

PART THREE

TESTIMONIES PRESENTED REFERRING TO THE SERVANT OF GOD FROM HER DEATH UNTIL THE INSTITUTION OF THE PROCESS

In this section we present the testimonies we have succeeded in collecting regarding the reputation of sanctity of the Servant of God and the continuity of the same until our own day.

DOC. XXI

TESTIMONIES OF THE ATTITUDE of Mother Mary St. Andrew towards the Servant of God. — *According to documents mentioned below.*

After the death of the Servant of God — 3rd February 1837 — the Foundress and Superioress General, it was necessary to give the Congregation a successor to govern it. On the 9th February Mothers M. St. Andrew, St. Teresa, St. Francis, St. Bruno, St. Regis and St. Ambrose, assembled together in Chapter under the presidency of the Ecclesiastical Superior, the Vicar General, Cattet, assisted by the Chaplain, Fr. Pousset, to proceed with the elections. M. St. Andrew was elected.

All the circumstances had pointed to M. St. Andrew as the most suitable and best prepared to continue and develop the work begun by the Foundress. She had been a member of the Association from its foundation in 1816 (Doc. IV, p. 89); she was among the first to go to Pierres Plantees to join the Servant of God, on the 10th March 1819 (Doc. VI, p. 182). From then on she was one of the principal members of the newly-founded Congregation, and the most intimate collaborator of M. St. Ignatius, especially from the time of her election as first Assistant, on the 16th March 1823.

M. St. Andrew was a woman of uncommon qualities and of outstanding religious virtue. She was outstanding for her charity and spirit of faith, qualities and virtues recognised by the Servant of God, who until her death, kept her in her position of great confidentiality and intimacy. Both of them were animated with the same spirit, and this identity of views united to the personal worth of M. St. Andrew, directed the votes of the electresses in her favour. They were all fervent religious and faithful followers of the Foundress whom they had joined, one by one, at successive dates from the beginning of the work.

M. St. Andrew, elected Superioress General, was able to present the rule prepared by the Servant of God to the Ecclesiastical Authority of Lyon, and

obtain prompt approbation of it (cf. Doc. XIX, p. 370). In 1842 she undertook the mission in India (cf. Doc. XXVII, *Histoire*, Ch. XXII p. 6) thus giving a start to the international character of the Congregation. In 181 / she obtained the approbation of the Institute from Pope Pius [X (Doc. X I V *intr.* p. 371), and, as a consequence of these events, it entered into a rapid and unlooked-for development.

Many years later, in 1925, when the *Ordinary Process* for the Beatification of the Servant of God was being prepared, M. Euphemia (Rosa Mandri) who was responsible for the necessary research, was surprised when confronted with what she believed was a falsification of some Registers of the Congregation. In looking for an interpretation or an explanation of the fact she ended by formulating a hypothesis unfavourable to M. St. Andrew which is to be found in the *Process*. A more profound and clearer evaluation of the documentation, confirmed by the scientific analysis of the Registers carried out by Don Mario Pinzuti (cf. Doc. XVI. A. *Appendix* p. 289) removed all doubt about the rectitude and fidelity of M. St. Andrew regarding the Servant of God.

1

Minutes of the Election and of the Installation of M. St. Andrew as Superioress General, 1837. — From the original preserved in A. G. Roma, Register VII.

After the death of the Servant of God, on the 3rd February 1837, they proceeded, on the 9th of the same month, to the election and installation of a new Superioress General, and the choice fell on M. St. Andrew. This fact is clear from two different sets of minutes. One closes Register II, in which, going back to the foundation, are written the names of the principal appointments. The other opens Register VII, which is a continuation of Register II. In the two accounts there are some differences which do not however alter the sense. In this document we present the minutes of Register VII written by M. St. Teresa.

In the year eighteen hundred and thirty-seven, on the 9th day of the month of February, we, the members of the General Chapter assembled according to Rule, under the Presidency of our Very Rev. Fr. Superior M. Cattet, Vicar General of Lyon, for the purpose of proceeding to the election of a Superioress General to replace Mary St. Ignatius, Foundress and first Superioress General of our Congregation, who died on the third of the present month, have elected M. St. Andrew, Assistant General, to govern the Congregation as Superioress General. This appointment was made by a majority of votes, and Mother St. Andrew having obtained this majority was

proclaimed Superioress General and her installation took place immediately afterwards, as is shown in the Register kept for this purpose.

M(ar)ie St. Andre, sup. re. gle
 Pousset, Chaplain witness M(ar)ie Ste. Therese
 M(ar)ic St. Francois For M. Cattet Vic. Gen. unavoidably absent
 Pousset, Chaplain

2

Formula of minutes in use at the time of the Servant of God and of M. St. Andrew respectively, 1827-1837. — From the originals preserved in A. G. Roma. Registers I, V, VI.

The modifications in the minutes of Clothing and Profession introduced after the death of the Servant of God contributed towards giving a certain consistency to the unfavourable idea that some of them were made by M. St. Andrew.

The affected style, in contrast with the simplicity of the formula in use during the life-time of the Servant of God, the annotations made in the hands of the "Chaplain" in accordance with what the *Histoire* says about his interference (Doc. XXVII, *Histoire*, p. 620) entitle us to attribute to Fr. Pousset, once free from the restraining hand of the Foundress, the drawing up of the new formulas, as appears also from the scientific examination of the originals (cf. Doc. XVI, A. *Appendix*, p. 289).

Regarding what refers to the acts of Clothing, one must take into account the fact that although until the end of IXth the Servant of God and her first companions had not yet obtained ecclesiastical recognition as a Religious Congregation, they were organised as a community and had adopted a black uniform dress which would become the habit proper to the Congregation, still in use. When the first candidates pronounced their VOWS, they had already been wearing a religious habit for some time, without its being recorded in minutes, and without a Clothing Ceremony. During a second period, the General Council admitted Postulants to wear the habit which was given at the same time as their new name, without any other solemnity, from the 20th November 1923 the custom of giving the habit in the Chapel with a simple ceremony was established, and the Act of Admission, and the Ceremony which habitually had a President, were included in the same minutes. In Monistrol, the President was Fr. Coindre and in Le Puy Mgr de Bonald. With the approbation of the *Ceremonial* (28th December 1837) the ceremony of clothing became more solemn, and separate minutes for Admission and Clothing began to be kept.

We give in two columns to make it easier to compare, a) the formula used in the Ceremony of Clothing in Le Puy (21st April 1827) in the presence of Mgr de Bonald and the Servant of God, and that used in the first Ceremony in which Fr. Pousset and M. St. Andrew took part (3rd April 1837); b) that corresponding to the last Profession Ceremony before Fr. Pousset came on the scene (13th October 1835) with the first, after the death of the Servant of God (3rd April 1837).

a)

Ceremony of Clothing

Le Puy, 21st April 1827

Lyon, 3rd April 1837

In the year eighteen hundred and twenty-seven, on the 21st April, we the undersigned Superiors of the Mothers and Sisters of the Sacred Hearts of Jesus and Mary assembled in Chapter, having examined and tested Mile Josephine Rocher, native of Le Puy, legitimate daughter of Frederic Rocher and Marion Bo'et, according to the Rules of the Congregation, have admitted her to the reception of our holy habit, with the authorisation of Mgr de Bonald, Bishop of Le Puy. The holy habit has been given accordingly by the aforesaid Bishop together with the name of Sr. St. Adelaide.

In the year 1837 on the 3rd April, in the Chapel of the Religious of the Congregation of the Sacred Hearts of Jesus and Mary, Fourviere, in the town of Lyon, Mile Josephine Rosalie Rosine Petit, born in Le Puy, Dept. of Haute Loire, aged 19 years, legitimate daughter of Alexis Louis Petit and of Mme Victoire de Nave, living in the town of Le Puy, having been admitted by Mme St. Andrew nee Victoire Ramie, Superioress General, and the Community of the Religious of the said house, to receive the habit of a Choir Religious, as a Novice, has been clothed in the above-mentioned habit according to the holy Rules and with the usual Ceremonies. She has received the name of Sister Marie St. Michel, to be added to her Christian and Surnames, from us, Simon Cattet, Vicar General of the diocese of Lyon, deputed for this

The Ceremony took place in our Chapel of the Blessed Virgin in Le Puy, in the presence of the undersigned witnesses.

| L. J. Maurice, Bishop of Le Puy, Marie St. Ignace, nee Thevenet, Superioress General.

M(St) Gonzague, Sup. F. ric
Rocher, Rocher nee Boet.
Sc. Rocher, Ferdinand Rocher,
Felix Rocher, Marie Adelaide nee
Josephine Rocher.

purpose by His Lordship
Archbishop of Amasie, Apostolic
Administrator of the Diocese of
Lyon, in the presence of the
Community, presided over by the
aforesaid M. St. Andre,
Superioress General who, with
the said novice, with M. Jean
Boue, Parish Priest of St. Just,
and Francois Xavier Andre
Augustin Marie Pousset,
Chaplain of the above mentioned
Religious, witnesses required and
present at the Ceremony, signed
with us.

Pousset, Chaplain.

l;)

Lyon, 13th October 1835

In the year eighteen hundred
and thirty-five, on the 13th
October, we the undersigned
Superioress and Sisters of the
Sacred Hearts of Jesus and Mary,
assembled in Chapter, after
invoking the light of the Holy
Spirit, having tested our dear
Daughter Marie Martin,
daughter of Claude Martin and of
Anne Fournier for two years in
the novitiate, and having had her
examined, according to our
statutes, with the authorisation of
the Vicar General M. Cattet, our
Very Rev. Fr. Superior, have
admitted her to make her holy
Profession. She has made it
voluntarily and freely into the

Lyon, 3rd April 1837

In the year 1837, on the 3rd
April, we the undersigned
Superioress General and
Religious Electresses of the
Mother House of the Congrega-
tion of the Sacred Hearts of Jesus
and Mary, assembled in Chapter,
having invoked the light of the
Holy Spirit, having tested in the
novitiate for the time required by
our Constitutions our very dear
daughter Marie Ste Blandine,
aged 21 years, native of Surin,
Dept. of Loire, legitimate
daughter of Louis Michalon and
of Jeanne Montmey, with the
authorisation of His Lordship the
Archbishop of Lyon, Superior of
our Congregation, have admitted

hands of our Very Rev. Fr.
Superior in our Chapel in
Fourviere, making the simple
vows of Poverty, Chastity and
Obedience for one year, in our
dear Congregation, according to
the Rule of St. Augustine and the
Constitutions of St. Ignatius, in
the presence of:

Boue, Parish Priest of St. Just,
Cattet, Vicar General, N. des
Garets, priest, M(ar)ie St. Andre,
M(ar)ie St. Francois M(ar)ie St.
Paul.

her to make her holy Profession.
She has made it voluntarily and
freely into the hands of M. Cattet,
Vicar General, His Lordship the
Archbishop's delegate, in the
Chapel of our Mother House
situated in Fourviere, making the
simple Vows of Chastity, Poverty
and Obedience for life in our dear
Congregation of the Sacred
Hearts of Jesus and Mary, under
the Rule of St. Augustine in the
presence of Messieurs Jean Boue,
Parish Priest of St. Just and
Francois Xavier Andre Augustin
Marie Pousset, our Rev.
Chaplain, who have signed
together with us.

L'Abbe Pousset, M(ar)ie St. Paul
M(ar)ie St. Andre
M(ar)ie St. Francois
M(ar)ie Ste Therese, Assistant
General.

3

*Extracts from documents which show the relations existing between M.
St. Andrew and the Servant of God and her relatives, 1828-1848. —
From the originals preserved in A. G. Roma with the exception of
the letters reproduced under a, b.*

We list, in chronological order, a series of documents which demonstrate
the good relationship in which the Servant of God lived with her first
Assistant, M. St. Andrew. We also give some extracts from the same, in which
very useful information is available for knowing the delicacy of M. St.
Andrew's feelings towards the Servant of God and her relatives.

- 1 — 1828, 2nd Sept.: Letter of M. St. Andrew to Elisabeth Mayet (Doc. XVI, c, 3, a, p. 306).
- 2 — 1832, 6th July; Letter of the Servant of God to Emma Mayet (Doc. XVII, 2, a, p. 338).
- 3 — 1834, 15th June: Letter of Mme Mayet to her daughter Emma (Doc. XVII, 3, c, p. 349).
- 4 — 1836, 31st May: Letter of M. St. Andrew to Emma Mayet (Doc. XX, 1, p. 425).
- 5 — 1836, 18th June: Letter of the Servant of God to Emma Mayet (Doc. XVII, 4, b, p. 355).
- 6 — 1837, 18th Jan.: Letter of Mme Mayet to her daughter Emma (Doc. XX, 3, p. 429).
- 7 — 1837, 4th Feb.: Annotations in the cash book (Doc. XX, 7).
- 8 — 1837, 7th Feb.: Annotations on the plan of the cemetery of Loyasse (Doc. XX, 8, p. 433).
- 9 — 1837, 26th March: Letter of Elisabeth Mayet to her sister Emma (*infra*, a).
- 10 — 1840, 5th Sept.: Letter of Elisabeth Mayet to her sister Emma (*infra*, b).
- 11 — 1841, 6th March: Minutes of the meeting of the General Chapter (*infra*, c).
- 12 — 1841, 15th July: Letter of Aline Mayet to her sister Emma (*infra*, d).
- 13 — 1848, 10th March: Letter of Elisabeth Mayet to her sister Emma (*infra*, c).

a)

Extract from the letter of Elisabeth Mayet to her sister Emma, 26th March 1837. — From the copy preserved in A. G. Roma.

This extract from a letter written on the occasion of the blessing of the Chapel in Fourviere demonstrates the good relations existing between M. St. Andrew and the family of the Servant of God, whose memory was kept alive among them in their relationships.

Tomorrow we are going to Fourviere, where we are going to assist at the blessing of the Church of the Mothers. It was a great sacrifice for our good aunt Ignatius to die without seeing this ceremony. She said so to Mme St. Andrew a few days before her death. She will not be bodily present, but undoubtedly she will be there in spirit tomorrow with us, and she will also be glad to see us, members of her family, in the midst of her children.

b)

Extract from the letter of Elisabeth Mayet to her sister, Emma, 5th September 1840. — From the copy preserved in A. G. Roma.

More than three years after the death of the Servant of God, her family took an intimate part in a religious ceremony in the house of Fourviere.

On Saturday we were at a big ceremony in Fourviere with the Mothers. Mama was one of the group, she valiantly climbed the Chemin des Anges. The Mothers honoured us by giving us the privilege of being in the first row of outsiders.

His Lordship arrived at 8 o'clock. The Chaplain gave him a very warm welcome at the door of the Choir of the Mothers, and His Lordship graciously replied in a few words that it would always be a pleasure and a duty for him to be the protector of a house so useful to his diocese. Then the "Veni Creator" was intoned after which His Lordship preached for half an hour on the duties of the Religious Life. He gave the habit to two, one of whom was Mile Creuzet. Then he received the Vows of six, of whom M(ar)ie St. Joseph was one. Claude knows her. After this, Mass began. All the boarders were in the tribune as usual. They only came down for Communion. After Mass, His Lordship administered Confirmation, Marie was confirmed as you thought she would be. The ceremony ended at 10 o'clock.

We then went into the Chaplain's room with the relatives of the new religious and novices, where a very good breakfast was prepared. Tell Claudius that his confrere Fr. Creuzet was there with his mother, and she wept copiously when she embraced her two daughters. Of course His Lordship breakfasted elsewhere with the dignitaries of the house, the Reverend Mother, Mother Assistant, etc.

c)

Minutes from the "Register of Deliberations of the General Chapter of the Congregation of the Sacred Hearts of Jesus and Mary, 1840-1892", 6th March 1841. — From the original preserved in A. G. Roma.

On the proposal of the Superioress General, M. St. Andrew, the General Council decided to appoint as its procurator the brother-in-law of the

Servant of God, Jean Baptiste Mayet, for the administration of a house belonging to the Congregation in the Croix Rousse.

In the year eighteen hundred and forty-one, on the sixth of March, Our Reverend Mother proposed to the General Council that power of attorney be given to M. Jean Baptiste Mayet, to administer in our name and on our account, our house in the Croix Rousse, whether it be to lease or to sell it. This proposition was accepted unanimously and all the members present have signed.

M(ar)ie St. Andre, Sup. Gen. M(ar)ie Ste Therese, Sec. Gen.
Marie St. Francois.

d)

Extract from the letter of Aline Mayet Nicod to her sister Emma, 15th July 1841. - Ibidem.

The business of Auguste Nicod (Doc. IV, 2, note 31, p. 118) was going badly and the family found itself in straitened circumstances. For this reason, Aline, feeling that she should help her husband, had confided in M. St. Andrew, who for some months had been looking for work for her in Lyon, as is seen from this letter.

I received a letter from Lyon about a lady who needed someone to help her in running a lingerie workroom. I needed to see her to make arrangements with her, and my husband and I had decided that I should set off immediately. At the end of last week I was to have left by steam boat. I was to visit Josephine for one day, spend another with you, perhaps even two days, then leave again for Lyon where I should see my mother only after she had been informed of my arrival. I would have taken your advice on everything before making definite arrangements and I would have returned after an absence of ten days at most. But the business has fallen through, I do not know why. I received a letter since, saying that there was something else planned for me and I was strongly advised to arrive sooner rather than later, although, however, there was nothing very positive or very pressing, but I have been obliged to put off my journey. Auguste is so unhappy that it would have been unkind to leave him now, and I am patiently waiting for what will probably soon take place. Then I shall go and see

if there is a possibility of finding work for myself for the winter; for this I place my trust in Divine Providence. Between ourselves let it be said that for several months M. St. Andrew has had the goodness to look for some sort of work for me. Please do not be offended by my keeping it secret until now about taking steps of that nature. I wanted to avoid worrying you all with the idea of my taking useless steps, if it turned out that they failed, and I had resolved not to undertake anything without having seriously discussed it with each of you . . .

e)

Extract from the letter of Elisabeth Mayet to her sister Emma, 10th March 1848. — Ibidem.

While the revolution of 1848 was raging in Lyon (*Memorial*, pp. 47-60), the family of the Servant of God took an interest in the vicissitudes of the Convent of Fourviere, which M. St. Andrew and the community had had to abandon.

The Religious of Fourviere are still all dispersed. Their house has been badly treated. Certainly all their household provisions have been stolen, and the little money that could be found. Then, so much damage! Doors have been broken open and holes made in them, and windows have been smashed. The big stove in their kitchen is completely unfit for use, and if it were not for M. Coindre, who was always in the midst of them (dressed in an overall), to restrain them, there would have been still more things stolen.

4

Second part of a biographical note on M. St. Andrew. — Ibidem.

During the Generalate of M. St. Teresa (1857-1867), it would seem that with the death of the religious the need began to be felt of writing some historical and biographical notes which would preserve their memory for the edification of the community and its exclusive use. In this way, notwithstanding the losses suffered, some brief biographies of the first religious were preserved. They were anonymous and undated. One of the most detailed among those that have been preserved is that of M. St. Andrew, of which there are some copies in existence.

In the *Histoire* (Doc. XXVII, p. 637) we find the first part of this biography. We give here the continuation, which shows the esteem in which M. St. Andrew was held by those who knew her.

M. St. Teresa, Marie Claudine Motte, was the daughter of Claude and Barthelemie Fay. She was born in Lyon on the 28th November, 1798, and entered the Congregation on the 25th September 1823. She was professed on the 29th January 1826. In 1834 she was appointed Assistant General and then Superioress of the house in Le Puy. She founded the Mission of the Congregation in Agra, India, extending it to other cities as Provincial Superioress. In 1857 she was elected Superioress General, succeeding M. St. Andrew, and in 1860 she founded the first house in England, at Ipswich. She died in Lyon on the 7th April, 1869.

Appointed Directress of the Boarding School, she was so much loved, and so highly esteemed that she had unlimited influence on the pupils and did them tremendous good. The children were happy, the parents were satisfied, the studies left nothing to be desired, moral qualities were carefully cultivated and faults were followed up with tact, prudence and perseverance, so that they were finally overcome. The Father Founder was pleased to look upon this Boarding School as a model one.

After the death of M. St. Ignatius in 1837, all the votes fell on M. St. Andrew who had to accept the office of Superioress General, which she filled for the good of the Congregation for more than 20 years. This new title did not alter her love for humility. She was not afraid of lessening her authority by mixing either with the Novices, or with the Auxiliary Sisters in their manual work. Very often she would be seen with a large apron on, her sleeves rolled up, washing the flag-stones in the corridors, polishing, or sweeping the dormitories, serving in the refectory, etc., etc., and yet no Superioress was more loved and respected. All wanted to forestall her wishes and her daughters always considered themselves happy to have had the opportunity to give her pleasure.

This good Mother gave herself body and soul to her spiritual family. She supported the weak, encouraged the more generous ones to become even more so, consoled the afflicted, eased their bodily infirmities, watched over all needs like a benign providence. Such was her study and her important work, she never showed the slightest impatience, she replied with kindness, and, if she was unable to give all

the time necessary, she promised the person who needed to speak to her that she would see her again.

Full of consideration for the religious employed with the children, she welcomed them with truly maternal kindness, leaving her correspondence, or whatever she was writing, saying to them when they were afraid of delaying her and wanted to withdraw, "Stay, daughters, perhaps you will not easily be able to come back on account of your lessons or supervision. I shall find time to finish my work."

The number of poor children she took into the house increased considerably. The need to build large premises which would be entirely separate from the Boarding School became obvious. The builders set to work, so that soon a very large house with three floors and 17 casement windows in front, was ready to receive the children of the *Providence* and their mistresses, who from that day formed a separate community with its own Chaplain, gardens, etc.

On the 2nd August 1841, good M. St. Andrew received a proposal to found an establishment in the East, in Agra, India. The offer astonished her, saddened her and filled her with emotion, all at the same time. She said to herself "How does the good God allow anyone to consider our little Congregation for the Foreign Missions? What an honour to be able to procure the glory of our Divine Master in this way, to walk in the footsteps of Missionaries and to join our efforts, our sacrifices with theirs for the salvation of souls! But also what a responsibility for a Superior, to send weak, delicate religious, for the most part still in the prime of life, so faraway, to countries so different from their own! What opposition would be encountered from the families of the religious! How many precious subjects would she have to deprive herself of! What heartbreak when the time came for separation!"

All these thoughts and a thousand others, crowded into the mind of Mother St. Andrew. However, she called her Council, acquainted them with the proposal of the Bishop of Agra, prescribed a novenato implore the light of the Holy Spirit, in order to discern better the Divine Will, and called the Councillors for a second meeting.

On the appointed day, they assembled and unanimously accepted the Mission to Agra.

His Eminence Cardinal de Bonald, Archbishop of Lyon, approved the decision of the Council on the 15th August 1841.

Although her heart was broken, M. St. Andrew fortified herself with courage and energy, supported by faith. She chose 6 religious who would become the first to leave their native land, the dear cradle of their first years of religious life, to cross the seas to work, for the education of youth in a pagan land. She regarded them with admiration as they courageously made their preparations for the journey. On the [27th] January 1842, she blessed them as she kissed them good-bye and called down on them all the graces of Heaven.

She was overcome by the depth of her emotions, her physical strength could not stand up to the strain and she fell ill and had to remain in bed for almost a month.

Until then, the Community had borne the name of Sacred Hearts of Jesus and Mary. Among the public this name was generally confused with that of the Religious of the Sacred Heart, founded some years earlier, and this gave rise to fear that the Sacred Congregation in Rome would make difficulties about giving approbation to our Institute. As it was hoped that the work of the Missions would make it easier to obtain the approbation, it was decided to change the name.

After much searching for an alternative name, and frequent hesitation, it was decided to adopt that of Jesus and Mary. Under this title the Congregation presented its Constitutions for the examination of Pius IX and it had the great consolation of knowing that it was approved by His Holiness on the 21st December 1847.

Through her fervour and tender love for God, the good, worthy Superioress General had drawn down heavenly blessings on her beloved Community. In 1843 the Provincial House of Agra established a branch house, and in spite of the catastrophe that the Mother House of Lyon had to undergo, in 1848, it soon recovered from this brief interruption and sent some religious to Rodez (Aveyron) and a short while after this to Spain, and then to Canada.

The development of the Congregation was truly prodigious. Its spirit was perfect, and a marvellous harmony reigned in it. Its members felt proud and happy to belong to it, for the hand of God seemed to be directing it.

All the material difficulties seemed to have been overcome. It is true that the *Providence* for the orphans, which was dissolved in 1848,

could not be re-established, and this was a source of great distress for good M. St. Andrew, but on top of this came a much more painful time of personal suffering and humiliation. She suffered an apoplectic stroke, and this religious, who had such a well-organised mind, who had won the esteem and admiration of all those who knew her, who had such a good, calm and upright spirit, fell into a state bordering on childhood, and she could no longer be counted on to govern the Congregation.

Undoubtedly God willed to purify her by this humiliating state of incapacity, for the poor Mother knew quite well the state she was in and said sometimes in a sad and resigned tone of voice: "I am dead yet I go on living"

Holy Communion was her strength and consolation, but her ideas became so confused that her confessor judged it fitting to allow her to receive it less frequently. Many times during the day she asked to receive the Bread of Life and Food of Angels, and she shed many tears because she was deprived of it. She was filled with a great sense of appreciation at the remembrance of the benefits God had poured out on her. *Misericordias Domini in aeternum cantabo*, she frequently said to the young religious who came to see her, and, weeping with emotion, she would say: "Ah, my child, in heaven we shall know all that the Lord has done for our sanctification and for love of us, all the miracles of His Mercy, and this knowledge will inebriate us with gratitude and happiness. When you come to see me, say to me as you come in, 'How good God is, Reverend Mother!' and I shall answer 'How good God is!' This will stir us both to gratitude." She also loved to repeat this verse, *In Te Domine speravi, non confundar in aeternum!*

Another day she said "In what way do you offer your heart to God in the morning? Will you unite with me when you wake up, and say with great devotion, *Dignare, Domine, die isio, sine peccato nos custodire*, because, my child, it is the greatest grace not to offend our good Master!"

In spite of the decline of her moral faculties, she retained an exquisite delicacy of heart until her last days, and gave most touching proofs of it. Finally, after two years of anticipated death, she gently fell

asleep in the arms of the Lord, surrounded by the most devoted care bestowed on her with a truly sincere affection. Two days before she died, Sister Bernard who was one of those who attended her most assiduously, as also did Sister St Marguerite, asked her after Communion if God had spoken to her in her heart. She replied: "Yes, my daughter, He said to me 'It is I, fear not'."

DOC. XXII

SCATTERED NOTES on the Servant of God from the year 1843 to about the year 1850. — *From Documents mentioned below.*

We have seen that, on the occasion of the last illness and death of the Foundress, the feelings of affection and admiration which the religious, the pupils, her family and all who knew her fell towards her were manifested.

Now we present here some pieces of evidence of the reputation of sanctity of the Servant of God, before the year 1854, the year in which the *Memorial* was probably finished. This contains the oldest biography of the Servant of God which has come down to us (Doe. XXIII, p. 454).

The information that we have proves that the spirituality of the Servant of God was based principally on the hidden life. In her family her reserve and her tendency to remain hidden, to disappear, were already well known, as was testified by her Carmelite great-niece, Sister Julie of Jesus (cf. *Informative Process*, pages 58'-68'). And so we see her advance in this form of asceticism both when she was President of the Association (Doc. IV, 2, p. 87), and in the rest of her religious life (Doc. XXV, 2, p. 486).

This same love of obscurity was imitated afterwards by the Superiors of the Congregation (*infra*, 1, 2), and this in itself provides a reason for the scarcity of laudatory documents and historical-biographical information. On the other hand, we know that some documents disappeared following the Revolution and the dispersion of the Community in 1848, and the expulsion in 1902.

It seems that there was no thought of writing any biographical notes until about 1850, when fifteen years had already elapsed since the death of the Servant of God, and even then, they were only composed in a very simple fashion, without consulting any archives, just by collecting whatever people remembered. Only in 1878 did they ask for information from her family (Doc. XXV, 2, p. 484), and about 1890 they began to prepare the *Histoire*, which was published in 1896 — a work compiled with the greatest accuracy (Doc. XXVII, *intr.*). Only in 1925, more than eighty years after the death of the

Foundress, when all the eye-witnesses had disappeared, was a methodical work of historical research undertaken.

It should be noted that six French religious succeeded one another in the Government of the Congregation. The Servant of God was succeeded by three religious who had lived with her and two who had entered the Congregation only a short while after her death in 1844 and 1850 respectively, and it was the first Superioress General who was not French, namely Mother St. Clare, who was English, who took the decision to initiate and carry forward steps for the Process of Beatification and Canonization of the Servant of God.

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The Congregation of Jesus and Mary opposed to publishing information regarding deceased religious. — From the commentary taken from the periodical "Echo de Fourviere" Lyon, 18th February 1899, p. 83.

The tendency of the Servant of God towards the hidden life was imitated by the first generation of religious who considered publicity as contrary to the customs of the foundresses. This is shown in the following extract from the obituary of M. St. Nizier.

OBITUARY

It seems that it is contrary to all the traditions of the Religious of Jesus and Mary to write even a word of praise about those whom God has called to Himself. Like humble violets on the holy Hill, they are happy to live in the presence of the Master and His Mother, and when they die they await only the words, *Intra in gaudium domini tui*, welcoming good workers on the threshold of Paradise.

Nevertheless, it is difficult not to make known the pious death of Mother St. Nizier, nee Terrasse, Superioress of the Religious of Jesus and Mary, Fourviere, at least in order to obtain prayers for her. This good Mother was very well known. During the twenty-three years that she was Superioress in the house for the retired, where ladies of our good families of Lyon live, near to God, she had to deal with so many people, and it was sufficient to have met her to carry away a lasting memory of her kindly welcome.

A pupil of the Religious of Jesus and Mary in Le Puy, she entered the Novitiate when she had finished her education. The voice of her Superioress General, a voice which found a most joyful echo in her soul, called her to go and carry the love of Jesus and Mary to a distant