

the case of a certain Genevieve Delorme, born in Sourcieux (Rhône); the mother, Marguerite Chollet, a widow, left her young daughter in the care of the Servant of God. Genevieve remained in the *Providence* as mistress of a workroom and died there on the 20th July 1834 at the age of 27 years. The Servant of God took care to have 15 holy Masses said for the repose of her soul, as can be seen from the books of administration: "21st July, Paid for the expenses incurred on the death of Genevieve, 45.85 fr. 30th July: Paid for 15 Masses for Genevieve, 18.75 fr." (*A. G. Roma*).

Regarding those who left the *Providence*, it was arranged that they would always follow up what happened to these girls, until they had found a post where they could be sure of their spiritual good.

2. Some general norms were established for the efficient running of the novitiate, and in particular the case of admission of girls of the *Providence* was discussed.

These minutes are found in Register III, which presents some peculiarities, as we shall see in Doc. XVI, A, *intr.*, and *Appendix*, p. 289.

Meeting of the 27th June 1823

The Council was presided over by Fr. Coindre, our very Reverend Father Superior.

When the children of the *Providence* have finished the time of their apprenticeship and if it would not be a burden to the house to keep them, they may, if people are satisfied with them, be kept indefinitely in the house. The departure of the girls will always be arranged so that they leave only when a place has been found for them where their moral safety is ensured. Consequently the departure of Vidalin, of Marie Goi, of Fanchette Besson who have finished their time, is put off indefinitely.

Girls of the *Providence* will never be received as choir religious, especially in houses where they have been brought up.

If any children of the *Providence* are received, they will not be admitted to the first probation until they have finished their time.

Nobody will be admitted to the exercises of the postulants without first being made to undergo a period of trial which shall last for three weeks, or a month according as is judged proper.

If a novice, after her entry to the novitiate, neglects either her studies or manual work, or fails to try to correct her faults, without, however, deserving to be sent away, she may be excluded from the exercises of the novitiate during the time that is judged appropriate,

and if after three months she does not deserve to be admitted, she shall be sent away.

M(ar)ie Andre

DOC. XIV

APPROBATION OF THE STATUTES OF THE CONGREGATION by the Archbishop Jean P. Gaston de Pins, Apostolic Administrator of Lyon, granted on the 18th July, 1825.

On the arrival of Mgr de Pins at Lyon, on the 18th February, 1824, M. St. Ignatius together with Fr. Coindre, repeated the steps required to obtain the approbation of the Constitutions of the Congregation, which the Apostolic Administrator granted without difficulty. Already on the 2nd March of the same year he had authorised, for Fourvière, ceremonies of clothing and profession, in the acts of which we find the formula: "... according to the Rule of St. Augustine and the Constitutions of St. Ignatius" which shows the direction of the two founders.

These first constitutions have disappeared, but they are referred to in the minutes of the meetings of the 15th August 1826 and the 10th October 1827, with regard to art. 2 of the elections; of the 23rd June 1829, referring to art. 12; and of the 15th December 1831, to art. 17 of the Statutes; these minutes are copied in Register III (cf. Doc. XVI, A, pp. 272-278).

In 1822, Fr. Coindre wrote some Constitutions also for the Missionaries of the Sacred Heart of Le Puy (cf. Gen. Arch. of the Brothers of the Sacred Heart, Rome). These Constitutions are divided under seven headings: the first explains the end of the Congregation; the others treat of norms relative to the foundation of houses, the reception of subjects, the government of the association, and the powers of the General. Title seven treats of the means for preventing abuses in the congregation, and of those for the sanctification of all the members, and it ends with a paragraph containing an idea which is found also in other writings of Fr. Coindre, and which doubtless reflects his own spirit and that of M. St. Ignatius: "Above all, the study and imitation of the Sacred Heart of Our Lord Jesus Christ in his hidden and public life, all conformably to the summary of the Constitutions of St. Ignatius in all that is not contrary to the present Constitutions." Certainly this idea must have been present also in the Constitutions approved by Mgr de Pins.

The Council of the Archbishop of Lyon, at the request of Fr. Coindre, deliberated on the approbation of the Constitutions of the Congregation of the Sacred Hearts of Jesus and Mary on the 13th July 1825 (*infra*, 1), and on the 25th of the same month the Apostolic Administrator signed the decree of approbation (*infra*, 2). However, his attempt to obtain from the king legal approbation of the Congregation, already attempted by the Servant of God in 1823 (*infra*, 3), was in vain.