

In case of a false declaration, the parties submit themselves to the penalties laid down by law, while observing that each associate brought a trousseau valued at 300 fr. per person, and that the real estate consisting of the property of Fourviere which is used as the dwelling house of the community, was provided by Miles Thevenet, Ramie, and Besson de la Rochette.

Matagrín

Decreed on the 4th November 1837, Guillot.

Decreed on the 5th November 1837 (Sunday) Guillot.

8

Minutes of Register IV, 12th September, 1836. — From the original preserved in A. G. Roma.

The infirmity and preoccupations that afflicted the Servant of God at that time did not prevent her from busying herself, as we have seen, not only with the duties of her office, but with everything which could contribute to the good of others.

On April 3rd Elisabeth wrote again to her daughter giving good news of her sister, Mother St. Ignatius, and she referred to some flowering plants that filled her house with perfume: "It is my sister who sent me these flowers from her garden." In family letters there are many references to the liking for flowers of the Servant of God.

Register IV gives us some information about the activity of the Servant of God, as Superioress General, in presiding at the meetings of the General Council for the admission of postulants and novices, to clothing and profession. From August 12th 1834 until the death of the Servant of God eight reports are found corresponding to five meetings of the General Council, on the following dates: 12th August 1834, 9th June and 11th September 1835, 15th March and 12th September 1836. We reproduce the report relative to this last date, which treats of admission to clothing of the novice Clarisse Bergonhoux. The ceremony of profession took place on the 6th October and one of the three minutes corresponding to this, in Register VI of the professions, is that reproduced in Doc. XVIII, 2, b, p. 369, and it reveals the anomalies which will be spoken of later.

Register IV mentioned above, written after the death of the Servant of God, includes the period from the 2nd August 1834 to the 10th January 1901. Until the 28th May 1841 it was written by M. St. Teresa and signed by the General Councillors (cf. Doc. XVI, *intr.*, p. 273).

In the year eighteen hundred and thirty-six, on the twelfth day of the month of September, our Reverend Mother Superioress General

proposed to the members of the General Chapter assembled according to Rule to admit to clothing Clarisse Bergonhoux whose time of postulancy had expired.

The subject was admitted, having obtained the number of votes required by the Constitutions.

M(ar)ie St. Andree Ass. Gen.

M(ar)ie St. Paul

Marie Ste Therese

M(ar)ie St. Francois

DOC. XVII

THE LETTERS OF THE SERVANT OF GOD, 1828-1836. From the originals preserved in A. G. Roma.

The writings of the Servant of God which have come down to us are: *a*) 16 letters sent to her family; *b*) pp. 43-46 of the Register of the Association; *c*) the account books I and II for the greater part; *d*) various scattered notes or additions to bills; *e*) the Rules approved in 1838 (copy).

Various causes contributed to the disappearance of some of the documents which we know existed, and undoubtedly there are others of which we are unaware. We know for example, that the Servant of God wrote frequently to Fr. Coindre (cf. Doc. XVI, C, 1, b); (a) we do not know whether the priest kept or destroyed these letters; (b) however, the sad circumstances of his death at Blois caused the loss of part of his correspondence; (c) at the request of the Servant of God, Mons. Mioland wrote a biography of Fr. Coindre, the manuscript of which was preserved in Fourviere (cf. Letter of Fr. Ballet to Fr. F. V. Coindre, 2nd February, 1856, in the archives of the Brothers of the Sacred Heart in Rome), but after the revolution of 1848 it disappeared; (d) because of the expulsion of the religious orders from France in 1902, many other documents were lost. The letters of the Servant of God to the religious of the communities of Belleville, Monistrol and Le Puy are not preserved, nor those from M. St. Andrew nor of other religious of the first generation.

We have put together in this document the 16 letters which the relatives of the Servant of God kept as relics and which their descendants gave to the Congregation for the Diocesan Process. We have divided them into five groups according to the principal subject matter; each group and each letter is preceded by an introductory note.

1

Letter to her niece Elisabeth Mayet on the death of two religious, 11th September 1828.

Among the letters of the Servant of God that have been preserved, the one which we are publishing here is among the most interesting because it

enables us to see her piety and her supernatural spirit, and at the same time it reveals the goodness of her affectionate and grateful heart towards the religious and towards her family.

The letter is dated 11th September 1828, and is addressed to Elisabeth Mayet, the daughter of Jean Baptiste Mayet and Elisabeth Thevenet. She had been a boarder in Fourviere, and it would seem that she wanted to become a religious, but she was prevented from doing so on account of her health. She dedicated herself to painting, and some of her portraits of her relatives are still preserved, among which there are two of the Servant of God. We give a reproduction of one of them (cf. illustrations). This portrait is preserved in the Convent of Jesus and Mary, Via Flaminia, Rome. The portraits of her parents and of her sister Emma are still in the possession of their descendants. At that time, Elisabeth was staying with her sister Aline, who married Augustin Nicod the year before. They lived in Arbent (Ain), the place to which the letter was addressed.

Fr. Montagnac, who is mentioned in the letter, was one of the priests who founded the Society of Missionaries together with Fr. Coindre (Doc. X, *intr.*, p. 245). Later he became Vicar General of Le Puy, and he always remained a great friend of the Congregation of Jesus and Mary.

The Servant of God refers to the fact that she was passing through a time of suffering and crosses without number. We have not enough documents to be able to indicate precisely all the pains and crosses to which the Servant of God was referring, but we can point out some. The expression *cette année* (this year) must be taken in its broad sense and not as the precise period of twelve months. The beginning would be the death of Fr. Coindre with all its consequences, which caused the Servant of God great suffering. We enumerate, in chronological order, the facts to which the Servant of God must have been referring.

- 1826 1. Death of Fr. Coindre: Doc. XXVII, pp. 582-587.
- 2. Departure of M. St. Peter: (Doc. XV, 4, p. 267).
- 1827 3. Foundation of the Sisters of St. Joseph in Belleville, which gave rise to disagreement with the parish priest, and the ensuing closure of the house: (Doc. IX, p. 217).
- 1828 4. Settlement of the business with the widow Dioque (M. St. Peter), which lasted from the time she left the Congregation; (Doc. XV, 5, p. 268).
- 5. Eleanor Thevenet, sister of the Servant of God, had to leave the Congregation of the Nativity definitively. In 1823 she was deposed as Superioress of the house of Grenoble because of dissension arising between the foundress and the Bishop, through which the community of Grenoble separated themselves from the Congregation of the Nativity, giving rise to a new religious family, the Providence of Corenc (cf. L. CRISTIANI, *Madame de Franssu, Fondatrice de la Congregation de la Nativite de N.S., 1751-1824*, Avignon 1926).

- 1828 6. Serious illness of the Servant of God and of two other religious.
- 1828 7. Death, in July, of M. St. Borromeo, a young teacher gifted with rare qualities: (Doc. IV, 2, note 69, p. 159).
- 8. Death of M. St. Xavier (Doc. XI, *intr.*, p. 251), one of the first companions of the Servant of God, Assistant General.

Aline, Claude and Tonny, mentioned in the letter, were the sister and brothers of Elisabeth, and niece and nephews of M. St. Ignatius.

After referring to her sufferings and her disappointment at not being able to make her retreat in solitude, the Servant of God concludes by saying that it is advantageous to have great sufferings in order to learn to put up with small ones with serenity. She closes the paragraph with an act of submission to the will of God.

It is a feature of this letter that the Servant of God came out of her habitual reserve; Fr. Mayet also attests (Doc. XV, 2, p. 486), that M. St. Ignatius never spoke of herself.

11th September, 1828

My dear Elisabeth,

I have received your two lovely letters. I am very much touched by all your expressions of friendship. You thank me far too much for what I was able to do for you during the time that you were in Fourviere. Believe me, my dear child, it is always a very great joy for me when I am able to do something for a family that I cherish and love with all my heart, and which has never given me the slightest displeasure, but has always shown me its sincere attachment.

I did not go to Belleville; my journey ended in Lyon. I slept at your Mama's house the night before I intended to leave, and the next day, one hour before my departure, a letter came from Fr. Montagnac telling me that instead of coming to Lyon he was obliged to rush off to Le Puy. At any other time, this inconvenience would have upset me, but with the past year so full of bitter sorrows and crosses too numerous to count, I had no difficulty in putting up with this little disappointment. I have come to the conclusion that it is to our advantage to have great sufferings, for they teach us to bear up bravely under smaller ones. I had looked forward to making my retreat at Belleville in peace and quiet, not having to be concerned with the business of the house, or involved with people outside the community. Here the number of people will be increased and we shall probably

have ten extra. In any case the Lord has not allowed it, may His holy will be done!

The day that I visited your Mama, I had left poor Mother Xavier very ill, but she had been in the same condition for so long that I had no reason to believe her death was so near. It would almost seem that she was only waiting for me to leave the house; the first night after I left she took a turn for the worse and died the next day. They came immediately to tell your Mama, who did all she could to keep me with her until after the funeral, but I believed it was my duty to be present at that sorrowful ceremony, and to give myself the sad satisfaction of paying this last mark of my affection to a Sister who had given herself completely to our work from the beginning, and had rendered so much service to our house.

I keep returning to this thought: when all three of us were ill, who would have believed that I would be restored to health while my two daughters would be the ones to die. One was twenty and the other thirty years younger than I. The good God is sending me many crosses this year, and trying me by many sacrifices. Happy would I be if I could profit by them to atone for my sins and grow in holiness.

Goodbye, my dear, take care and try not to get too tired on your return journey, for you are like me, we are not good travellers. Your stay with dear Aline is coming to an end. After the joy of seeing each other again, you will have to think of parting. Such is life here in this sad world. Its joys are so short lived. Only in the next life shall we all be united and there will be no more separation.

My letter is not very joyful, but a little recluse like yourself will not mind hearing sad things. Goodbye once again, my dear child, assuring you of the tender love of your aunt and sincere friend,

Marie Ignace.

I would like to say a brief hallo to my dear Aline, and thank you for your good wishes in Elisabeth's letter. I was happy to learn that your health is not bad, except for a lung infection that bothered you a little, but from which you had recovered by the time your Papa left.

I You thank me too much, my dear friend, for a few pears. Their only
I value was the pleasure they gave you.

Very best wishes to your dear husband; I think that his health must be improving since he plans to come to Lyon. If you would like some cuttings of white, pink and mauve ranunculus, I could give them to your husband on his return from St. Etienne. This is the time to transplant them.

Goodbye my dear Aline,
from your aunt and friend,

Marie Ignace

Best wishes to Claudius and Tonny.

Mademoiselle Elisabeth Mayet

c/o Mr August Nicod, Canton d'Oyonac a Arbent, Dept. de l'Ain.

2

Family Letters

In this document we are publishing six letters of the Servant of God to her relatives. They are all handwritten and are in a simple and affectionate style, permeated with solid piety. Five are addressed to her niece, Emma, and one to the husband of the latter, Just Perroud. All correspond to the last five years of the life of the Foundress, a period in which political and social events and the domestic difficulties resulting from these had profound repercussions on her uncertain health. Nevertheless, in this family correspondence, M. St. Ignatius appears full of concern for others, without any allusion to her own physical or moral sufferings. In 1831 Emma, the third child of the Mayet family (Docs. I p. 6, and IV, 2, note 48, p. 134), had married Just Perroud, a rich land-owner of Villefranche, and she settled with him in Pommiers, forming an exemplary domestic household, of which Fr. Mayet in a letter of 15th December 1845 said: "The holy and happy household of Pommiers is truly the most gentle, the most devout, the most moving image of patriarchal houses that I know." With the exception of Emma, and of Aline, the latter married to August Nicod, who both died at an early age, the rest of the relatives of the Servant of God lived in Lyon. This explains in part how the existing letters of M. St. Ignatius, excluding that written to her niece Elisabeth published *above*, 1, were all addressed to the Perroud family. All these letters testify to the spirit with which the Servant of God treated the most varied questions. Her own delicacy and her intimate feelings towards her family are shown in them. She was interested in the state of their health, in their difficulties, in all business, important or secondary, which preoccupied them. But at the same time she knew how to inculcate or maintain in them the sentiments of piety which characterised them. On the other hand she clearly

showed her solicitude for the interests of her own In HIM- in Fourviere, even in small matters and in the material order. This Letter brings into evidence her excellent qualities as an administrator and Superioress.

a)

Letter of the Servant of God to her niece Emma Mayet, Mme Perroud, Lyon, 6th July 1832.

The Servant of God comforts her niece Emma Mayet on the death of her first son, with words of Christian piety and affectionate interest.

As far as it refers to M. St. Andrew and her kindness and consideration for the Servant of God and those of her family, see what is said in Doc. XVI, c, 3, a, p. 306, and Doc. XXI, pp. 439-443.

Elisabeth and Aline, referred to in the letter, are sisters of Emma. "La Petite Marie" is the first child of Aline and August Nicod; she died at the age of eleven, on August 13th 1842.

In the description of the feast day which was celebrated in Fourviere on the previous Sunday, 1st July, with the First Communion of the children and the Corpus Christi procession — the solemnity having fallen on the 21st June — the name of Tonny the younger brother of Emma is mentioned.

6th July 1832

My very dear Emma,

Knowing my tender affection for you, you can be sure of all the concern I have about your condition and all your sufferings. I knew about these only after the birth of your child. It was known and had been told M. St. Andrew but she hid the news from me. She prayed and had everyone praying for you. You know the interest she takes in you. From the time when I heard about your mishap, I was anxiously concerned about you. But Elisabeth, whom I saw the same day, told me that you were doing as well as could be expected in your condition. When I had been reassured about the state of my dear Emma, I thought of your little angel, whom the good God called to Himself from the very moment of his birth. But God has given you the courage to accept this cross with holy resignation, as also your good husband, who was so sad and distressed over your condition. If God has afflicted you, He has given you the greatest consolation that a Christian couple can have, that of knowing that your blessed little one was baptized. You have a little patron in heaven, that dear little angel who, without doing anything to merit heaven, is now without suffering or sacrifice

enjoying the vision of God and the happiness of the Blessed, I am so grateful he must be to those through whom God gave him life. I will pray for you; he will ask God to bless you and to grant you all the graces you need.

God has given you yet another great consolation, that of having Aline near you, for in these moments of sorrow, it is a great comfort to be surrounded by those we cherish and who, we know, love us dearly.

I saw Aline on Sunday with her husband and little Marie who is always delightful. We had First Communion and the Corpus Christi procession. Your father carried the canopy with M. Cattet, senior. Tonny carried the burse; he looked a very sensible man, an appearance he does not often present. M. Nicot followed the canopy with the brother of one of our boarders. M. Cattet, the Vicar General, carried the Blessed Sacrament.

Your Mama continues to improve. Let us hope that the fine weather will contribute to her complete recovery.

I hope that your good husband's health is improving, as Aline told me that when she left you he was suffering from pains in the stomach. It is not surprising, he has been so anxious about the sufferings of his Emma, but now that he sees you are getting stronger, he will recover as well.

Your dear sister-in-law has been in very poor health. Is she a little better? Aline's care and attention towards you are inexhaustible.

Goodbye my very dear friend, be careful and take all the precautions required by your condition. Your aunt and very sincere friend,

Marie Thevenet

Please give my loving regards to your dear husband and your sister-in-law.

Madame Perroud, nee Mayet,
Maison Perroud
Villefranche
Dept. Rhone.

b)

Letter of the Servant of God to her niece Emma Mayet, Madame Perroud, Lyon, 8th February 1833.

This letter shows the great concern of the Servant of God for the material well-being of the community, and, above all, her pious and charitable sentiments.

Fourviere, 8th February 1833

My very dear Emma,

I am rather late in replying to your New Year's wishes, but you may be sure that I have not waited until now to offer God the desires of my heart for you. I offered them to God, who alone can fulfil them, on the first day of the year, at the foot of the altar during Communion. I prayed for all my family, for each one in particular. I have asked God to bless you, your husband and all your future little ones.

I have shared very much in your husband's sorrow, and feel how much he must have been grieved by his dear sister's death, which came at a time when he was alone. His faith helped him to support this painful loss with holy resignation, and alleviated the bitterness of his grief. I have recommended this good sister of his to the prayers of the community; as for myself, I do not forget her before God. When *VatDe Profundis* is rung each evening in Fourviere I say it often for the repose of her soul.

You have been very tired, my dear Emma; I was pleased to learn that you are feeling better. Let us hope that this improvement will continue and that in a few months the joy that you will experience in becoming a mother, will be well worth your present discomfort, which is often inseparable from your condition.

I was very pleased when our dear little Elisabeth told me that she was going to spend some time with you. I share the joy that will be yours in being together. She seems so much healthier since she has been in Villefranche. In her weakened condition, the change of air is very beneficial. Please assure her of my tender friendship and remember me to your dear husband.

Dare I ask him, my dear, to do me yet another favour — that of buying a cow for me? I am so pleased with the one that he was already good enough to purchase for me that I am taking the liberty of asking

for another. I got one from Belleville that was only four years old but I was obliged to have it slaughtered because it went completely dry. I was told that it would never be good for milking except for a few months each year. If your husband would make enquiries either in Pomier or in that area, or from the man who sold him the first one, I would be doing me a great service. This Lent, our black cow is in call and her milk supply has very much diminished. However, if this purchase is asking too much of him, or if he does not know of any COW for sale in the surrounding district, please send me word through Elisabeth who will be happy to serve as your secretary.

In closing, I must tell you what has kept me from writing. Tin-factory is doing better than ever, which means that I must often go to the *Providence*. We have two new shops that provide us with work. We have been obliged to construct special looms for fancy work. That always requires some changes and expenses for the looms, but we cannot reap without sowing first. The work brings in a good price, and all our looms are busy. We could well use a hundred if we could find a place for them.

Goodbye, my dear Emma, take care of yourself. I am, my dear friend, your affectionate and very devoted aunt, who cherishes you with all her heart,

Marie Ignace

Madame Perroud, Maison Perroud
Villefranche dpmt of Rhone.

c)

Letter of the Servant of God to her niece Emma Mayet, Madame Perroud.

It seems that this letter which has no date or address, was written between April and May 1833, the time at which the Perroud family had decided to travel to Lyon for a family reunion — then did not go (cf. Letter of Elisabeth Thevenet, Madame Mayet, 4th May 1833, A. G. *Roma*). At that time the Servant of God was absent from Lyon and was probably in Belleville. The niece invited her to stay with the Mayet family on her return to Lyon, so that they could all be together for a little while. But the Servant of God refused politely, with expressions of affection and giving prudent reasons.

My very dear Emma,

Your little note gave me great pleasure. It really is a great joy to receive news of those we love when we are far away from them.

I am sorry, my dear, that I will not be able to sleep at your mother's house. I have had to delay my journey until Friday, so I shall only arrive in Lyon late on Saturday, and you know that on Sundays there are always too many people in the churches of the city for me to be able to go to Mass, and afterwards I would have to cross the whole city in the afternoon to get to Fourviere. Believe me, my dear Emma, it is a great deprivation for me. I hope that, to compensate for this sacrifice which circumstances oblige me to make, you will come to see me on Sunday in Fourviere, after Vespers, and we shall spend the evening together. Please do not ever thank me for the little services I can render you. It is a joy for me, and I cannot experience a greater satisfaction than to be able to give pleasure to my nieces whom I love and cherish with all my heart.

Very best wishes to your father, an affectionate hug for your dear mother and also for your sisters and the little imp.

Goodbye my dear friend. Believe always in the tender friendship of your aunt

Marie Ignace

d)

Letter of the Servant of God to her nephew-in-law Just Perroud, Lyon, 2nd April 1835.

The Servant of God exhorts her nephew to consecrate his little daughter Marie, born on the 24th August 1834, to Our Lady.

This baby, mentioned by M. St. Ignatius in various letters, later, in 1856, married Leo Joseph Morel, and became a widow after ten months of marriage, with a daughter only three weeks old, called Emma. To this Emma Morel, who became Madame Barrioz, we are indebted for the letters of the Servant of God, published in this document.

In the letter of the 2nd April 1835, M. St. Ignatius recounts a miracle recently worked by Our Lady in Le Puy. This circumstance, like other pieces of information which are given here and there in this Positio, shows the profound devotion of the Servant of God to Our Lady.

Mother St. Ignatius then treats of other domestic affairs with *her* nephew, and fears that Fourviere will be transformed into a fortress.

My dear Nephew,

Once again I am having recourse to your kindness. I am so satisfied with the two cows that you were kind enough to buy for me that I come once again to ask you to send me yet a third, but I would like this one to be ready for milking. The first two will be calving; in the end of May and their supply of milk diminishes daily. I would ask you then, my dear nephew, if you know of a good one, to send it to me as soon as possible. You will be doing me a real favour, seeing that I am not able to get all the milk that is needed; since I do not order regularly from the milkmen, they cannot deprive their usual customers in order to oblige me.

I believe that dear Emma is doing well, as also your darling little girl whom I have not yet seen. I hope we shall have the pleasure of seeing you all at Easter. You will present your dear daughter to the Blessed Virgin and place her under her protection in a very special way. Our Blessed Mother will certainly accept the prayers that parents who are so devoted to her service and who place all their trust in her, make on behalf of their child. Yesterday, I received a letter from the diocese of Le Puy in which I was told of two miracles which occurred through the intercession of Mary Immaculate. A young man was dying. Someone rushed to the presbytery to look for a priest to give him the last Sacraments, and the doctor to give him corporal assistance. A lady who was by his bedside, seeing that she was unable to bring him any relief, and thinking that he would die at any moment, put one of the new medals of Mary Immaculate which have been struck since the 1st of April, round his neck, and had him recite the *Memorare*. At the end of the *Memorare* he cried out, "I am cured". He got up and went to the presbytery to give the news to the parish priest. The doctor arrived and was invited to have dinner with his patient.

May all these miracles of divine mercy reawaken faith and convert unbelievers.

We are beginning our repair work little by little. We are constantly living between fear and hope. I place my trust in the prayers that the faithful servants of Mary address to her begging her to prevent her holy sanctuary from being expropriated. What a calamity

if our holy hill were made into a place of war. I beg you, dear nephew, to join your fervent prayers to those of the saintly people who are asking Mary not to allow her venerated shrine and her much frequented Church to be turned into a fortress.

With assurances to Emma of my tender attachment, and to you my dear nephew, of the most sincere friendship and the highest esteem of her who has the honour to be

your most devoted

Marie Ignace

1835, April 2nd,
M. Perroud Mayet,
Maison Perroud
Villefranche, Dept Rhone

e)

Letter of the Servant of God to her niece Emma Mayet, Madame Perroud, Lyon, 2nd January 1836.

Emma's husband was suffering from a painful illness and the Servant of God, together with her New Year greetings, sends the couple some words of comfort, inspired by Christian piety, and assures them she has offered her Communion and prayers for them.

Fourviere, 2nd January 1836

My very dear Emma,

I share very deeply in the pain you are feeling just now. Your dear husband is suffering very much. God is testing you both. How distressing it is for you to see him suffer so much and not be able to bring him any relief for his pain except your solicitous care, though this is indeed some alleviation for the pain he endures with such admirable patience. God makes him gain merit by giving him the grace to suffer with such resignation to His holy Will; and you as well, my dear friend you also need that holy virtue. It is very painful and distressing to see those we love having to suffer.

I hope that God will hear your prayers and ours, and that your good husband will soon recover. That type of illness causes severe pains, but once the humour is eliminated, relief follows promptly. I have seen many examples of this. I prayed very much for my dear

nephew yesterday, after Holy Communion; tell him that we are not forgetting him in our prayers, neither do we forget you or little Marie, who is becoming more interesting every day. I think I shall have the happiness of seeing all three of you in the Spring. I hope that by that time your husband will have completely recovered. This is my sincere wish for you, and I pray that God will hear me.

Please tell your husband, on my behalf, that I send my affectionate greetings, and offer him my best wishes for his recovery. I hug my grand-niece, and I pray you to believe in the tender affection of your very devoted aunt,

Marie Ignace

0

Letter of the Servant of God to her niece Emma Mayet, Madame Perroud, Lyon, 1835/1836.

This is a gracious letter which demonstrates very well the delicate consideration of the Servant of God. The letter is without a date, but from the detail that the grand-niece was beginning to speak, it must be deduced that it was written in 1835/36. She was born on August 24th 1834.

My dear Emma,

I wish you a happy journey. I am sorry that the weather is so bad that you will feel the cold tonight. Do not forget your flannel for the night, and I advise you to wear a double muslin kerchief tied under your chin with your hat over it. You will be very cold in the carriage tonight, I know from experience what this is like.

Your nurse-maid must have told you that we became completely acquainted with your darling little girl. At first she kept to herself, but thanks to the doll, I soon won her over. She is absolutely delightful and really amused us with her gibberish which we were not intelligent enough to understand entirely.

I regret having given her that little box with a glass top as I am afraid that if she breaks it she will put the glass into her mouth. Please take it away from her. You know how upset I should be if such an accident were to happen, and especially if I were the cause of it.

Goodbye dear Emma, I assure you of my tender affection for you and all the family. Please send me news of your dear mother.

Always yours, your aunt

Marie Ignace

Madame Perroud nee Mayet
Lyon

3

Letters concerning the revolution in Lyon, 1833-1834.

These letters are doubly interesting: first, they give interesting information about the popular uprisings in the years 1833-1834, provoked by the stupid mentality of the silk merchants, who obstinately kept the wages too low; secondly, they bear witness to the prudence and firmness of the Servant of God in these sad outbreaks. Moreover, she had to ward off the attempt of the military authority which intended to turn her out of the house of the Congregation in order to construct a fort to defend the city from possible attacks by revolutionaries. The attempt failed, thanks to the energetic action of the Servant of God who was therefore able to continue with the construction of the chapel.

In this group of letters we include, as an exception *{infra; b, c}* two not written by the Servant of God, because they serve to throw more light on the situation to which the others refer.

a)

Letter of the Servant of God to her niece Emma Mayet Perroud. Lyon, 22nd July 1833.

The first part of this letter contains expressions full of the family affection and piety habitual in M. St. Ignatius. She then gives news regarding a revolt of the workers and of their courtesy when visiting the house: "They presented themselves very politely, we received them in the same manner, and all went off well." She gives an account of the development of the "factory", that is to say of the looms of the *Providence*, and of the way she faced all the unrest. She congratulates her nephew and niece for not being involved in business "which is in a sad state at the moment".

Fourviere, 22nd July 1833

My very dear Emma,

Thank you for the samples of cotton that you sent me. I am sending you herewith the one I have chosen. Please send me ten pounds — unwound — and have them delivered to your father's house.

It seems that your journey did not tire you. You are at Pommier just now. The country air must be very good for you. Take care of yourself. I often pray to God for you, as well as for my future grand niece or nephew, asking that the child will be healthy and follow in the footsteps of its good and devout parents, by imitating their piety and virtues.

The factory is doing very well. You know that there has been a little uprising among the workers, but it has not really caused any trouble in the city. The weavers claimed that certain merchants were not paying enough for the work and they have therefore closed down about four thousand looms working for these. Fortunately we had no work for any of these merchants. The police commissioner called to see whether our looms had been closed down and strongly advised us not to stop working.

The next day some of the weavers came to find out if we had any orders for four manufacturers whose names they gave us, as all work for them was being stopped. We answered in the negative and the men left. They behaved very politely. We received them in the same way and all went well.

People were rather dreading yesterday but the day passed quietly, although there is still some murmuring. The manufacturers who were stopped — I mean to say their looms — have increased the wages. Others will do likewise without waiting for their looms to be closed down. Let us hope with God's help, everything will turn out for the best.

You know that in such matters we remain neutral. If we are paid more, we do not refuse it. If we receive no increase, we say nothing.

Remember me to your dear husband. I congratulate you both on not being involved in commerce, a hard lot in these times. It is much better to till one's land in peace than to be preoccupied with business affairs.

Farewell my dear friend. Take care of yourself. Assuring you of the sincere affection of your most devoted aunt,

Marie Ignace

Madame Perroud nee Mayet
Maison Perroud
Villefranche
Dept Rhone.

b)

Extract from a letter of Elisabeth Mayet to her sister Emma. Lyon, 16th April 1834.

In this letter, written only two days after the end of the revolution, we find various details which reveal the anguish lived through in those days of bloodshed, the danger in which the Servant of God found herself, and the necessity to purify the Church of St. Bonaventure.

This church belonged to the Franciscans or Friars Minor Conventual, called "Cordeliers". St. Bonaventure made this convent famous. He died during the Second General Council in 1274, and was buried there. His body was burnt by the Huguenots in 1562.

All is over, thank God, so set your mind at rest on our account. We beg you all not to come at the end of the week, as you had intended. The shock of the journey after such terrible assaults could be harmful for you; the sad sight of our burnt and pillaged city would upset you. In your condition you should avoid anything that would be hurtful to you.

Yesterday he [Tonny] hurried round to our parents and friends whilst we and Mama saw Claudius who is very well, and our aunt in Fourviere who has been really tried, but fortunately escaped a bullet which passed over her head . . .

Blood has been shed in the Church of St. Bonaventure, so it cannot be used until it has been purified. I had Mass this morning with Mama. It was a week since we had last had it.

c)

Extract from a letter of Elisabeth Thevenet Mayet to her daughter, Emma. Lyon, 15th June 1834.

In various family letters (A. G. Roma), indicated below, we find information relative to the repercussions which the revolution of 1834 had on the Servant of God and her work, especially on account of the project of fortifying Fourviere.

a) Letter of Melanie Mayet to her sister Emma, 7th June 1834.

b) Letter of Elisabeth Thevenet Mayet to her daughter Emma, 15th June 1834.

c) Letter of Jean Baptiste Mayet to his daughter Emma, 5th July 1834.

d) Letter of Elisabeth Thevenet Mayet to her daughter Emma, 29th January 1835.

We have also a letter of Mons. Mioland (the original is in the archives of the "Carthusian" Missionaries, Reg. 11. A. G. Roma possesses a photocopy), who, finding himself blockaded in Archbishop's House in Lyon, during the days of the revolution of 1834, relates in the form of a diary, to the Rev. J. M. Ballet, the scenes which took place before his eyes. In this we see the gravity of the situation and in particular the danger to Fourviere.

We give an extract from the letter marked b) in which Madame Mayet, giving news of relatives and friends, speaks of the Servant of God. This latter, while doing all she could to defend her house, and avoid the fortification of Fourviere, took prudent measures in case she should be obliged to leave the "Holy Hill" and looked for a house that would be suitable for her work. The Servant of God had gone to the Croix-Rousse to visit one, called "Enfance", which pleased her, but she did not succeed in buying it. This house had been a centre of education directed by a private benevolent society (A. GRAND, *La Croix-Rousse sous la Revolution*, Lyon, 1926, pp. 32, 252 and Note 3). Later alterations to the town led to the disappearance of these old buildings, and in recent times even the memory of them, which was preserved by the name of "rue de l'Enfance", today rue Henri Gorjus.

Your recent letters did me much good. You are at last relieved...

Mr. M ... is travelling again for about ten days and I do not know why I deceive myself by thinking that my Emma could still enjoy it...

Yesterday, my sister [M. St. Ignatius] came here to lunch accompanied by her chaplain and Mothers St. Andrew and Motte, who had come out together to visit several houses which were for sale. They had just seen one, the former Enfance, which they liked very much. But as nothing has been decided yet, it is essential, for their sake, not to talk about it. Keep the news to yourself. My sister sends you lots of good wishes. Your letter gave her great pleasure.

d)

Letter of the Servant of God to her niece Emma Mayet, Madame Perroud, Lyon, 3rd July 1834.

The revolution of 1834, which lasted from the 9th to the 14th April, was a civil war in which there was much bloodshed; according to the statistics of the time there were more than six hundred dead and wounded, of whom about three hundred were dead. This letter of the Servant of God contains many

interesting details regarding these events; she who had lived through the tragic days of the siege of Lyon in 1793 asserted that this was worse. From a letter of the 16th April, two days after the revolution, written by Elisabeth Mayet to her sister Emma, we know of the escape from danger of M. St. Ignatius who, finding herself between two firing lines, just missed a bullet that skimmed over her head (cf. *supra*, b). In her letter the Servant of God then expresses her anxiety during those days about what might happen to her relatives during the riots and speaks of a new and serious problem arising from the tragic situation — the project on the part of the military authorities of making a fortress of the hill of Fourviere, with the expropriation of her house. This project preoccupied her chiefly because of the harm that would be done to the cult of the Blessed Virgin, whose sanctuary would be in the same danger. From this letter, inspired by Christian piety, we see the two great devotions of M. St. Ignatius: devotion to the Sacred Heart and Our Lady.

The General of the Engineers mentioned was Fleury (Doc. XXVII, *Histoire*, p. 617, Note 3); the house called Bui which is mentioned stood in the place now occupied by the Convent of the Religious of the Cenacle.

My very dear Emma,

I received your charming letter. I did not doubt for a single moment how anxious you must have been for us all. It was a mutual anxiety. I often thought of you during those days of distress. I worried that your anxiety might be harmful or even fatal for one in your condition. Every time I thought of you, I placed you in God's hands. I thought of each one individually. I trembled for your father and Tonny. I thought of the state of your poor mother should her family not be able to get back home. On Monday I sent a letter to you through one of the officers who was lodged here in the house, but he forgot to post it, and it was returned to me a few days later. As I presumed that you had by then received news from your family and that they had given you details I did not send it to you.

God sustained us during those days of desolation which were really worse than at the time of the siege. Here on our hill, we were entirely without information. We could see the fire rising from various quarters, as well as very thick smoke. The sound of the cannons echoed in our ears from morning till night. The workers were constantly at the door asking for bread, wine, and other things which they needed, but all that was nothing compared with their projects for the future, which they told us about. They kept telling me that help was arriving from St. Etienne, Vienne, etc. On Wednesday and Thursday I climbed up to the

highest windows of the Providence, but because of the cannons aimed in our direction, I dared not go up to the top floor of the Providence on Friday, thinking it would be imprudent on my part and that it was better to remain in my restless uncertainty.

On Sunday I no longer doubted which party was winning; that I last day had been the most frightening for us, as we found ourselves between two fires. Thanks be to God and to the Blessed Virgin, we were preserved from all misfortune and harm.

I would have written sooner dear Emma, but I was waiting every day to know for certain what would be decided about our house. Ever since those terrible days in April, there has been constant talk of fortifying Fourviere, and building redoubts. The officers from the corps of engineers came to see us several times and made us proposals that we found unacceptable; they threatened to evict us from our property if we could not come to an amicable arrangement. Last Thursday, the general of the engineering corps came to Fourviere with three aides de camp; he visited all the buildings and went right round the grounds. It was only yesterday that we knew for certain that our property will not be taken over and that Fourviere will not be fortified. That would have been a disaster for the whole city, for the Shrine of Our Mother would certainly have been taken. All Mary's friends have (prayed so hard that our good Mother has been moved to compassion; \ let us hope that she will always protect us and take Lyon under her patronage.

The people, even the least religious-minded ones, would be very upset if the Shrine of Fourviere were touched. Many people were saying: "If the shrine is destroyed, Lyon is lost".

Well, here is what has been decided. They are buying the Bui property which is opposite the Convent porch on the square, and they will turn it into a barracks. This will not be very pleasant, but what can be done about it since it cannot be prevented? In the event of rioting, at least we will not have to fear being caught between two fires. We went out several times to inspect houses, but did not find any that were suitable. Your dear family has shown great interest in this new problem. One day, four of us had dinner at your mother's, on our way down from the Croix-Rousse. I still do not feel completely secure. Our house is too much to their liking. The size and position of our buildings

fit in very well with their plan of campaign in the event of a fresh revolt or a foreign invasion.

I place my hope in God alone, through the intercession of Mary Immaculate, who has protected us so well and defended us from the shells and cannons that were directed against our Fourviere to set it on fire.

Pray that they give up for ever the project of fortifying Fourviere. Recommend our interests to the prayers of all those who are devoted to Mary and especially ask your husband to pray for us. Please tell him how grateful I am for his kindness in hearing Mass for my intentions on the feast of St. Claude.

I knew very well that during that time you were in pain and I pitied you with all my heart. God in His goodness has put an end to it. Let us hope that you will not suffer any more from those awful toothaches.

I shall pray very much for you and for your child. I hope that in God's goodness this dear child will live not only to receive Baptism, but many other sacraments as well.

I intend to make a novena to the Sacred Heart for you, beginning on the 24th July. We shall ask this Divine Heart that you may keep your dear child so that one day he may be a true adorer of His Sacred Heart.

Goodbye, my very dear friend. Very best wishes to you and your dear husband, to whom I send a thousand affectionate greetings. Your aunt and very sincere friend in the Sacred Hearts of Jesus and Mary.

3rd July 1834

Marie Ignace

4

Two letters to her nephew and niece.

a)

Letter to her nephew the Marist Fr. Claude Mayet, Lyon, 4th June 1836.

The year 1836, the last in the life of the Servant of God, was likewise the last stage of her purification by means of physical and moral suffering (Docs.

XVIII, p. 364, and XXVII, pp. 618-623); her infirmities became worse and the difficulties caused by the new chaplain, Fr. F. X. Pousset, became increasingly great. But God willed to grant a respite from this suffering. Towards the end of May her nephew and godson, Claude Mayet, was ordained priest and celebrated his first Mass in the Sanctuary of Fourviere, a double event which was a great consolation to the Servant of God. She was unable to go to the Sanctuary, although it is on the same Square opposite the Mother I louse, but it is easy to imagine her fervour and her profound piety in uniting herself in spirit to the first Mass of the new priest, and in offering the new sacrifice imposed on her, by having to renounce being present together with the family. But on the 18th June, she had the great joy of participating in the celebration of a Mass said by her nephew in the chapel of her convent.

Claude Mayet, whom we have already met (Doc. I, p. 8) was born and baptised on the 9th December 1809; he was ordained priest in the Cathedral of St. Jean, Lyon, on the 28th May 1836, and on the 31st celebrated his first Mass in Fourviere, but the Servant of God, his aunt and godmother, was unable to be present probably because she was ill. Claude wrote her a letter, and in the reply which we reproduce, we perceive all the delicacy of soul of the Servant of God.

Praised for ever be the Holy Hearts of
Jesus, Mary and Joseph.

4th June 1836

My very dear Claudius,

I received your kind letter, and am very moved by this token of your affection, but saddened by your state of health which does not surprise me. Saturday's ceremony was so long and you were fasting and standing practically the whole time. I was worried that they might have to carry you out of St. Jean. Thank God you were able to hold out to the very end, but certainly not without great fatigue, which you will probably feel for several more days.

Your good mother judges rightly in saying that I would not wish to have the pleasure of seeing you at the expense of your health. Undoubtedly not my dear friend, and I would be very sorry if you were to think of climbing this holy hill before the good God has restored your strength. I would even prefer to wait until your return from Pomier, where I hope that you will recover your strength. You will be able to take moderate exercise there, and with the care you will receive from Emma and her excellent husband, to whom I am infinitely grateful for arranging to have a chapel so that they may have you at home, you could not find a better place for your recovery. I know that

the care you need is not lacking at your mother's but you would not be able to take the exercise you can get in the country, and the walk required for you to say Mass would be tiring for you in your weak state.

I am having everyone pray for the restoration of your health, so that you may be able to work for the glory of God and the honour of Mary, our holy Mother.

I rejoice in the Lord to have a nephew and godson ordained priest, who will, I am sure, be a worthy minister of Our Lord, since he has great devotion to the Lord's holy Mother who never refuses her protection to those who have recourse to her, and I am quite sure that throughout the whole life of my dear Claudius he will have recourse to her and work to make her honoured and loved.

I do not need to tell you how much I shared in your joy and that of the whole family, on the day of your ordination and of your first Mass. How happy I would have been to be able to assist at it, but my condition imposed this privation on me. My dear friend, I beg of you to remember me at the *memento* of the Mass; perhaps you would make this intention in general for all the times that you will celebrate the Holy Sacrifice.

You show me too much gratitude for what I have been able to do for you. Believe me, it is very little in comparison with my affection for you.

Goodbye, dear Claudius, take care of yourself. I beg of you to remember that you no longer belong to yourself, but to God whose minister you are and to the Blessed Virgin your Mother, through whose intercession I hope for your full recovery. Once again, goodbye.

Assuring you of the tender affection of your aunt,

Marie Ignace

A thousand and one good wishes to the whole family. I wish you a happy feast. Please wish me one tomorrow at the *memento* of the Mass.

Monsieur Claudius Mayet,
Priest.
Lyon.

b)

*Letter of the Servant of God to her niece Emma Mayet-Perroud, Lyon.
18th June, 1836.*

By assisting in her chapel at a Mass celebrated by her nephew, the Servant of God experienced one of the greatest joys of her life, together with a feeling of humility inspired by the virtues of the new priest. In this letter she expresses her feeling to her niece, speaks of the health of Emma's brother and of the pleasure that he will give by his presence at Pommiers. She asks for the measurements of the altar and of the ceiling of the oratory because M. St. Andrew and M. St. Paul would like to paint a picture of the Immaculate Conception.

The oratory of Pommiers, to which the preceding letter and this one refer, was blessed by Fr. Mioland on the 26th June 1836, as can be seen from his letter of the 2nd July of the same year, preserved in the archives of the "Carthusian" Missionaries in Lyon. The oratory has now disappeared, but the painting of Our Lady, and that of the Sacred Heart, surrounded by angels, which was put above the door, are preserved in the original Mother House in Fourvière, as also the candlesticks given by the Servant of God for the altar of the oratory (Doc. XX, 1, p. 425).

Praised be God.

18th June 1836

My very dear Emma,

I received your kind letter. You thank me too much for the two little gifts that I was so happy to offer you. We had the joy of having Mass today said by our dear Claudius. I cannot tell you how happy I felt. Everything about him reflects holiness and inspires a desire to become better. His health seems to have improved. He came in a carriage, accompanied by your father who served his Mass. This short journey did not seem to tire him at all. It is to be hoped that he will recover completely, but he needs great care, and you know that it is certainly not lacking from such good parents. Now he will be confided to you, and I have no doubt whatever of all the care you will give him. I rejoice in advance at the happiness that you will both have in being together. It will be a happiness and joy that is pure and unspoiled, unlike that of worldly persons which is for the most part mixed with remorse. You will enjoy your brother's company for several months, and I hope that he will recover his health with you. The peace and tranquillity of \

your little household, the good country air, especially at this season, all these will be much to his advantage.

My dear Emma, M. St. Paul and M. St. Andrew absolutely insist that you have a painting of the Immaculate Conception at the far end of your chapel, behind the altar. As for me, I am in complete agreement. When I asked Claudius if it would not give him pleasure to say Mass in front of the Blessed Virgin, he smiled. Therefore my dear, will you please let me know, firstly what is the height from the floor to the base of the arch, or rather how many feet from the top of the tabernacle to the base of the arch? Secondly, is your altar attached to the wall? I would like to know as soon as possible so that they can get the work started quickly.

Thank you dear Emma, and your dear husband, for the good wishes and prayers you have offered on my behalf. Rest assured that I do not forget you in mine, nor your delightful little Marie whom I love with all my heart. I ask nothing else for her from God except the grace of following in the footsteps of her parents.

I eagerly await your reply. Goodbye, my very dear friend. Best wishes to yourself and your dear husband. Your affectionate and most devoted aunt,

Marie Ignace

Madame Perroud, nee Mayet,
Bruyeres de Pommier par Anse
Pommier (Rhône) — Urgent.

5

Letters regarding the education of girls, 1834-1836.

We are reproducing here two letters of M. St. Ignatius, and extracts from another three, written during the years 1834-1835 which bear witness to her care for the girls of the *Providence* and to the serious difficulties she had to overcome during this period of time.

The authorities to whom the people of Lyon had applied asking them to desist from the project of fortifying the hill of Fourvière, had given no reply. The Servant of God still found herself therefore under threat of expropriation and, without losing her serenity and trust, she looked for a suitable place for her work, in case she might be obliged to leave Fourvière.

The situation of the workers, after the popular revolts of this last year, had become worse, and the work of the *Providence* was affected by this. This obliged the Foundress to put up with a difficult situation in her dealings with the merchants. In these circumstances the Servant of God seized every opportunity to exercise charity towards the needy, above all to the past pupils of the *Providence* and relatives of the religious.

Regarding the girls of the *Providence*, it was at this time that one of them who had been ill for four years was instantaneously cured. The Servant of God had had her taken to the Sanctuary of Our Lady of Fourvière, telling them to bring her back cured (Doc. XXVII, *Histoire*, p. 577, n. 5).

In 1835 Lyon, newly threatened by cholera, which had already spread to various parts of France, was preserved from it through the intercession of the Blessed Virgin.

But the greatest tribulation of the Servant of God that year was a new attempt to fuse her Congregation with that of the Sacred Heart (cf. *supra*, p. 318).

a)

Letter of the Servant of God to her niece Emma Mayet-Perroud, Lyon, 11th September 1834.

The Servant of God writes principally to perform an act of charity in favour of the brother-in-law of Sr. St. Scholastica and father of a pupil of the *Providence*, whom she recommends to her niece and nephew, asking them to find work for him. In this letter she also refers to the project of fortifying Fourvière.

Sr. St. Scholastica, Marie Charlotte Beranger, was the daughter of Gabriel and Marie Bournichet. She was born in Seyssel (Ain), on the 22nd March 1799. She entered the Congregation on the 6th December 1823, made her profession on the 9th January 1826 and died on the 14th October 1856.

11th September 1834

My very dear Emma,

I was indeed very happy to learn of your safe delivery, and that you are as well as can be expected in your condition. Your little Marie is a healthy baby. Your father gave me news of you and of your dear little one. I hope that she will enjoy good health, and that the good God will preserve her for you. I saw Claudius who told me that she had a relic of St. Francis Regis in a gold heart on her little collar. Her godmother will have placed her under the protection of this great saint. Many miracles were worked at the translation of his relics.

At the moment all is quiet. The new Minister of War has countermanded the fortifications. For this we thank the Blessed Virgin who did not wish her holy hill to become a place of war.

The person who will deliver this letter is the brother-in-law of our good Sr. Scholastica who has replaced Sr. St. Francis as our commission sister. His name is Revillac. He is going to set himself up as a stovemaker in Villefranche. He is a good honest man. As our Sister told him that I had a married niece in Villefranche, he has asked me to give him a letter of recommendation. Therefore dear Emma will you please ask your husband to recommend him to a few of the people of Villefranche so that he can get work. I would appreciate your being able to do him this service. I have his little girl in the Providence, she is a good child, and one can see that she comes from good parents.

Please give my best wishes to your dear husband and to your dear mother.

I am not forgetting my grand-niece. Give her many hugs for me please. I am very much looking forward to making her acquaintance.

Goodbye dear Emma, I do not forget you in our prayers. We prayed earnestly to God for you and your little Marie. Once again, goodbye, Your very affectionate aunt and friend,

Marie Ignace

Madame Perroud nee Mayet
Maison Perroud
Villefranche.

b)

*Letter of the Servant of God to her niece Emma Mayet-Perroud, Lyon.
27th January 1835.*

This letter shows something of the sufferings of the Servant of God and brings out the supernatural tone which she uses with her family. We note principally the paragraph dedicated to a past pupil of the *Providence*, in which is revealed the charity and affection of the mother in dealing with even the most difficult characters.

Fourviere, 27th January 1835

My very dear Niece,

I am very late in answering your kind letter and your good wishes, but rest assured that I did not wait until today to offer my prayers to God for you and your family. May God in his goodness grant them, and preserve your child so that you may bring her up for Him by teaching her to know and love Him. Indeed, this is the only true consolation which we can have in this sad life which is so full of crosses and afflictions; in our unhappy days of April, I often said: "Oh! How much those who have no religion are to be pitied! They have nothing to console them, for only God can support us in our sorrows and help us to bear them with resignation". You have indeed experienced this my dear Emma, you have suffered much grief, but your resignation to the Holy Will of God has lessened the bitterness. God in his goodness allowed affliction to come upon you for a while. Now He has given you a little girl to make you happy and bring you consolation, and make you forget your past sufferings. She smiles already at you, and she recognises you. I feel that this is a great joy for a mother who loves her children with such tenderness as you; they say she is wonderful. I hope that we shall get to know each other this Spring, and that as a result, she will think of her aunt the nun, as little Marie does.

We are still in the same state of uncertainty concerning our house, nothing definite is known regarding the fortifications. Several petitions have been addressed to the Chamber requesting that no fortress be set up on Fourviere. There is still no answer. I can only hope in the protection of Our Lady and the prayers of good people.

I cannot tell you very satisfactory things about the little Deschaux child. She was nearly twelve years old when we took her in, and until that time she spent part of the day on the streets of Villefranche, and had fights with the little ruffians there. There was one of them who, one day, left her whole face covered with blood. Her behaviour at the beginning reflected this first education. She has changed since then but has still a long way to go. I hope that, with the help of God, we shall be able to make something of her, but there is still so much to be done. One day she is good and the next day she is bad. If she took a really good turn for the better, I believe that she could become a good person.

She is pretty and is a good worker for her age, and when she wants to, she behaves well, but she does not always want to. I have said enough about this little girl. I must stop.

Please give my best wishes to your husband and ask him to pray for me. I send a hug for your little Marie, and I look forward to meeting her. For yourself, my very dear Emma, I assure you of the tender friendship of your aunt and sincere friend,

Marie Ignace

Madame Perroud nee Mayet
Villefranche
Dept. Rhone.

c)

Extract from a letter from the Servant of God to her niece Emma Mayet-Perroud. Lyon, 14th March 1835.

The first part of this letter brings out the interest of the Servant of God in the girls of *the Providence*. The second part, on the other hand, refers to family affairs. In her humility M. St. Ignatius considers herself inferior to her nephew Claudius whom she admires for his virtue. It also treats of the difficulties, arising from the revolution and from social unrest, regarding the *Providence* and speaks of some repairs for the house. Notwithstanding all, the Servant of God, trusting in the Lord, says she feels more hope than fear.

14th March 1835

My very dear Emma,

I am counting on your kindness and asking you to give Madame Duchaux a printed cotton handkerchief that her little girl is happy to send her. I paid our children for their work a few days ago, and as this little one has been very good for the past three months, after doing her Easter shopping, she had something over to buy a little present for her mother. I think that she will have as much pleasure in receiving it as the child has in giving it to her. Tell her that she need not worry about sending her daughter anything in return. She has all she needs. In three months I shall pay her again for all that she has earned by her work, and I am sure that she will have at least twenty francs. I believe that this child will be a consolation to her poor mother one day; if reason and still more, piety, get the upper hand, as I hope they will, she will be a good person, but she must do violence to herself . . .

I am not giving news of the family, you get the details from your sisters. Claudius is as holy as ever. One of these days I wanted to speak to him, I told him to call on his way to say Mass in Fourviere, but that this was not so much to see him as that I had something to tell him. However, he came to see me around New Year's Day and during the holidays, which he had not done before. I admire his virtue, and I often look into my own soul and must confess that I realise sadly, how little I measure up to him . . .

Our Providence increases every day. Our work is doing well, but it is done under difficulties. The silks are not so good, and nearly all the yarn is of variable quality, which makes the weaving very difficult. However, in spite of all these little problems, I thank God with all my heart that we have work.

We seem to be always at about the same stage of our repairs. However, we have more hope than fear.

I am ending, my dear, by recommending us all to your good prayers and those of your dear husband. We do not forget to pray for you.

d)

Extract from a letter of the Servant of God to her niece Emma Mayet-Perroud, Lyon, 7th April 1835.

This letter, among other things brings out the interest that the Servant of God had in past pupils of *the Providence*. She says that she had exhorted the young girl in question to apply to the parish priest, Donay, namely Rev. Ferdinand Donnet (Doc. IV, 2, note 65).

7th April 1835

My dear Emma,

This letter will be delivered to you by the Pelletier girl who is leaving our *Providence*. Her father, who is from Belleville, has written to tell me that he has found a job for her in Villefranche. I do not know for certain in whose house, but from what he tells me, I presume that it is in the house of Mr. Perin Junior, the merchant. I have delayed for a few days in order to be able to get information about the house where Mr. Pelletier is placing this child, but he has written to me a second time, so I can no longer delay. I shall have her taken to the Melinoux

coach, as her father has indicated. I shall put her in the care of the driver who is an honest man, but I really would want to know where this child is going to be placed, if it is a pious household and if she will be supervised a little. She is only nineteen, and inexperienced. I have strongly advised her to go and see Mr. Donay. Please will you be so kind as to tell him about her, because this poor girl will have no one else to advise her, and at that age, one has so little common sense, especially this girl, who is very immature and whose character is not yet formed.

You would oblige me, my dear, if you could tell me something about the house where she is to be placed. If from time to time you could offer her good advice, you would be doing an act of charity, which would please God very much and would give me real pleasure. I am so anxious that these children should behave well on leaving our house, but alas, my desires are not always fulfilled.

Madame Perroud, nee Mayet,
Maison Perroud
Villefranche
Dept. Rhone.

e)

Extract from a letter of the Servant of God to her niece Emma Mayet Perroud, Lyon, 4th January 1836.

The Servant of God treats at length of business matters, demonstrating her administrative foresight, and she refers to a girl of the Providence.

4th January 1836

My very dear Friend,

You must have received my letter which crossed with yours. I heartily congratulate you on the improvement in your husband's health. I am very grateful for your kindness in writing to me, with your husband ill and all your difficulties; and you still find time to think of a cow. You do not forget anything that would give your relatives pleasure. In this I recognise you only too well, my dear Emma; I told you that we would pray with all our heart for your dear husband. We shall continue our prayers until he has completely recovered. Tell him please, how happy I was to hear that he was feeling better. Let us hope

that this improvement will continue, and that he will soon be completely restored to health. You ask me for news of the little Duchaux girl. There are many ups and downs in her behaviour, but this child is good at heart. When I told her that your husband was suffering very much she immediately said to me: "Mother, I am going to make a novena for him". She has many faults, but with time, these faults will grow less and, if piety can get the upper hand, I hope that she will grow into a good person.

Madame Perroud, nee Mayet
Villefranche, Dept. Rhone.

DOC. XVIII

THE CONDUCT OF REV. F. X. POUSSET towards the Servant of God, 1836. —
From documents examined below.

With the unforeseen departure of Fr. Rey towards the end of 1835, the Servant of God found herself without a chaplain and deprived of the help that he had effectively given to her work from 1828 (Doc. XXVII, *Histoire*, p. 601).

The Foundress requested Moris, do Pins to appoint a new chaplain, who would at the same time be able to help her put the final touches to the text of the Rules, at which she had been working carefully for many years, and which she wanted to present for the approval of Rome (Doc. XXVII, *Histoire*, p. 621). The appointment was given to Francis Xavier Pousset, priest of the diocese of Bourges; in the meantime Rev. Nicolas Desgaret had been acting as chaplain (Doc. XXVII, p. 620, n. 5). For an objective interpretation of this page in the life of the Servant of God, it is necessary to get a closer knowledge of the personality of the new chaplain.

Fr. Pousset belonged to a modest family of farmers of Bourges. He was the sixth child of Charles and Marguerite Thibaud, who were married on the 3rd October 1781. He was born on the 30th November 1794, and he was given the names of Francois Andre, as is seen from his Birth Certificate (cf. Bourges, Arch. Depart. 5 — 3E, 1171). Later, he was to sign himself more frequently Francois Xavier, sometimes Andre Augustin, and in some cases Francois Xavier Andre Augustin Marie, variations which have often caused difficulty in identifying him.

He was ordained priest in Bourges on the 26th July 1818, and was successively assistant parish priest in Saint Amand (Cher), "priest in charge" in Prissac (Indre), parish priest of Buzancais (Indre) and finally of Saint Genitour in Le Blanc (Indre) (cf. Parish registers), from where, terrified by the political events of 1830, he fled (*infra*, 1), taking refuge with his family at Bourges, and after a short time he was appointed Professor at the diocesan

Minor Seminary. From the Registers belonging to the above mentioned parishes one can follow step by step the presence of Fr. Pousset. It should be noted that in the parish of Prissac various deeds before his appointment and his entry bear his signature, while there are others without it at different times in which they should have had his signature. On June 12th, 1832, he entered the Novitiate of the Company of Jesus, recently opened in Fribourg (Switzerland) and the catalogue preserved in the archives of the Jesuit Generalate in Rome, contains the following data: "Pousset Francois Xavier, Born 30th November 1794. — Entered, 12th June 1832. — First year Novitiate, Fribourg, 2, Staviaci, 1833. Worked in Lyon, 2nd year Novitiate 1834. — Dismissed 1835".

Unsuccessful in remaining in the Company and failing in his attempt to obtain a post in the archdiocese of Paris (cf. A. A. Lyon, "*Dossier Mgr de Pins*", two letters of the Marquis of Mirepoix, 1835 and one of Fr. Pousset, 30th December 1835), Fr. Pousset requested Mons. de Pins for admission into the diocese of Lyon. As this request arrived simultaneously with the request for a chaplain on the part of the Servant of God, the Apostolic Administrator, with a single appointment, satisfied the desire of both one and the other. This appointment bears the date of the 13th February 1836 (cf. A. A. Lyon, "*Approbation 1803-1846*"), although on the 4th Fr. Pousset was already exercising his ministry in Fourviere (cf. A. G. Roma, Ledger, Lyon 1837-1839, p. 15).

Fr. Pousset was undoubtedly the most efficacious instrument for the sanctification of the Servant of God during the last year of her life. It seems that Fr. Pousset's lack of success in the Company of Jesus left him with a certain aversion for anything Ignatian. This, united with his authoritarian character, set him in opposition to the Servant of God almost as soon as he entered the house in Fourviere. Acting in her capacity as Foundress, she strove with all the energy of her character and notwithstanding the failure of her physical strength, to maintain for her Congregation the spirit and form that it had been given from its origins. The *Histoire* p. 620, says that the Servant of God could not leave to Fr. Pousset the right to direct everything, to transform everything according to his caprice, and to consider himself absolute superior. From this originated differences of purpose and method, bitter reproaches that the Servant of God had to support daily. "She had no peace", says Sr. St. Bernard, "from the time when Fr. Pousset entered the house."

Mother St. Ignatius endeavoured to hide from her community the hidden struggle the chaplain carried on daily against her, a struggle which could not pass entirely unnoticed by the community (Doc. XXVII, *Histoire*, p. 621). The modifications introduced in the formula of the minutes of profession (*infra*, 2) and the scene when Fr. Pousset administered the Last Sacraments to the Servant of God (cf. Doc. XXVII, pp. 622-623), are clear indications of long, heroic endurance. After the death of the Servant of God, Fr. Pousset continued to exercise his ministry in Fourviere, in agreement, at least judging

from appearances, with the Superioress General, successor of the Foundress who was, for some time, docile to the directives of the chaplain, admitting modifications which we see reflected in the official Registers of the Congregation. But in 1848 a breach took place between M. St. Andrew and Fr. Pousset, as we see confirmed in various letters of the then Vicar General of Verdun, J. Rossat (Doc. XXVII, *Histoire*, p. 649, note 1), which refer to this disagreement between 1848 and 1849. Thus for example he says on the 10th March 1848: "I have just learnt with regret of the devastation of your house of Fourviere, the dispersion of your entire community and the numerous losses which have unhappily resulted from it . . . They tell me that Fr. Pousset has run away, no one knows where!" On the 31st January 1849: "I have not written to Fr. Pousset since my return to Verdun, and likewise I have not received any letter from him; it follows from this that I do not know at all what he intends to do with regard to your Congregation. I am sincerely sorry that this kind of breach between your Congregation and him has taken place." On the 28th November 1849 he wrote: "I am very sorry to know that it has been impossible for you to come to an agreement with M. Pousset" (cf. A. G. Roma "*Lettres Mr. Rossat*").

From 1843, as well as Fr. Pousset, who was chaplain of the Mother House and of the boarding school, the *Providence* had its own chaplain, Fr. Vincent Coindre, younger brother of Fr. Andre, who had resigned as Director of the Brothers of the Sacred Heart on the 12th September 1841 (f 12.1.1858). In 1848, the fall of Louis Philippe and the proclamation of the Republic in France gave rise to serious disorders with the plundering and burning of various religious houses, and one of those that suffered the most damage was the *Providence*. Under these circumstances Fr. Vincent Coindre, at the risk of his life, by disguising himself and joining the revolutionaries, succeeded in avoiding greater damage, an action for which he later received a decoration. The day after the fire he exerted himself among relatives and friends to procure a refuge for the religious and pupils of the *Providence* and he continued to watch over their safety until the situation was normal again. Fr. Pousset, at the first sign of the revolt, disappeared, and only some months later was it known that he was in Vernaison in the house of retirement for sick priests, where, in the month of December, the Vicar General of Le Puy, Fr. Montagnac met him "in a very sad state" (cf. A. G. Roma, Letter of M. Si. Bruno, 16th December 1848).

This house of Vernaison, which still exists today, had been inaugurated, but was not finished when Fr. Pousset betook himself there; but the origin of the establishment goes back to 1735, the year in which the clergy of Lyon requested and obtained from the Archbishop, Mons. de Rochefontaine, the creation of an institution which at the beginning was called "Seminary of St. Pothin" and was established in the Croix Rousse. On the 27th April 1738, the same clergy requested the aid of the whole diocese in an appeal from which we give the following extract in which the nature and end of the hospice at the time of its foundation are reflected. These have been preserved until our days,

notwithstanding its vicissitudes: "Here is an object truly worthy of your zeal and your charity ... to procure for priests of the living God a powerful means of sanctification and salvation, and to prevent their priestly character from being exposed to shameful degradation ... Is it not sad to see persons who have grown old in the exercise of their holy duties and who are worn out by long and assiduous work, unable to find a refuge where they can retire and take some time to prepare themselves for the terrible passage from time to eternity? Is it not deplorable to see priests, such respectable men ... become the dregs of society, some begging shamefully, lodged in places unbefitting their character and too often reduced to dying deprived of the most necessary assistance; others constrained to occupy posts where their infirmities or their great age do not permit them to be of service any more, or to celebrate Holy Mass, as they are blind or so handicapped that they cannot do it with proper decorum? Many, finally, who have had the misfortune to become insane, or whose faculties are totally weakened, are wandering in the countryside and are a most distressing sight".

In 1745 this Seminary of Saint Pothin was transferred to the Ile-Barbe, and in 1782 it was suppressed by the Archbishop Malvin de Montazet.

In 1806 it was re-established in Fourviere, on a very modest scale, until in 1846 the zeal and generosity of Cardinal de Bonald procured for it the magnificent property of Vernaison, where a new stage of the institution began under the name of *Hospice de Saint Francois de Sales* (cf. M. BARBIER, *Notes historiques sur la Maison de retraite des pretres du diocese de Lyon*, Lyon 1899).

M. Barbier, the author of the work cited, was appointed Superior of the house in 1892. He published the edifying necrology of 164 priests who died in the house before 1898. The malady from which 105 of them suffered was named: 7 were suffering from cancer, 11 from heart disease, 24 from tuberculosis, and 34 from mental or nervous diseases of various kinds, epilepsy, serious mental illness, imaginary illness, infantilism, obsession with the devil, senility, etc. Regarding Fr. Pousset, it says that he had fallen into infantilism and he believed that he was still the chaplain of Fourviere. Fr. Pousset remained in the hospice for 30 years, and died on the 28th August 1878.

When we visited the house of Vernaison in June 1960 looking for data regarding Fr. Pousset, Canon Jean Marie Fayolle, Superior of the hospice from 1951, said that the fact of having entered the house at 54 years of age "in a sad state", and of remaining there for 30 years, together with other circumstances, clearly indicated that he was suffering from mental illness; this category of patients found shelter there as long as they did not become dangerous, in which case they were transferred to the hospital of St. John of God or to the Antiquaille.

The attitude of Fr. Pousset towards the Servant of God was unjustified in a normal person. The psychiatrists Y. Emeric of Lyon, C. Vasquez Velasco of

Madrid and N. Ancochea of Barcelona, who have studied the "case of Fr. Pousset" by means of the data which we have been able to collect, agree in almost all points of their diagnosis, considering Fr. Pousset as a psychiatric case.

1

Biographical information about Fr. F. X. Pousset, 1874. — From the original preserved in the parish archives of Saint Genitour, Le Blanc (Indre).

In a register (34 x 22 cm) entitled "List of parish priests of Saint Genitour since 1442, according to a chronological table together with some biographical notes, made in 1776 by M. de Lacoux de Marivaux, parish priest of Saint Genitour", is found the biographical information which we are reproducing in this document, written by the parish priest Etienne Alexandre Bazin in 1874.

In general the author seems well informed because the date of birth, of ordination to the priesthood, etc., are exact. However, he omits the entrance of Fr. Pousset into the novitiate of the Company of Jesus and the period of his chaplaincy in Fourviere, covering the whole of this period by the phrase "He was admitted into the diocese of Lyon". The author certainly errs when he says: "After an uprising which he had quelled, he received the decoration of the Legion of Honour" (cf. *infra*, note).

Some information contained in the notes deserves to be pointed out:

a) In 1830 "under the stress of fear" which the political events inspired, he fled from the parish and abandoned it for ever. This conduct was repeated in 1848 in Fourviere, in identical circumstances.

b) "He was said to be too severe in practice . . ." yet others affirmed the opposite. The unevenness of character of Pousset is reflected in the different evaluations of those who knew him when he was parish priest in Le Blanc; the same unevenness was evident in Fourviere where, while he was very severe with the Servant of God, he was amiable with M. St. Andrew ami with other religious, in the period between 1837-1848.

c) The last lines of the "information" must be interpreted in the light of what is said by the witnesses of Vernaison: "He had fallen into a state of infantilism and he believed he was still in Jesus-Marie".

Francois Xavier Andre Auguste Pousset, was born in Bourges on the 30th November 1794; he was Bachelor of Literature of the Academy of Bourges. He was first priest-in-charge of Prissac, then parish priest of Buzancais. From that parish he went to the parish of St. Genitour du Blanc on the 14th March 1828. He resigned on the 1st August 1830, and left Le Blanc, frightened by the political events of the

period and scared by certain threats from the enemies that his zeal had made in his parish. The advice of Mr. Moreau, his curate, who was even more frightened than he, contributed greatly to his resolve to take flight. His house had been broken into by the ringleaders, under the pretext of making a search. He was said to be too severe in practice, but the most intelligent persons whom he directed affirmed the contrary. Malevolence, always disposed to paralyse through calumny the ministry of a priest who does good, left a cloud hanging over his direction of a pious lady, Mile ..., who in a most providential manner, when she died, left in Fr. Pousset's written correspondence with her the most complete justification of him. Mr. Adrien Bernard, former president of the Civil Tribunal of Le Blanc, an extremely intelligent man, one of the most honourable and highly esteemed in that district, found in this correspondence, which he had read, something like that of Bossuet and Fenelon.

After some time spent in the Minor Seminary of Bourges where he was the teacher of the fourth class, Mr. Pousset was admitted into the diocese of Lyon, where, at the end of an uprising that he had quelled, he received the decoration of the Legion of Honour.¹ Whilst I am writing these lines, in 1874, this venerable veteran of the priesthood prepares for eternity in retirement. Prayer is his great, or rather his only occupation.

2

Minutes of Professions, Lyon 1836. — From the originals preserved in A. G. Roma. Register VI.

Under this number we are copying two minutes from Register VI of Professions, corresponding to the year 1836, the last ceremonies at which the Servant of God was present and the first in which Fr. Pousset took part.

a)

The minutes of March 25th preserve their usual form and it should be noted that as with preceding minutes they end with the phrase "in our dear

¹ The author has confused him with Fr. Rey, also a chaplain of the Convent of Jesus and Mary, Lyon, who received this decoration [*A. G. Roma*, information of National Archives of Paris].

Congregation according to the Rule of St. Augustine and the Constitutions of St. Ignatius, in the presence of... "This is the act of profession of M. St. Louis (Elisabeth Levrat) who died in Lyon on the 25th June 1853. She was the sister of M. St. Marie, who was the Assistant General (cf. Doc. XXVII, *Histoire*, p. 627, note 2). The act bears the signatures of Cattet, Pousset, M. St. Andrew, M. St. Paul, M. St. Francis.

On the 25th March in the year eighteen hundred and thirty-six, we the undersigned Superiors and Sisters of the Sacred Hearts of Jesus and Mary, assembled in Chapter, after invoking the light of the Holy Spirit, having tested in the Novitiate for two years and having examined, according to our Statutes, our dear Sister Elisabeth Levrat, legitimate daughter of Francois Levrat and Marie Guingard, with the authorisation of Monsieur Cattet, Vicar General, have admitted to her profession. She has freely and voluntarily made it into the hands of our Very Rev. Fr. Superior, in our chapel in Fourviere, making the simple vows of Poverty, Chastity, and Obedience, for 3 years in our dear Congregation, *according to the Rule of St. Augustine and the Constitutions of St. Ignatius*, in the presence of: Cattet, V. G.: Abbe Pousset, chaplain, M(ar)ie St. Andre, M(ar)ie St. Francois, M(ar)ie St. Paul.

b)

On the 6th October 1836 in Lyon, a ceremony of three professions took place; the three sets of minutes which correspond to them are the same with the exception of the data of each religious. We are reproducing the first, referring to M. St. Leon, Josephine Maissat, daughter of Jean and Marie Antoinette Gueyton, born on the 21st September 1816 in Annonay (Ardeche). She entered the Congregation on the 1st May 1834; in 1850 she left for India where she held the office of Superioress for many years. She died in Bombay on the 10th December 1888.

In these minutes we note the following details. In place of the phrase "and the Constitutions of St. Ignatius", is substituted "and our Statutes". The word "constitutions", previously scratched out, is still legible. The preceding minutes (cf. *supra*, a) ended with the formula "Constitutions of St. Ignatius in the presence of:" followed by the signatures of the witnesses.

In these minutes, Fr. Pousset added in his own hand: "M. T Abbe Pousset chaplain of the house who has signed with us", and there follow the signatures of the abbe Pousset, chaplain, Cattet, V. G.; Marie St. Andre, Marie Ste. Therese, Marie St. Francois, Marie St. Paul.

On the 6th October in the year 1836, we the undersigned Superiors and Sisters of the Sacred Hearts of Jesus and Mary, assembled in

Chapter, after invoking the light of the Holy Spirit, having tested in the Novitiate for two years and having examined according to our Statutes, our very dear Sister Josephine Maissat, Sr. M(ar)ie St. Leon, aged 20 years, native of Anonay, dept. of Ardeche, legitimate daughter of Joseph Maissat and of Antoinette Gueyton, have admitted her to profession. She has freely and voluntarily made it into the hands of our Very Rev. Fr. Superior, Monsieur Cattet, Vicar General, in our chapel in Fourviere, making the simple perpetual vows of Chastity, Poverty and Obedience in our dear Congregation, *according to the Rule of St. Augustine and our Statutes*, in the presence of Father Pousset, chaplain of the house, who has signed with us.

Cattet, V. G., Abbe Pousset, Chaplain, M(ar)ie St. Andre, M(ar)ie St. Francois, M(ar)ie St. Paul, M(ar)ie Ste Therese.

DOC. XIX

DOCUMENTS PERTAINING TO THE CONSTITUTIONS of the Congregation of the Sacred Hearts of Jesus and Mary, 1837-1843.

Chronologically parts of this document go beyond the date of the death of the Servant of God; however, given the particular character of the information collected, it seems appropriate to include it here.

Claudine Thevenet and her first companions came together at the end of 1818, in Pierres Plantees, to initiate their new religious Congregation. They observed the Rule of the Association (cf. Doc. IV, 1, p. 50). Fr. Andre Coindre, at an imprecise date, but before September 1821, added some rules containing general lines of conduct for religious life (cf. Doc. VIII, p. 200). From 1821 until his death (30th May 1826), Fr. Andre Coindre worked in collaboration with the Servant of God at the drawing up of a Rule which would become definitive after some time of trial, because "laws and rules", said Fr. Coindre in a letter of the 25th February 1826, "are not perfect until experience has shown what to do and what to avoid" (cf. Rome, Gen. Arch. of the Brothers of the Sacred Heart). In the meantime Fr. Coindre and M. St. Ignatius had presented some statutes, the text of which we do not know, for the approval of Mons. de Pins (1825) (cf. Doc. XIV, p. 259), and these were undoubtedly a compendium of what they were preparing.

Fr. Coindre had wanted to incorporate the Ignatian spirit in the three institutes he founded. This idea is repeated with insistence, under various forms, in the documents which are preserved, concerning the Society of the Missionaries of Le Puy, the Brothers of the Sacred Heart and the Religious of

the Sacred Hearts of Jesus and Mary: "Having adopted the Rule of St. Augustine and the Constitutions of St. Ignatius" (cf. Doc. X, 2, p. 248); "all conformably to the Summary of the Constitutions of St. Ignatius in everything that does not derogate from the present Statutes" (cf. Rome, Gen. Arch. Brothers of the Sacred Heart, *Projet de Statuts de la Congregation clericale etablie a Monistrol - l'Eveque sous le nom du Sucre Coeur de Jesus*); etc. Evidently the Founder proposed to substitute for the rules given in 1821 another more complete set, inspired by the above mentioned documents, in which the connection with the Constitutions of St. Ignatius would be clearly manifest. His premature death did not permit him to finish this project. The Servant of God remained alone to govern her Congregation and to complete the definitive drawing up of the rules, in which she sought to imprint and preserve the spirit which both she and Fr. Coindre had intended for them. Later, when Mons. de Pins gave her an assistant in Fr. Pousset, instead of being a collaborator, the latter was a serious obstacle to M. St. Ignatius (cf. Doc. XVIII, p. 363), and after a hard struggle, she died without being able to see the approval of those rules on which she had worked for so many years and with such prudence.

A few months after the death of the Servant of God, when the rules were presented for the approbation of Mons. de Pins (cf. *infra*, 1), by M. St. Andrew, who was her successor in the office of Superioress General, they were in their totality the work of M. St. Ignatius and of Fr. Coindre, though modified in various details, some of which were important (cf. *infra*, 2, *intr.*).

On the 24th January 1838, Mons. de Pins provisionally approved these rules, to which he was to give definitive approval on the 7th April of the same year (cf. *infra*, 3). Later on, when the final steps were being taken with a view to obtaining Pontifical Approbation, the approval of the Bishops in whose dioceses the Congregation was established was requested and easily obtained. The first, as was logical, was granted by the Archbishop of Lyon, Cardinal de Bonald (14th February 1843) followed by that of Mons. Darcimoles, Bishop of Le Puy (22nd March 1843), then by that of Mons. Borghi, Bishop of Agra in India (1st June 1843), that of Mons. Gros, Bishop of Saint-Die (6th June 1843) and, later on, that of his successor, Mons. Manglard (27th January 1847) (cf. A. G. Roma, *"Approbations"*). All these prelates expressed their praise of the Congregation, of which they saw the works and spirit reflected in the rules. The expressions of the Bishop of Agra were especially laudatory. His correspondence at that time, which showed his desire to obtain Pontifical Approbation, is particularly interesting (cf. Arch. of the S.C. for the Propagation of the Faith, *India*, Vol. 8, p. 332, Vol. 9, p. 935, Vol. 10, pp. 266, 1063, 1363).

All these steps led to the approbation so much desired by the Servant of God. On the 4th September 1847 the Constitutions of the Congregation of Jesus and Mary were approved by Pope Pius IX. The Decree, signed by Cardinal Orioli, is dated the 21st December 1847.

1

Letter of M. St. Andrew, Superioress General, to Mons. de Pins, Apostolic Administrator of Lyon, 31st December 1837. — From the original preserved in A. A. Lyon.

This letter from the new Superioress General for New Year greetings to Mons. de Pins (31st December 1837), had as its principal object to remind the Prelate of the hoped-for approbation of the Rules which had been presented to him some months before. In this document two important details are seen relating to these Rules.

1. The confirmation that Fr. Pousset had been appointed by Mons. de Pins to revise and put the final touches to the same Rules, a fact which appears also from other documents;

2. An indication that enables us to fix the approximate date when they were copied: if we take into account that there is question of an accurate manuscript, written in duplicate, it is obvious that time must be allowed for such handwritten work; if in December 1837 M. St. Andrew wrote that they were expecting the approbation, this indicates that a certain time had already elapsed since the presentation. On the other hand, the examination under ultra-violet rays and chromatography reached the same conclusion: that the Rule was copied between April and October 1837 (cf. *supra*, M. PINZUTI, *Perizia*, Doc. XVI, A, pp. 294-295). In addition, keeping in mind that the Servant of God died in February of the same year, it is evident that between her death and the delivery of the manuscript, there would not have been time to draw up a new rule.

31st December 1837

My Lord,

We have great pleasure in sending greetings to our venerable Prelate and we beg him to accept our respects. Your daughters are very happy, Monseigneur, to renew the respectful expression of their gratitude to you. They have enjoyed such kindness and favours from your benevolence. From the day that the Lord in His Goodness willed to confide the care of this diocese to your pastoral solicitude, we have seen the dawn of happiness shining over our little Congregation, still in its early stages. You have deigned, Monseigneur, to show yourself both our protector and our father, and you have watched over the Congregation with an interest the memory of which will stir up eternal gratitude in the hearts of your daughters. Soon, we hope, you will crown all your kindness by putting the seal of your approval on our holy Rules, the drawing up of which you chose to confide to our

respected Chaplain and which M. Cattet, your Vicar General and your representative with us, has graciously undertaken to present to you.

We await from your great kindness, Monseigneur, and with the utmost confidence, the favour that we are requesting today.

Deign to accept our renewed respect and gratitude, our perfect submission and highest esteem, and we have the honour to be, Monseigneur, your most humble, most dutiful and very obedient daughters.

M. S. Andre, Sup. Gen. of the Sacred Hearts of Jesus and Mary.

2

Constitutions and Rules of the Congregation of the Sacred Hearts of Jesus and Mary, 1837.—Authentic copy preserved in A. G. Roma.

The document which we now present is undoubtedly of great importance for a better understanding of the Servant of God and of her Congregation, because it treats of the definitive Rules.

The manuscript, which is preserved in A. G. Roma, is a copy of the original, authenticated by Allibert, Secretary of the Archbishopric, on the 25th March 1839. It is a volume measuring 28 x 19 cm, of 322 pages with the following contents:

- 1) Rule of St. Augustine.
- 2) Constitutions, composed of 55 Articles.
- 3) Explanation of some points of the Constitutions.
- 4) Common Rules.
- 5) Particular Rules of religious holding offices of authority in the Congregation.
- 6) Particular Rules of those religious who are engaged in teaching.
- 7) Approbation.
- 8) Index.

In this document we reproduce only number 2) which contains the fundamental Statutes of the Congregation, and some extracts from 3), 4), and 5), which complete it.

• Regarding the totality of the Rule, of which we give only the above mentioned extracts, it is important to pay attention to the following points: *a)* the date of their presentation to the ecclesiastical authority of Lyon; *b)* the attribution of the same to the Servant of God; *c)* the dependence on the rules of St. Ignatius; *d)* the edition.

a) The date of the presentation of the Rules at the archbishopric, in accordance with what has been said before, must be placed between June and October 1837 (cf. *supra*, 1, *intr.*, and Doc. XVI, A, pp. 294-295).

b) In the drawing up of these Rules, three stages must be considered: in the first, between 1821 and 1826, the date of the death of Fr. Coindre, both Fr. Coindre and the Servant of God were involved. This is sufficiently documented by the letters of Fr. Coindre and by some documents preserved in the General Archives of the Brothers of the Sacred Heart in Rome. It is possible therefore to establish that Fr. Coindre composed some articles which he sent to the Servant of God for her approval and to be tested by experiment. Then when it seemed suitable to adapt them for the Brothers, these, following the directions of the Founder, copied them, making the modifications imposed by circumstances. We find, for example, rules for the superintendents of study, of refectory, of the dormitory, which are literally the same as those contained in the manuscript we are now studying.

In the second stage, from 1826 to 1835, the Servant of God continued to complete and perfect the rules which at the end of this stage appear to lack only a few final touches as regards the form. At that time the chaplain of the house of Fourviere, Fr. Rey, left to found another religious congregation, and was replaced by Fr. Pousset, who seemed to be in a position to revise the rules, having just left the Society of Jesus (cf. Doc. XVII, p. 364).

Thus the third stage began with the installation of the new chaplain, a period which may be divided into two parts: 1. from the intervention of Fr. Pousset until the death of the Servant of God (February 1836-February 1837), and 2. from this date until the presentation of the rules to the Archbishopric (February-October 1837). In the first period the Servant of God defended the spirit of the Rules and of her Congregation against the interference and opposition of Fr. Pousset (cf. Doc. XXVII, *Histoire*, p. 620); in the second stage, M. St. Andrew came to terms with Fr. Pousset in order to be able to bring to a conclusion the drawing up and approval of the Rules (cf. Doc. XXI, p. 434).

From this analysis, it appears that the Servant of God had worked at the Rules from 1821 until her death, bringing her experience and prudence to bear on them for Fifteen years, putting into practice the Ignatian spirit and the advice of Fr. Coindre. This latter, in the first five years, animated and sustained the Foundress, giving his advice and his opinion, and he himself in some cases prepared the definitive text of the articles. M. St. Andrew usually helped the Foundress in her work, as can be seen from various letters and administrative documents preserved in the General Archives of the Congregation, Rome. Undoubtedly she collaborated with the Servant of God in the first two stages of the drawing up of the Rules. In the third, she saved what she could, compromising about the rest in order to obtain ecclesiastical approval. Therefore, the major part of the work must be attributed to the

Servant of God. It would seem that the intervention of Fr. Pousset was principally negative, and consisted of suppressing articles and Ignatian expressions that the Servant of God had been anxious to preserve. If the dates which have been established approximately are accepted Fr. Pousset could not have had more than two months at his disposal for the work after the death of the Foundress, and so he had not enough time to make a new code. The long pages on psalmody and liturgical chant are attributed to him.

We now give some data, in chronological order, which corroborate what has already been said about the drawing up of these rules and the principal role played by the Servant of God herself.

31st July 1818 and 6th March 1820. - Register of the Association: The Servant of God in the respective conferences of the 31st July 1818 and of the 6th March 1820, treated of the importance and practical way of making meditation. Her words, summarised in the Register which is preserved, and written — those of 1818 — in her own handwriting, reflect, in part literally, the same ideas which we have in the rules, in the chapter on meditation, in the point which treats of making it profitably (cf. Doc. IV, 18b, p. 108, and 37 b, p. 134; see also Reg. A. G. Roma, p. 58).

1818/1820. - First Rule of the Congregation: Many points of the Rule given by Fr. Coindre (cf. Doc. VIII, p. 200), are retained in their substance and in some cases literally, as for example: "Of mortification and penance... The love of penance will urge them to the exact observance of their rule which tends to mortify continually their thoughts, their desires, their liberty and all their senses" (cf. *ibid.*, p. 206, and Doc. XIX, p. 402).

3rd November 1821. - Letter of Fr. Coindre: "exactitude in the accomplishment of the rules which we have given them, which are still only few in number and cannot guard against every difficulty—Time is necessary before a newly-formed community can settle on all the foundations which suit it, and only great patience, great courage can succeed in overcoming all obstacles" (Rome, Gen. Arch. Brothers of the Sacred Heart).

10th October 1822. - Minutes of the canonical institution of the Congregation. "Having adopted the Rule of St. Augustine and the Constitutions of St. Ignatius, with the modifications which are necessitated by the difference which must exist" (A. G. Roma, Register I).

14th April 1824. - Letter of Fr. Coindre. "I am sending our Ladies in Fourviere several articles of their rules which will serve you one day. Pass them on to them at once" (Rome, Gen. Arch. Brothers of the Sacred Heart).

12th December 1824. - Writing of Fr. Coindre: ". . . and above all, the study and imitation of the Sacred Heart of Our Lord Jesus Christ in his hidden and public life, all in conformity with the Summary of the Constitutions of St. Ignatius . . ." (*Ibidem*).

1826. - *Letter of Fr. Coindre*: "to allow themselves to be led as the Rule says, like the walking stick of an old man or like a corpse which allows itself to be carried as one wishes" (cf. Doc. XXVII, p. 560).

3rd May 1826. - *Letter of Fr. Coindre*: "Brother Bernard needs to read and re-read the rules of conduct that I am sending to our Ladies in Fourviere and which are for all Directors" (Rome, Gen. Arch. Brothers of the Sacred Heart).

1835. - "*Histoire de la Congregation*": *Modifications introduced, according to the advice of the doctor, in the chapter of the rules relative to mortification and penance* (cf. Doc. XXVII, pp. 627, 633).

1836. - "*Histoire de la Congregation*": "... but she (M. St. Ignatius) could not leave him the right to direct everything, to transform everything according to his taste, and to set himself up as the absolute Superior" (cf. *ibid.*, p. 620).

6th October 1836. - *Register VI of the Congregation*: Fr. Pousset erased the traditional formula of. . . "*Constitutions of St. Ignatius*" in three of the minutes of professions and wrote above "*our Statutes*" (A. G. Roma).

We now present some things that took place after the death of the Servant of God, to complete what has already been explained.

1837. - *Testimonies of contemporaries*: "She would have wished very much to have the final touch put to the rules, of which the Fr. Founder had drawn up the first draft, before her death. It was not possible for her to realise her desire" (cf. Doc. XXIII, p. 478).

9th February 1837. - Election of the new Superioress General.

April to October 1837. - Final revision of the Rules and transcription of the same (cf. M. PINZUTI, *Perizia*, Doc. XVI, A, p. 295).

June-October 1837. - Presentation of the manuscript to the Archbishopric of Lyon (cf. *supra*, a, p. 374).

28th December 1837. - Approbation of the Ceremonial (cf. *infra*, 3).

24th January 1838. - Provisional Approbation of the Rules (*ibidem*).

7th April 1838. - Definitive Approbation given by the Archbishop of Lyon (*ibidem*).

21st December 1847. - Pontifical Approbation.

Conclusion. Unfortunately the original handwritten Rules prepared by the Servant of God are not preserved. This would have been a great help to demonstrate to what point and in what degree the Rules are her work. But it seems that there are enough arguments to affirm that they are substantially her own, prepared by her personally and therefore reflecting her spirit and her definitive intention regarding the Congregation founded by her. We deduce this from two orders of ideas. 1st. It is historically demonstrated that from the

diocesan approbation of the Institute, the Servant of God worked indefatigably at drawing up the Constitutions, and that she regretted dying without being able to present them personally for the approval of the Church. 2nd. The text of the Constitutions presented for approval after her death could not have been drawn up *ex novo* on account of the actual lack of time; a) Mother St. Andrew says on the 31st December 1837 to Mons. de Pins that the manuscript had been presented to the Curia some months before; b) from the calligraphical examination by the technical expert we know that the writing of the aforementioned manuscript was executed between the 3rd April and the 27th October 1837, time absolutely insufficient for drawing up such a complete and well-constructed legislative text. Therefore one may reasonably conclude that it was already prepared before the death of the Foundress.

c) To prove that the Rules of the Servant of God are dependent on those of St. Ignatius, in our edition we present points that are parallel to these. The quotations are taken from the critical edition of *Monumenta Ilistorica Societatis Iesu*, MHSI, Vol. 64, Rome, 1936, and we are using the following signs and abbreviations:

Examen = *Examen cum declarationibus*, pp. 2-123.

Const. = *Constitutiones cum declarationibus, Textus D*, pp. 261-727.

P. = Part.

c. = Chapter.

p. = Page.

n. = number.

The word "*Rules*" corresponds to *Rules of the Society of Jesus* published critically in Vol. 71 of *Monumenta Ilistorica Societas Iesu.*, Rome 1948. We observe, finally, that the Letters and the Exercises are quoted from *Obras Completas de San Ignacio de Loyola*, Madrid 1952.

d) In the manuscript of the Rules we note that the leaves corresponding to pages 35-36, 103-104, 117-118, 151-152, 159-160, 167-168, 179-180, 201-202, 285-286, 291-292, 313-314 have been replaced. An attentive examination has shown that if some change in the text was ever made, it is a question of secondary points which do not alter the substance of the Rules. On one of these pages is observed the name of Jesus and Mary, given to the Congregation in 1842. The writing is that of Mother St. Pothin, fourth Superioress General of the Congregation, from 1867-1885. The examination carried out by the expert reaches the conclusion that such pages as are changed were written between March and December 1842 (cf. M. PINZUTI, *Perizia cit.*, p. 295).

In the present edition the text of the authentic copy in the Generalate Archives of the Congregation (Rome) is faithfully reproduced. The numbers between square brackets indicate the pages of the manuscript. The notes added by us correspond to the criteria mentioned in the preceding number.

A)
CONSTITUTIONS
OF THE CONGREGATION OF THE RELIGIOUS
OF JESUS AND MARY*

[27] 1. The Congregation of the Religious of Jesus and Mary is and remains established under the Rule of St. Augustine.

2. It recognises as its sole ecclesiastical Superior His Lordship, the Archbishop of Lyon, in whose diocese its Mother House is invariably fixed.

3. The aim of this Congregation is to give a Christian education to young girls, conformably to the social position of each one.

[28] 4. For this end, the Religious of Jesus and Mary have boarding schools in which they bring up the young, carefully instructing them in religion, in literature and in their social and domestic duties.

5. In houses called *Providences*, they receive at their discretion poor young girls to whom they give a Christian education, teaching them a trade which will enable them to earn an honest livelihood in the world. These girls are fed, housed and kept at the expense of the establishments until the age of 21 years.

6. These different establishments of boarding school and *Providence*, will never exist together on the same property however vast it may be, and their administration will always be separated and in the hands of different Superioresses.

7. In houses where there are day pupils, [29] these shall have no intercourse whatever with the other pupils, no matter what the establishment may be.

8. The Congregation comprises two classes of Religious. To the first belong the Choir Religious. They are charged with the administration of the houses of the Congregation and the instruction of the pupils. They alone may be admitted to the office of Superioress, Councillor, Assistant, Econome, Secretary, Mistress of Novices, Admonitress, Sacristan, Sub-Sacristan, Mistress of Ceremonies, Superintendent of Health, Directress and Sub-Directress of a

boarding school and of a Providence, Class- M is iress, and Superintendent of Study.¹

9. The second class consists of all the religious who help the first in the different employments in which they are capable of being employed, and who are also employed in the manual work of the house'

[30] 10. The Congregation is governed by a Superioress (icncial, whose authority extends over all the houses of the Congregation. It is she who appoints the Religious to all the employments <1 iln* Congregation.³

11. She is assisted by four General Councillors, who fill tin-offices of Assistant General of the Congregation, Econome General, Secretary General, and Mistress of Novices. A General Councillor may hold several of these titles at the same time, but only in the case where it is impossible to do otherwise.⁴

12. These Councillors always live with the Superioress General in the Mother House, or if they live in another house, it shall be only for the time that it is difficult to do otherwise. In this case they shall consult the Ecclesiastical Superior.⁵

[31] 13. The Superioress General is elected for five years, as also the General Councillors, but all are eligible for re-election after five years, and they may be re-elected indefinitely. This election is made by the General Chapter of the Congregation.⁶

14. After five years have elapsed, and on the day of the election, the Superioress General shall relinquish her charge in the presence "l the assembled General Chapter and of the Ecclesiastical Superior. She gives the Ecclesiastical Superior the keys of the principal door of I In house, and of her desk, kneels down, asks pardon for the faults she may have committed during the exercise of her office and recommtmi Is herself to the prayers of her Sisters.

15. If for some legitimate reason, judged as such by the I Ecclesiastical Superior, the election cannot take place on the da} fixed

¹ *i'.xamen*, c. 1. n. 8, p. 11.

² *Ibidem*, no. 9, p. 13.

³ *Const.*, P. 9, c. 3, n. 1, p. 669; n. 14, p. 679,

⁴ *Ibidem*, c. 5, n. 2, p. 689.

⁵ *Ibidem*, A. p. 689.

⁶ *Ibidem*, p. 8, c. 2, n. 1, p. 625.

*From the primitive title Constitutions of the Congregation of the Sacred Hearts of Jesus and Mary the words "Sacred Hearts of" were erased.

after five years have elapsed, the Superioress General and her Councillors will continue to exercise their office until the day to which the election [32] is transferred.

16. The election of the General Councillors takes place on the same day as that of the Superioress General, who has the right to choose the Assistant General from among them.

17. The General Chapter is composed of all the Religious electresses from all the establishments. The number of electresses shall never be less than ten. They alone have active and passive voice in the elections. They are chosen from among the Choir Religious, who, having the qualities of mind and heart proper to Government, have at least five years since their reception. They are named by the General Chapter and remain in office until they are removed, but this cannot take place except for serious reasons, judged as such by the general Chapter itself and by the Ecclesiastical Superior.⁷

18. It is the General Chapter which proceeds to the election of the Superioress General and the General Councillors [33] according to the method indicated hereafter (Art. Election of the Superioress General).⁸

19. In case of the death of the Superioress General, the Assistant General convokes, within eight days, all the members of the General Chapter, to hold the Elections.⁹

20. If before the expiration of five years, it were necessary to proceed to a new election of the Superioress General, for serious reasons and during the life-time of the Superioress General herself, and even against her will, the Electresses would refer the matter to the Ecclesiastical Superior without the knowledge of the Superioress General. He is the only judge in this case of the reasons which would justify a new election. Then, if the election is to take place, it will be conducted as is explained above.¹⁰

21. In the case of the death of one of the General Councillors the General Chapter will replace her by a new election."

⁷*Ibidem*, c. 3, n. 1, p. 629.

⁸*Ibidem*, P. 9, c. 5, n. 3, p. 689.

⁹*Ibidem*, P. 8, c. 4, n. 1, p. 633.

¹⁰*Ibidem*, P. 9, c. 5, n. 4, p. 691.

¹¹*Ibidem*, n. 3, pp. 689-691.

22. If, for serious reasons it were necessary to depose a General Councillor, the General Chapter [34] would proceed to her deposition and replacement.¹¹

23. There is only one Novitiate in the whole Congregation, established in the Mother House.

24. For both Classes of Religious, only those persons will be admitted to the Novitiate whose reputation is spotless. Before being admitted they will be examined by three different General Councillors without prejudice to the canonical examination.¹²

25. The duration of the novitiate is two years including the time of postulancy, that is, from the day on which they have had the above-mentioned examination, and been received into the Mother House.¹³

26. No one will be permitted to take the holy habit of the Congregation until after six months trial; no one will be permitted to make profession until two years have expired.

27. For clothing as for profession, it will be necessary to have obtained at least two thirds of the votes of the Chapter assembled under the presidency of the Superioress General. [35]

28. The electresses are naturally those who live in the Mother House. Professed Choir Religious whom the Superioress General judges capable, on account of their age and other qualities, of giving their vote in this circumstance may be added to their number.

29. For the manner of admitting to clothing or religious profession, they shall follow what is indicated in the chapter which treats of the matter (p. 67).

30. The Ecclesiastical Superior will be informed of the result of the voting, so that, after the usual canonical examination, he may ratify the choice of the electresses.

31. No one will receive the habit or make profession except in the Mother House, and only with the consent of the Ecclesiastical Superior.

32. The spiritual exercises of the novitiate in the Mother House will be made apart, and will be presided over by the Mistress or sub-

¹¹ *Ibidem*.

¹² Letter to Fr. Daniel Paeybroeck, Rome, 24th Dec. 1547 (cf. *Obras completas de S. Ignacio de Loyola*, BAC, Madrid 1952, p. 794) *Constitutions* P. 1, c. 4, D, p. 301.

¹³ *Exam en*. c. 1, n. 12, p. 15.

Mistress of Novices, except the Office [36] for which they will join the community.

33. The Religious of Jesus and Mary recite each day in Choir the Office of the Blessed Virgin according to the Roman Rite.

34. They make the three Vows of Religion, Poverty, Chastity and Obedience (page 95) and bind themselves to live in community and to observe the enclosure as is explained (page 98).¹⁴

35. They may be dispensed from their Vows only by the Archbishop of Lyon at the request of the Superioress General.

36. To sanctify themselves in their state of life, they make a monthly Retreat of one day (page 108) and an annual Retreat of eight days (page 108). They devote themselves to exercises of piety: Meditation (page 110), Examination of Conscience (page 115), Spiritual Reading (page 116). They recite the Rosary every day, go to Confession every week (page 117), and receive Communion after consulting the ordinary Confessor and the Superioress, as often as the Rule indicates; they hold the Chapter every week.¹⁵

37. They wear a costume which distinguishes them from seculars. That for the Choir Religious consists of a uniform black woollen dress, a black cape, a white cap with wide goffers, covered with black cap, and a black veil fastened to the head and thrown back over the shoulders. They wear, hanging from their neck, a silver cross bearing in relief the hearts of Jesus and Mary surrounded by rays of glory. They have a rosary, a black woollen girdle, and a choir mantle.

38. The Religious of the second class have the same costume, except that they have neither veil nor choir cloak, and the cap differs a little in shape and is attached to the cape.

39. The Choir Novices wear the same costume as the professed Choir Religious except for the cap and veil which are white. The rosary, [38] girdle, cross and choir mantle are not given to them until the time of profession.

40. The Novices of the second class also wear the same costume as the Professed Religious of the second class, except that the cap is white and is detached from the cape, and that they do not wear the

¹⁴ *Ibidem*, n. 3, p. 7; *Const.*, P. 3, c. 2, n. 2, p. 373. In the text read "104" instead of "98".

¹⁵ *Const.*, P. 4, c. 4, n. 3, p. 411; C, p. 415.

cross, rosary or girdle. (For the material and form of the costume see page 133.)

41. No change shall be made in the costume without the sanction of the General Chapter and the Ecclesiastical Superior.

42. The Congregation does not limit itself to the diocese of Lyon only, but to spread the cult of the Sacred Hearts of Jesus and Mary, it will accept proposals made to it to form establishments in other dioceses; but for this it is necessary to have the majority of votes of the General Chapter of the Congregation, as well as the consent of the Ecclesiastical Superior and of the Bishop [39] of the diocese.¹⁶

43. In case of such a proposal made to the Superioress General, by persons worthy of confidence, she shall refer the matter to the Ecclesiastical Superior of the Congregation, and the question will be dealt with according to his advice.¹⁷

44. In the case of a new establishment outside the diocese of Lyon, but always according to the conditions mentioned above, the Religious of Jesus and Mary shall take possession of this establishment with the faculty of following their own particular Constitutions and Rules.¹⁷

45. When they take over or form an establishment, no matter where it may be, they must always have the authorisation to have a chapel in their house where the Blessed Sacrament is reserved and both they and their pupils can fulfil their religious duties.¹⁷

46. When it is a question of closing an establishment, they shall [40] avoid all hasty measures. In order to act with the necessary prudence and circumspection on such occasions, they shall not act without the majority of votes of the General Chapter, and always with the consent of the Ecclesiastical Superior.¹⁸

47. They shall not accept any legacy or donation with conditions attached; they shall not sign any contract of purchase, sale or exchange of real estate without the majority of votes of the General Chapter and the consent of the Ecclesiastical Superior.¹⁹

48. They shall never dismiss anyone from the Congregation

¹⁶ *Const.*, P. 7, c. 1, n. 1, p. 561.

¹⁷ *Ibidem*, P. 4, c. 2, n. 1, p. 391.

¹⁸ *Ibidem*, n. 3, p. 393.

¹⁹ *Ibidem*, P. 9, c. 3, n. 5, p. 673.

without the consent of the General Council, and then only for grave reasons. If it is a question of a Novice or a Professed Religious, they must also have consulted the Ecclesiastical Superior.

49. The grounds for dismissal would be:

1. To have upheld doctrine contrary to the Catholic Faith;
2. To have brought just suspicion on oneself [41] on account of morals;
3. To be openly wanting in obedience by resisting the authority of Superiors;
4. To give scandal by failing habitually in the Constitutions or Common Rules, after repeated admonitions. [21]

50. If, nevertheless, in these cases, extenuating circumstances render the culprit less blameworthy, or if a sincere repentance can make reparation for her faults, the General Council would ask the Ecclesiastical Superior to impose a less severe punishment, which would save the Religious from the misfortune of expulsion.²²

51. The Religious of Jesus and Mary have, with these Constitutions, Common and Particular Rules. The Constitutions shall be read at least every year, at the time of Retreat. The Common Rules shall be read in the refectory at the beginning of every month. The Particular Rules, of which a copy of that concerning her employment will be given to each official, [42] shall be read by that official privately, once a week.²³

52. They have a Ceremonial for Clothing and Professions, for the Installation and Confirmation of the Election of the Superioress General. The Ceremonial is approved by the Archbishop of Lyon as are also the Constitutions and the Common and Particular Rules.

53. They have for their device these words: "Praised for ever be Jesus and Mary" which shall be put at the head of all their letters. In their chapels, the reredos of the main altar shall represent the Sacred Hearts of Jesus and Mary, together, and on the seal of the Congregation will be the two hearts placed in the same way. They shall

²⁰ *Const.*, P. 2, c. 1, n. 1, p. 309, n. 2, p. 311.

²¹ *Ibidem*, c. 2, n. 2, p. 317; n. 3, p. 319; nn. 4, 5, p. 323.

¹² *Ibidem*, A, p. 317.

²³ *Ibidem*, P. 4, c. 10, L. p. 465; P. 10, n. 13; p. 727; *Reglas*. P. 7, n. 3, p. 241.

also mark in this way their linen, books, and other objects that can be thus marked.

54. These Constitutions and the Rules which follow cannot undergo any modification without the majority of the votes [43] of the General Chapter and the express authorisation of the Archbishop of Lyon.²⁴

55. All the Religious, those of the second class as well as the Choir religious, should have the greatest zeal to preserve intact the Constitutions and Common and Particular Rules. Therefore, all should either orally or in writing and even without the knowledge of the local Superioress, inform the Superioress General of any abuse which might creep into the house of which they are members.²⁵

B)

[44] EXPLANATION OF SOME POINTS OF THE CONSTITUTIONS

ELECTION OF THE SUPERIORESS GENERAL

The election of the Superioress General is to be held in the following cases:

1. If the Superioress General happens to die.
2. If she is deposed.
3. If she resigns.
4. When she has completed five years in office.²⁶

In the first two cases, the convocation of the General Chapter of the Congregation is made by the Assistant General who will have consulted the other General Councillors and the Ecclesiastical Superior of the Congregation.²⁷

In the last two cases it is the Superioress General [45] herself who must make this convocation, after having agreed about the day of the election with the Ecclesiastical Superior.²⁸

²⁴ *Const.*, P. 6, c. 2, n. 1, p. 529.

²⁵ *Ibidem*. P. 10, n. 13, p. 727. *Reglas* P. 7, n. 7, p. 242.

²⁶ *Ibidem*, P. 8, c. 2, n. 1, p. 625, P. 9, c. 4, n. 7, p. 687.

²⁷ *Ibidem*, P. 8, c. 4, n. 1, p. 633.

²⁸ *Ibidem*, n. 2, p. 635.

your little household, the good country air, especially at this season, all these will be much to his advantage.

My dear Emma, M. St. Paul and M. St. Andrew absolutely insist that you have a painting of the Immaculate Conception at the far end of your chapel, behind the altar. As for me, I am in complete agreement. When I asked Claudius if it would not give him pleasure to say Mass in front of the Blessed Virgin, he smiled. Therefore my dear, will you please let me know, firstly what is the height from the floor to the base of the arch, or rather how many feet from the top of the tabernacle to the base of the arch? Secondly, is your altar attached to the wall? I would like to know as soon as possible so that they can get the work started quickly.

Thank you dear Emma, and your dear husband, for the good wishes and prayers you have offered on my behalf. Rest assured that I do not forget you in mine, nor your delightful little Marie whom I love with all my heart. I ask nothing else for her from God except the grace of following in the footsteps of her parents.

I eagerly await your reply. Goodbye, my very dear friend. Best wishes to yourself and your dear husband. Your affectionate and most devoted aunt,

Marie Ignace

Madame Perroud, nee Mayct,
Bruyeres de Pommier par Anse
Pommier (Rhône) — Urgent.

5

Letters regarding the education of girls, 1834-1836.

We are reproducing here two letters of M. St. Ignatius, and extracts from another three, written during the years 1834-1835 which bear witness to her care for the girls of the *Providence* and to the serious difficulties she had to overcome during this period of time.

The authorities to whom the people of Lyon had applied asking them to desist from the project of fortifying the hill of Fourvière, had given no reply. The Servant of God still found herself therefore under threat of expropriation and, without losing her serenity and trust, she looked for a suitable place for her work, in case she might be obliged to leave Fourvière.

The situation of the workers, after the popular revolts of this last year, had become worse, and the work of the *Providence* was affected by this. This obliged the Foundress to put up with a difficult situation in her dealings with the merchants. In these circumstances the Servant of God seized every opportunity to exercise charity towards the needy, above all to the past pupils of the *Providence* and relatives of the religious.

Regarding the girls of the *Providence*, it was at this time that one of them who had been ill for four years was instantaneously cured. The Servant of God had had her taken to the Sanctuary of Our Lady of Fourvière, telling them to bring her back cured (Doc. XXVII, *Histoire*, p. 577, n. 5).

In 1835 Lyon, newly threatened by cholera, which had already spread to various parts of France, was preserved from it through the intercession of the Blessed Virgin.

But the greatest tribulation of the Servant of God that year was a new attempt to fuse her Congregation with that of the Sacred Heart (cf. *supra*, p. 318).

a)

Letter of the Servant of God to her niece Emma Mayet-Perroud, Lyon, 11th September 1834.

The Servant of God writes principally to perform an act of charity in favour of the brother-in-law of Sr. St. Scholastica and father of a pupil of the *Providence*, whom she recommends to her niece and nephew, asking them to find work for him. In this letter she also refers to the project of fortifying Fourvière.

Sr. St. Scholastica, Marie Charlotte Beranger, was the daughter of Gabriel and Marie Bournichet. She was born in Seyssel (Ain), on the 22nd March 1799. She entered the Congregation on the 6th December 1823, made her profession on the 9th January 1826 and died on the 14th October 1856.

11th September 1834

My very dear Emma,

I was indeed very happy to learn of your safe delivery, and that you are as well as can be expected in your condition. Your little Marie is a healthy baby. Your father gave me news of you and of your dear little one. I hope that she will enjoy good health, and that the good God will preserve her for you. I saw Claudius who told me that she had a relic of St. Francis Regis in a gold heart on her little collar. Her godmother will have placed her under the protection of this great saint. Many miracles were worked at the translation of his relics.

At the moment all is quiet. The new Minister of War has countermanded the fortifications. For this we thank the Blessed Virgin who did not wish her holy hill to become a place of war.

The person who will deliver this letter is the brother-in-law of our good Sr. Scholastica who has replaced Sr. St. Francis as our commission sister. His name is Revillac. He is going to set himself up as a stovemaker in Villefranche. He is a good honest man. As our Sister told him that I had a married niece in Villefranche, he has asked me to give him a letter of recommendation. Therefore dear Emma will you please ask your husband to recommend him to a few of the people of Villefranche so that he can get work. I would appreciate your being able to do him this service. I have his little girl in the Providence, she is a good child, and one can see that she comes from good parents.

Please give my best wishes to your dear husband and to your dear mother.

I am not forgetting my grand-niece. Give her many hugs for me please. I am very much looking forward to making her acquaintance.

Goodbye dear Emma, I do not forget you in our prayers. We prayed earnestly to God for you and your little Marie. Once again, goodbye, Your very affectionate aunt and friend,

Marie Ignace

Madame Perroud nee Mayet
Maison Perroud
Villefranche.

b)

*Letter of the Servant of God to her niece Emma Mayet-Perroud, Lyon.
27th January 1835.*

This letter shows something of the sufferings of the Servant of God and brings out the supernatural tone which she uses with her family. We note principally the paragraph dedicated to a past pupil of the Providence, in which is revealed the charity and affection of the mother in dealing with even the most difficult characters.

Fourviere, 27th January 1835

My very dear Niece,

I am very late in answering your kind letter and your good wishes, but rest assured that I did not wait until today to offer my prayers to God for you and your family. May God in his goodness grant them, and preserve your child so that you may bring her up for Him by teaching her to know and love Him. Indeed, this is the only true consolation which we can have in this sad life which is so full of crosses and afflictions; in our unhappy days of April, I often said: "Oh! How much those who have no religion are to be pitied! They have nothing to console them, for only God can support us in our sorrows and help us to bear them with resignation". You have indeed experienced this my dear Emma, you have suffered much grief, but your resignation to the Holy Will of God has lessened the bitterness. God in his goodness allowed affliction to come upon you for a while. Now He has given you a little girl to make you happy and bring you consolation, and make you forget your past sufferings. She smiles already at you, and she recognises you. I feel that this is a great joy for a mother who loves her children with such tenderness as you; they say she is wonderful. I hope that we shall get to know each other this Spring, and that as a result, she will think of her aunt the nun, as little Marie does.

We are still in the same state of uncertainty concerning our house, nothing definite is known regarding the fortifications. Several petitions have been addressed to the Chamber requesting that no fortress be set up on Fourviere. There is still no answer. I can only hope in the protection of Our Lady and the prayers of good people.

I cannot tell you very satisfactory things about the little Deschaux child. She was nearly twelve years old when we took her in, and until that time she spent part of the day on the streets of Villefranche, and had fights with the little ruffians there. There was one of them who, one day, left her whole face covered with blood. Her behaviour at the beginning reflected this first education. She has changed since then but has still a long way to go. I hope that, with the help of God, we shall be able to make something of her, but there is still so much to be done. One day she is good and the next day she is bad. If she took a really good turn for the better, I believe that she could become a good person.

She is pretty and is a good worker for her age, and when she wants to, she behaves well, but she does not always want to. I have said enough about this little girl. I must stop.

Please give my best wishes to your husband and ask him to pray for me. I send a hug for your little Marie, and I look forward to meeting her. For yourself, my very dear Emma, I assure you of the tender friendship of your aunt and sincere friend,

Marie Ignace

Madame Perroud nee Mayet
Villefranche
Dept. Rhone.

c)

Extract from a letter from the Servant of God to her niece Emma Mayet-Perroud. Lyon, 14th March 1835.

The first part of this letter brings out the interest of the Servant of God in the girls of the *Providence*. The second part, on the other hand, refers to family affairs. In her humility M. St. Ignatius considers herself inferior to her nephew Claudius whom she admires for his virtue. It also treats of the difficulties, arising from the revolution and from social unrest, regarding the *Providence* and speaks of some repairs for the house. Notwithstanding all, the Servant of God, trusting in the Lord, says she feels more hope than fear.

14th March 1835

My very dear Emma,

I am counting on your kindness and asking you to give Madame Duchaux a printed cotton handkerchief that her little girl is happy to send her. I paid our children for their work a few days ago, and as this little one has been very good for the past three months, after doing her Easter shopping, she had something over to buy a little present for her mother. I think that she will have as much pleasure in receiving it as the child has in giving it to her. Tell her that she need not worry about sending her daughter anything in return. She has all she needs. In three months I shall pay her again for all that she has earned by her work, and I am sure that she will have at least twenty francs. I believe that this child will be a consolation to her poor mother one day; if reason and still more, piety, get the upper hand, as I hope they will, she will be a good person, but she must do violence to herself . . .

I am not giving news of the family, you get the details from your sisters. Claudius is as holy as ever. One of these days I wanted to speak to him, I told him to call on his way to say Mass in Fourviere, but that this was not so much to see him as that I had something to tell him. However, he came to see me around New Year's Day and during the holidays, which he had not done before. I admire his virtue, and I often look into my own soul and must confess that I realise sadly, how little I measure up to him . . .

Our Providence increases every day. Our work is doing well, but it is done under difficulties. The silks are not so good, and nearly all the yarn is of variable quality, which makes the weaving very difficult. However, in spite of all these little problems, I thank God with all my heart that we have work.

We seem to be always at about the same stage of our repairs. However, we have more hope than fear.

I am ending, my dear, by recommending us all to your good prayers and those of your dear husband. We do not forget to pray for you.

d)

Extract from a letter of the Servant of God to her niece Emma Mayet-Perroud, Lyon, 7th April 1835.

This letter, among other things brings out the interest that the Servant of God had in past pupils of the *Providence*. She says that she had exhorted the young girl in question to apply to the parish priest, Donay, namely Rev. Ferdinand Donnet (Doc. IV, 2, note 65).

7th April 1835

My dear Emma,

This letter will be delivered to you by the Pelletier girl who is leaving our *Providence*. Her father, who is from Belleville, has written to tell me that he has found a job for her in Villefranche. I do not know for certain in whose house, but from what he tells me, I presume that it is in the house of Mr. Perin Junior, the merchant. I have delayed for a few days in order to be able to get information about the house where Mr. Pelletier is placing this child, but he has written to me a second time, so I can no longer delay. I shall have her taken to the Melinoux

coach, as her father has indicated. I shall put her in the care of the driver who is an honest man, but I really would want to know where this child is going to be placed, if it is a pious household and if she will be supervised a little. She is only nineteen, and inexperienced. I have strongly advised her to go and see Mr. Donay. Please will you be so kind as to tell him about her, because this poor girl will have no one else to advise her, and at that age, one has so little common sense, especially this girl, who is very immature and whose character is not yet formed.

You would oblige me, my dear, if you could tell me something about the house where she is to be placed. If from time to time you could offer her good advice, you would be doing an act of charity, which would please God very much and would give me real pleasure. I am so anxious that these children should behave well on leaving our house, but alas, my desires are not always fulfilled.

Madame Perroud, nee Mayet,
Maison Perroud
Villefranche
Dept. Rhone.

e)

Extract from a letter of the Servant of God to her niece Emma Mayet Perroud, Lyon, 4th January 1836.

The Servant of God treats at length of business matters, demons! rating her administrative foresight, and she refers to a girl of the Providence.

4th January 1836

My very dear Friend,

You must have received my letter which crossed with yours. I heartily congratulate you on the improvement in your husband's health. I am very grateful for your kindness in writing to me, with your husband ill and all your difficulties; and you still find time to think of a cow. You do not forget anything that would give your relatives pleasure. In this I recognise you only too well, my dear Emma; I told you that we would pray with all our heart for your dear husband. We shall continue our prayers until he has completely recovered. Tell him please, how happy I was to hear that he was feeling better. Let us hope

that this improvement will continue, and that he will soon be completely restored to health. You ask me for news of the little Duchaux girl. There are many ups and downs in her behaviour, but this child is good at heart. When I told her that your husband was suffering very much she immediately said to me: "Mother, I am going to make a novena for him". She has many faults, but with time, these faults will grow less and, if piety can get the upper hand, I hope that she will grow into a good person.

Madame Perroud, nee Mayet
Villefranche, Dept. Rhone.

DOC. XVIII

THE CONDUCT OF REV. F. X. POUSSET towards the Servant of God, 1836. —
From documents examined below.

With the unforeseen departure of Fr. Rey towards the end of 1835, the Servant of God found herself without a chaplain and deprived of the help that he had effectively given to her work from 1828 (Doc. XXVII, *Histoire*, p. 601).

The Foundress requested Mons. de Pins to appoint a new chaplain, who would at the same time be able to help her put the final touches to the text of the Rules, at which she had been working carefully for many years, and which she wanted to present for the approval of Rome (Doc. XXVII, *Histoire*, p. 621). The appointment was given to Francis Xavier Pousset, priest of the diocese of Bourges; in the meantime Rev. Nicolas Desgaret had been acting as chaplain (Doc. XXVII, p. 620, n. 5). For an objective interpretation of this page in the life of the Servant of God, it is necessary to get a closer knowledge of the personality of the new chaplain.

Fr. Pousset belonged to a modest family of farmers of Bourges. He was the sixth child of Charles and Marguerite Thibaud, who were married on the 3rd October 1781. He was born on the 30th November 1794, and he was given the names of Francois Andre, as is seen from his Birth Certificate (cl Bourges, Arch. Depart. 5 — 3E, 1171). Later, he was to sign himself more frequently Francois Xavier, sometimes Andre Augustin, and in some cases Francois Xavier Andre Augustin Marie, variations which have often caused difficulty in identifying him.

He was ordained priest in Bourges on the 26th July 1818, and was successively assistant parish priest in Saint Amand (Cher), "priest in charge" in Prissac (Indre), parish priest of Buzancais (Indre) and finally "I Saint Genitour in Le Blanc (Indre) (cf. Parish registers), from where, ten years later, in the Unpolitical events of 1830, he fled (*infra*, 1), taking refuge with his family at Bourges, and after a short time he was appointed Professor at the University of Bourges.