

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.

Jean Paul Gaston de Pins was born on the 8th February 1766 in Castre (Iame). Ordained priest at the beginning of the Revolution, he was, at the return of the Bourbons, Vicar General of Bourges. On the 15th February 1822, he was named Bishop, first of Beziers then of Limoges, as that See was not then re-established. He was consecrated on the 10th October, and installed on the 3rd January 1823. Among other things, he gave an impetus to the seminary in Limoges and to the parish councils. Raised to the titular archbishopric of Amasie on the 26th December 1823, he was named Apostolic Administrator of Lyon on the 22nd December 1823. He took possession of the diocese on the 18th February 1824. Governing the diocese wisely in the midst of many difficulties, he published the Constitutions of the Synod and established officially the Work of the Propagation of the Faith. On the death of Cardinal Fesch (1839) he retired, first to the Grande Chartreuse, and then to the villa "La Paix" in Lyon where he died on the 30th November, 1850 (VANEL, *UEpiscopal Francois*, pp. 294-313).

1

"Deliberations of the archiepiscopal Council" 13th July 1825. - From the original preserved in A. A. Lyon.

Fr. Coindre had asked for the approval of the Congregation of the Servant of God under the title "Sacred Heart of Fourviere and Belleville".

13th July 1825

11. Fr. Coindre submitted the Constitutions of the Sacred Heart of Fourviere and Belleville to the Archbishop. They will be approved when the Archbishop has the control which he has the right to exercise over the confessor, clothings, professions, elections and dismissals.

12. The approval of the religious houses will be considered; their statutes will be judged individually by the religious. We shall procure a favourable opinion from the municipal councils; the opinion of the Ordinary will be given separately, but we shall work together with the Prefect in order to have greater success with the municipal councils.

2

Decree of approbation of the Constitutions, 18th July 1825. - From the copy preserved in A. G. Roma, Register III.

Only five days from the first declaration of the Archbishop's Council, the Apostolic Administrator of the diocese of Lyon, Mgr de Pins, approved the

Constitutions which he considered contained the dispositions most favourable for the success of the houses set up in the diocese. The document is a copy transcribed in Register III of the Congregation by M. St. Andrew.

We, Jean Paul Gaston de Pins, Archbishop of Amasie, Apostolic Administrator of the diocese of Lyon; considering the Statutes above-mentioned, of the Ladies of the Sacred Hearts of Jesus and Mary established in Lyon and Belleville (Rhône).

Considering the law of May 24th 1825, and having examined the aforementioned Statutes, we have approved them, and we hereby approve them as containing the provisions most favourable to the success of the above-mentioned establishments.

Given at Lyon, July 18th 1825.

Jean Paul Gaston de Pins, Archbishop of Amasie, Administrator of
Lyon

By Mgr Allibert, Can. Sec.

3

Mgr de Pins, Titular Archbishop of Amasie, Administrator of Lyon, requests the legal approbation of the Congregation of the Servant of God from Charles X. Lyon, 18th July 1825. - From the original preserved in A. G. Roma.

The present document serves to illustrate the vicissitudes of an initiative of the Servant of God relative to the approbation of the Institute.

In the footnote of an official statistic of the Congregation bearing the date 18th November 1823 (*A. D. Lyon V. 257*), under the title "Date of the Decree" we read as follows: "Not authorised but asks to be", from which we know that the Servant of God had asked for legal authorisation at the end of 1823. This recognition was still not obtained when on the 24th May 1825 the law was passed which transferred to the King the right to authorise congregations of women. Fr. Coindre immediately presented the Constitutions of the Servant of God to the Archbishop, as, according to the law, they had to be accompanied by a report from the Bishop. The Constitutions had to make special mention of: "1. The nature and end of the Institute, 2. submission to the Bishop and to the civil authorities, 3. disposal of goods, 4. duration of vows" (cf. Paris, *National Archives F.*¹⁹, 6246).

The document which we present is the petition of the Apostolic Administrator, to the King, to obtain the legal authorisation of the work of the Servant of God. The terms in which it is drawn up cannot be more favourable for the two houses which the Servant of God had founded in the

diocese of Lyon. It bears the same date as the approbation of the Constitutions, 18th July 1825 (*supra*, 2), when two months had not yet elapsed from the time that the law to which the document refers was enacted.

It is probable that the Servant of God, after initiating the proceedings, may have wondered whether it would be advantageous to submit the Congregation to official authorisation. To receive this recognition meant submitting oneself to the "protection" of the State and to the restrictions that the law imposed on religious in their right to possess, alienate, expand, and teach. In fact in none of the archives consulted is there any indication of approbation or rejection of this recognition, and the original of the document which we present is found in *A. G. Roma*. Given the silence about the matter, it might easily not have been sent forward. Many other congregations of women of the same period did not have legal recognition: some did not ask for it, and, regarding others, we do not know the reason why they were denied it. We know that the author of the law, Mons. Frayssinous, never wanted to take responsibility for giving advice on this subject (cf. L. BAUNARD, *Histoire de la Bienheureuse Mere Madeleine Sophie Bar at*, I, Paris 1910, p. 474).

To clarify this state of affairs we have copied the following anonymous declaration: "Should not all the Congregations be obliged to submit to the necessity of authorisation? — we will reply to this question in establishing the two following points:

1. No law forbids community life to members of unauthorised congregations of religious. 2. Far from trying to avoid authorisation, the unauthorised congregations themselves ask for legal recognition as a favour, which administrative jurisprudence sometimes believes it must refuse.

Religious associations can be recognized as *corporations* by the law; they then form a collective and moral body." A note in the margin adds: "Religious associations without recognition may form a civil society, which our laws do not forbid" (cf. Paris, *Arch. Nat. F⁷⁹ 6246*). This was the course that the Servant of God took in 1836 (Doc. XVI, c, 7a, pp. 327-331).

We now give the original text of the request of Mgr de Pins.

We Jean Paul Gaston de Pins, Archbishop of Amasie, Apostolic Administrator of the diocese of Lyon, in view of the law of the 24th May 1825, considering that the Ladies of the Sacred Hearts of Jesus and Mary, established in Lyon and Belleville (Rhône) have as their object to fulfil the wishes most dear to religion and to the State by instructing poor young girls, caring for orphans, and giving an excellent education to girls of higher social class; considering that these Ladies fulfil their diverse duties to the general satisfaction of the people in the places where they are established; we are of the opinion

that they should be legally authorised; we implore Your Majesty to deign to examine and confirm with your royal sanction an institution which is so useful and commendable.

Given at Lyon on the 18th July 1825.

f Jean Paul Gaston Archbishop of Amasie
Administrator of Lyon

For Monseigneur, Allibert, Can. Sec.

DOC XV

OF THE FOUNDATION AND VICISSITUDES OF the house in the town of Le Puy, 1825-1835. - *According to the documents given below.*

With the foundation of the house of Le Puy in 1825, which was like the prolongation and evolution of that of Monistrol, we arrive at the point at which the Congregation reached its maximum development during the life of the Foundress. From that time the Congregation, organised and canonically approved in two dioceses, that of Lyon and Le Puy, entered a period which is distinguished by three characteristics:

1. Prosperous development of the work, and a calm period of government by the Servant of God.
2. The existence of more or less hidden causes which held back its progress.
3. A series of contradictions and tribulations which M. St. Ignatius supported with fortitude and confidence in God until her death.

The diocese of Le Puy-en-Velay was re-established on the 6th October 1822. Its first Bishop Mgr Louis Jacques de Bonald was consecrated on the 27th April in the following year. He was the son of Viscount Louis de Bonald, French writer and philosopher, defender of religion and of the traditional monarchy, who, faithful to his principles, renounced the dignity of Nobleman of France in 1830, and withdrew into private life. The new Bishop was born in Millau (Aveyron), on the 30th October 1787. In the first years of his priesthood he was one of the imperial chaplains and accompanied Cardinal Fesch on various missions. On the 4th December 1839 he was appointed Archbishop of Lyon, where he arrived on the 1st July 1840, and in 1841 he was created Cardinal. During the reign of Louis Philippe he did not cease to champion freedom in education, and in 1848 he defended the principles of religious and civil liberties. He remained attached to the Empire and, nominated Senator, he showed himself in favour of the temporal power of the Pope which he supported by the institution of the offering of "Peter's Pence".