was to have an oratory and to have Mass celebrated there (Docs XXIII, p. 463, and XXVII, p. 557).

In the meantime Fr. Coindre, whose fame as a missionary had spread around various regions was requested by the bishop of St. Flour, and administrator of Le Puy, to organize a society of missionaries in that diocese like the one already established in Saint Flour. Fr. Coindre, involved as he was with the missions, and with the direction of the "Ladies of the Sacred Hearts of Jesus and Mary" and of the "Brothers of the Sacred Heart", hesitated at first, but afterwards, perhaps in the hope of obtaining the approval for his two congregations that it was impossible to get in Lyon, thought it would be well to accept the proposal of Mgr de Salamon.

In August 1822, Fr. Coindre went to Saint-Flour and easily reached an agreement with the bishop who granted him extensive powers. In Lyon the two brothers Pierre and Roman Montagnac, priests and professors of the "Carthusians" showed themselves disposed to support him, and it was agreed to set up a new centre for missionaries in Monistrol-FEveque — now Monistrol-sur-Loire —, on the border of the department of Rhone and that of Haute Loire. The choice of this town seems to be explained especially by the material advantages that it offered. The buildings of a former convent of Capuchins of Monistrol (1627-1791), remained vacant after the death, on the 3rd December 1820, of its new proprietor de la Bruyere, and they were bought by Fr. Coindre who installed the new community of his missionaries there (cf. BONNEFOY, O.F.M., *Les couvents des capucins de la Haute-Loire*, Paris 1939, p. 91; Monistrol, Register of Minutes of the municipality; H. FRAISSE, *Etude sur le petit-seminaire de Monistrol*, ms. in the archives of the seminary of Yssingeaux.)

A few days later, on the 20th September 1822, a decree of Mgr de Salamon announced to the diocese of Le Puy, the foundation of the Society of Missionaries and recommended it to the generosity of the faithful.

On the 10th October, Fr. Coindre, encouraged with the benevolence of Mgr de Salamon, asked permission to establish the newly founded