

DOC. XXIII

MEMORIAL composed by a Sister who was a contemporary of Mother Mary St. Ignatius, and revised by Mothers St. Teresa and St. Pothin around the year 1854. — *From the original preserved in A. G. Roma.*

In the series of documents which testify directly or indirectly to the veneration in which the Servant of God was held by her contemporaries, the document we are presenting here is of special importance. It contains historical information on the Congregation, with a biography of the Servant of God, the oldest that has come down to us, under the title of *Memorial*.

The manuscript measures 30 cm x 21 cm and consists of 116 pages, of which 92 are written on. Between pages 106 and 107 twelve sheets have been cut out, and also two others, one between pages 114 and 115, and the other after page 116. These sheets that were cut out must have been blank, because the text is uninterrupted.

The Author. — The *Memorial* is presented as an anonymous work. But merely from reading it one can infer that it was written by one of the first collaborators of the Servant of God. It was probably the work of M. St. Stanislaus, Jeanne Planu (cf. Doc. XI, *intr.*, p. 251). The author was certainly a member of the community when it was transferred from Pierres Plantees to Fourviere. For a while, she was economé, a circumstance which guarantees the accuracy of certain details, and she was present at the Revolution of 1848. We find these conditions fulfilled in M. St. Stanislaus, even though we are unable to base the evidence on the handwriting, as none of her writings have come down to us. In the text there are corrections by the author and others, which, according to a comparison of the handwriting, were made by M. St. Teresa and M. St. Pothin (Doc. XVI, A, 5, *intr.*, p. 282); those of the author are generally corrections in the style of writing. Those of M. St. Teresa almost always concern the news from India, and those of M. St. Pothin refer to the foundation of the Congregation in Spain which she personally directed and where she was the first Superioress.

Sources. — The majority of the facts which she relates were known to the author because she was present. However, it is evident that for the composition of the *Memorial* she used the Register of the Association (Doc. IV, 2, p. 87) and Register I of the Congregation (Doc. XI, *intr.*, p. 251). Taking into account that M. St. Stanislaus was economé, it is understood that she would have at her disposal certain administrative documents, as can be conjectured from her writing.

Date. — We do not know when the author began the account, but the manuscript contains information up to 1852 and says nothing about the foundation in Canada in 1855, from which it is possible to think that it was finished in 1854, when M. St. Teresa returned to France after twelve years in India, because she revised and corrected it. In that case the initiative to have

the *Memorial* written must be attributed to M. St. Andrew, who died on the 12th November, 1856, after suffering from a stroke in 1854, on account of which M. Si. Teresa remained in Fourviere as her Assistant instead of returning to India.

Content. — The *Memorial* begins with the foundation of the Association of the Sacred Heart in 1816 (cf. Doc. IV, p. 38), and reports in chronological order, the different events and principal vicissitudes of the Congregation, ending with the foundation of the house of Cayrol (Aveyron) in 1852.

Characteristics. — It is written in a simple style, with passages which reveal at first sight the evidence of an eyewitness (Doc. XXVII, *Histoire*, nolo 4, p. 555). It begins in the third person and is impersonal in form. In referring to the Servant of God and her first companions, after giving their names, it speaks of them as *these young ladies, they...* But already on the third page after naming other collaborators among whom was "Mile Planut" M. St. Stanislaus, drops the pronoun "they" and the form "on" is used, e.g. *On en trouva, on reunit, on leur donna, on etablit*, etc., until on page 6, when, recounting the installation in the new house of Fourviere, the author has a distraction, which is often repeated, and uses the word 'nous' (we) instead of 'on' (one) or 'elles' (they), e.g. "nousdesirions— .. ." (we wanted).

The *Memorial* which is one of the principal sources of the *Histoire* (Doc. XXVII, *intr.*, and note, p. 521) reports some details which the author of the *Histoire* did not make use of because they were insignificant, but which guarantee that the author was an eyewitness, and accredit her sincerity. This is also shown in her corrections which tend, for the most part, to substitute a more precise word in place of a vague or exaggerated one, when they are not corrections of style, to avoid repetition.

Importance as a historical source. — Its value is very great, because, besides having as author a witness of the facts which she relates, *Vat Memorial* was revised and completed with some notes by the two religious who had most authority at that time, namely Mother St. Teresa and Mother St. Pothin, both of whom were contemporaries of the Foundress, and took a leading part in the matters which they annotated in the text. They were gifted with uncommon qualities and solid virtues, and were successively Superioresses General of the Congregation.

With regard to what concerns the Servant of God, the first 28 pages contain her biography which, though not abounding in personal and intimate details possesses unquestionable value as a document written by a contemporary, and when compared with facts from other sources is seen to be sincere in its exposition.

The authors of the *Histoire* used the *Memorial* almost in its entirety, although not always in the same form (Doc. XXVII, *intr.*, and notes), but always with fidelity. At times they copied it literally, or almost, at other times developing or abbreviating the information of the *Memorial* and sometimes mentioning it or referring to it. At any rate, the matter preserves the same sense in both documents.

We give four examples by reproducing in two columns, the text of the *Memorial* and the corresponding text in the *Histoire*, which illustrate the different forms in which the first was used.

I. The authors of the *Histoire* have abbreviated the text.

Memorial, p. 5

Mile Laporte promet de payer la moitié du prix de la maison et on compta sur la Providence pour le reste; ces demoiselles ayant toutes leurs famille n'avaient pas leur dot a leur disposition, car leurs parents n'avaient consenti qu'a regret a les voir s'eloigner pour entreprendre cette oeuvre.

Histoire, p. 27

Mile Catherine Laporte, plus favorisee que les autres societaires, du cote de la fortune, s'offrit a payer la moitié et l'on inscrivit le reste au budget de la Providence.

2. The text of the *Memorial* is expanded.

Memorial, p. 15

Le 30 mai 1826, cet etat penible redoubla. "Je ne said ce que j' eprouve, dit-elle, mais il me semble que je suis sous l'impression d'un malheur. Je veux noter ce jour", et aussitot elle en ecrivit la date sur son agenda.

Histoire, p. 80

La fin de mai approchait, on etait au 30, en Ton n'avait pas de nouvelles recentes. Durant la recreation, Mme Thevenet parut si accablee que ses filles ne purent s'empecher de remarquer l'alteration de ses traits et lui demanderent quelle en etait la cause. "Je ne sais, leur repondit-elle, mais il me semble que je pressens une grande epreuve! Je veux noter ce jour"; et elle l'inscrivit d'une main tremblante sur son agenda.

3. The transcription is almost literal.

Memorial, p. 6

Cependant on ambitionnait le bonheur de donner a la maison un aspect religieux. Nous desirions l'approbation de l'autorite ecclesiastique avec l'autorisation de prendre un costume religieux, mais nous fumes longtemps sans pouvoir l'obtenir. Le diocese de Lyon, par

Histoire, p. 35

L'oeuvre prenait une serieuse extension, et Ton ambitionnait de plus en plus le bonheur de voir prendre a la maison un aspect completement religieux. Plusieurs fois deja, Mme Thevenet avait sollicite de l'autorite ecclesiastique la permission de porter un costume

suite des evenements politiques, etait religieux, sans pouvoir l'obtenir. depuis nombre d'annees prive de son L'Eglise de Lyon etait a cette epoque premier pasteur. privee de son pasteur, par l'expatriation forcee de Monseigneur Fesch.

4. The transcription is literal. Two small additions are underlined.

Memorial, p. 31

Le 24 juillet 1841, un samedi, jour consacre a la T. Ste Vierge, Monsieur Rossat, v. re gen. 1 de Gap. vint proposer a n. Rde Mere St. Andre d'accepter une mission dans les Indes Orientales, lui faisant de la part de Mgr Borghi, eveque d'Agra, les propositions les plus avantageuses.

Histoire, p. 183

Le 24 juillet 1841, un samedi, jour consacre a la tres Sainte Vierge, notre douce Mere, M. Rossat vicaire general de Gap, vint proposer a notre Reverende Mere Saint Andre, d'accepter une Mission dans les Indes Orientales, lui faisant, de la part de Mgr Borghi, eveque d'Agra, les propositions les *plus pressantes et les plus engageantes*.

No w we present a synoptic plan with the passages of the *Memorial* used in the *Histoire* indicated by the pages in which they are found respectively in the manuscript and in the printed text. In the central column it is specified whether the *Memorial* was used literally *ad litteram*, or according to its meaning *adsensum*. It must be noted that the group *ad litteram* includes also some parts that were slightly modified.

	MEMORIAL		HISTOIRE
1	p 1 Dieu, qui est ...	ad sensum	p 14 Un bon pretre ...
2	p 3 Ce fut alors ...		p 21 Ceci se passait ...
3	p 3 On etablit ...		p 31 C'est la que ...
4	p 4 Comme on ...		p 25 Quand nous ...
5	p 4 Il y avait ...		p 26 Malgre des ...
6	p 5 Mile Laporte ...		p 27 Mile Catherine ...
7	p 5 A cetle epoque ...		p 31 Les quelques ...
8	p 6 Pour agrandir ...		p 33 Mais le defaut ...
9	p 6 Outre l' ...		p 33 Grace a ces ...
10	p 6 Ton ambitionn ...	ad litteram	p 35 Ton ambitionnait ...
II	p 7 A peine ...	ad sensum	p 48 Quelques mois ...
12	p 7 Pendant ...	ad litteram	p 34 Bientot ...
13	p 8 Le plan ...	ad litteram	p 34 Le plan ...

	MEMORIAL		HISTOIRE
14	p 9 En attendant ...	ad litteram	p 36 Pour se dedommager
15	p 10 Mr Coindre ...	„ „	p 52 l'abbe Coindre ...
16	p 11 il recut ...	„ „	p 56 recut une ...
17	p 10 Le 4 fevrier ...	„ „	p 56 le 4 fevrier ...
18	p 11 le 23 du meme ...	ad sensum	p 58 et le 23 fevrier ...
19	p 11 On travaillait ...	„ „	p 60 En rentrant ...
20	p 12 Cependant ...	„ „	p 69 Ce fut pendant ...
21	p 12 Ce fut par la ...	„ „	p 69 le ze le Prelat ...
22	p 12 Vers le milieu ...	ad litteram	p 70 La petite ville ...
23	p 13 Peu de temps ...	„ „	p 70 On ne tarda ...
24	p 13 Nos soeurs ...	ad sensum	p 70 La nouvelle ...
25	p 13 Ce bon Pere ...	„ „	p 77 Cependant ...
26	p 14 Nomme en 1825 ...	„ „	p 77 L'evêque de ...
27	p 15 Notre Mere ...	ad litteram	p 80 La Rev. Mere ...
28	p 15 On continua ...	ad sensum	p 81 M. St. Ignace ...
29	p 15 Qui pourrait ...	„ „	p 82 Dans l'amertume ...
30	p 16 Mr. Choi let on ...	ad litteram	p 83 Mr Cholleton ...
31	p 16 Ces marques ...	„ „	p 84 C'est qu'il ...
32	p 17 Le personnel ...	ad sensum	p 85 La mort ...
33	p 18 Le calme ...	ad litteram	p 102 Des que le calme ...
34	p 18 Une chapelle ...	„ „	p 102 Chapitre XIII ...
35	p 20 En 1834 ...	„ „	p 106 Chapitre XIV ...
36	p 17 Les boulets ...	ad sensum	p 109 Notre soeur ...
37	p 20 Les officiers ...	„ „	p 110 lis finissent ...
38	p 21 On vint vile ...	„ „	p 110 Celui-ci ...
39	p 23 La meme année ...	ad litteram	p 131 C'était encore ...
40	p 25 En l'année ...	ad sensum	p 133 Les soins ...
41	p 26 Deja plusieurs ...	„ „	p 85 Mais en 1828 ...
42	p 27 3 fevrier ...	„ „	p 140 Il y avait ...
43	p 27 Se sentant ...	„ „	p 144 Au mois d'octobre
44	p 27 la paralysie ...	ad litteram	p 146 Le dimanche ...
45	p 28 Notre Mere ...	ad sensum	p 144 Elle emporta ...
46	p 28 L'esperance ...	„ „	p 163 O nous ses filles ...
47	p 28 Il ne lui ...	„ „	p 170 Une des premieres ...
48	p 28 En 1838 ...	„ „	p 170 La chapelle ...
49	p 28 Une agreable ...	ad litteram	p 172 Chapitre XXI ...
50	p 29 Ainsi que ...	ad sensum	p 181 Les pensionnaires ...
51	p 31 Le 24 juillet ...	ad litteram	p 183 Le 24 juillet ...
52	p 33 N'est-ce pas ...	„ „	p 185 N'est ce pas ...
53	p 34 Apres la commun ...	ad sensum	p 187 Cette off re ...
54	p 35 M. Rossat ...	ad litteram	p 189 M. Rossat ...

	MIMOKIAI		HISTOIKI
55	p. 36 Des lors ...	ad litteram	p. 190 Des lors ...
56	p. 37 Je serais ...	„ „	p. 191 Je serais ...
57	p. 37 Les preparatifs ...	„ „	p. 191 Les preparatifs ...
58	p. 38 Vu la deliberat ...	„ „	p. 193 Vu la deliberat ...
59	p. 39 Nos cheres ...	ad sensum	p. 194 Le moment ...
60	p. 42 Mgr de Jerphan ...	ad litteram	p. 223 Mgr de Jerphanion
61	p. 43 Deux mois ...	ad sensum	p. 224 Deux mois ...
62	p. 44 Cependan ...	„ „	p. 233 Les Lettres ...
63	p. 44 Mgr Borghi ...	„ „	p. 306 Comme il est ...

The Edition. — The text, as is customary, is reproduced faithfully from the original. To facilitate the reading we have introduced the numbers with the titles of the paragraphs. In the notes the corrections or additions written by M. St. Teresa are indicated (=T), and the corrections of the author added between the lines (=A). Besides this at the foot of the page are indicated the parallel parts of the *Positio*, especially those of the *Histoire de la Congregation* (Doc. XXVII, p. 531) and some brief explanations.

* * *

PRAISED FOR EVER BE JESUS AND MARY

1. *Introduction.* - *Foundation of the Association, 1816.* — God, who is wonderful in all his designs and who makes use of the weakest instruments to achieve his purposes, inspired Fr. Coindre, a missionary of the diocese of Lyon, with the idea of uniting several devout ladies in an Association in order to give themselves completely to works of zeal for the good of their neighbour. His intention was understood and, in 1816, several young ladies of the town came together under the title of the Association of the Sacred Heart. Among them were Miles Claudine Thevenet, Catherine Laporte, Pauline Jaricot, Clotilde Revel, Victoire Ramie and a number of others.¹

¹ Cf. *Histoire*, p. 542; Doc. IV, *intr.*, p. 38; for the biographical data on: Catherine Laporte, cf. Doc. IX, 2, p. 221; P. Jaricot, cf. Doc. V, p. 172; C. Revel, cf. Doc. IV, 2, note 27, p. 108, and *Hist.*, chapter III, note 5, p. 546.

2. *Foundation of the Providence of the Sacred Heart, afterwards called the Providence of St. Bruno, 1817.* — These young ladies had tried to find work for several young girls, so that it would provide a means of existence for them which would protect them from the dangers of idleness and destitution. But finding many difficulties in helping each one of them individually, and not being able to keep a watch over their conduct, as they wished to do, the Society rented a "cell" in the "Carthusian" Cloister where they assembled these young girls on the 1st August (1817). During the first month they could only provide sleeping accommodation for them there, but when the Society had found means of procuring work for them, it was decided that it was necessary to look for somebody to supervise these children, to teach them their religion, to form their hearts to virtue, and to destroy the bad impressions that several of them might have received from dissolute parents. In addition, this person would have to be able to direct their work and accustom them to the order and thrift necessary for housekeeping. The Society would have very much liked that one of its members could have devoted herself to directing this work, but it was impossible at that moment. Therefore, with the general consent of all at the meeting, two Sisters of St. Joseph were placed there, and they had reason to congratulate themselves on this choice. The Sisters took up residence on the 13th September 1817, with 7 or 8 children. The number quickly increased and on the 31st July of the following year, they numbered 30.

They had only 15 fr. in hand when the request was made to the Sisters of St. Joseph, but, supported and encouraged by the worthy M. Coindre, these young ladies put their trust in Providence. God blessed their hopes, and abundant alms were received; one person, among others, gave a sum of 600 fr. This little Providence being thus begun and able to go forward without the collaboration of these young ladies, they left it entirely in the care of these good Sisters of St. Joseph. Only a few of the Associates continued to watch over this work.²

3. *Foundation of the Congregation of the Servant of God in Pierres Plantees.* — It was then that Mme Ferrand, and Miles Jubeau, Planut, and Chipier, joined Miles Thevenet, Ramie, and Laporte to begin

another work. Fr. Coindre, who until then had directed the little meetings and animated their works of zeal, encouraged them to rent a house where they could all be together. They found one suitable for their purpose, situated in Pierres Plantees, in the neighbourhood of the former Carthusian monastery. These Ladies came to live there, and in this way they laid the foundation of their Congregation.³

Soon about a dozen children were assembled there, and they were kept busy, some with sewing, and others with the making of silk cloth. They were given a uniform, and these Ladies themselves adopted black dress. God blessed this lowly beginning. Several devout persons joined the Association. Then three classes of Sisters were established, 1st, 2nd and 3rd. The Sisters of the 3rd class were charged with the heavy household duties. Those of the 2nd class were assigned to teach the children how to do their work, and those of the 1st class were in charge of the administration and government of the house.⁴

As they were not authorised to have a chapel in the house, they went to the services in the "Carthusian" Church, about twenty minutes distant from the house.⁵

4. *The Servant of God acquires the property of Fourviere, 1820.* — They had been living in that house for nearly two years. Until then they had simply rented the house and they wanted to buy one. Really they would have liked to remain in the same neighbourhood but could find no suitable property. They were informed about a house for sale in Place Fourviere which M. Jaricot had owned for just one year. Before making a decision about it, they resolved to ask the help of God, through the intercession of St. Aloysius. A chapel in honour of this saint had been newly erected in St. Paul's parish. They requested that a Mass be offered at his altar, but the repair work that was being carried out did not permit this. They were told that the Mass would be said in the chapel of the Blessed Virgin. Naturally they thought: "The Blessed Virgin undoubtedly wants to intervene in some way in this matter." So they went to visit the house that was situated so near her Sanctuary. That dear Mother smoothed away the difficulties of purchasing this house so that it was bought in July 1820.⁶

² Cf. *Hist.*, chapter III, pp. 543-549; Doc. VI, p. 182.

³ Cf. *Hist.*, chapter IV, p. 553; Doc. VI, p. 184.

⁴ Cf. *Hist.*, chapter III, p. 549; The *Histoire* omits the detail "about twenty minutes", which reveals the testimony of one who lived there.

⁵ Cf. *Hist.*, chapter III, p. 550; Doc. VII, p. 186.

⁶ Cf. *Hist.*, Chapter II, pp. 542-543; Doc. III, 4, p. 32.

Mile Laporte promised to pay half the price of the house and they counted on Divine Providence for the rest. As all these young ladies had their families, they had not their dowry at their disposal, for their parents had only regretfully given their consent for them to go away from home to undertake this work.⁷

5. *The installation of the Community and children in Fourviere, 1820.* — At that time, the occupiers of the house already numbered 40 people. There was insufficient furniture for that number, but they considered themselves happy to practise poverty a little in every sense.⁸ For example, as wooden beds were lacking, they slept on the floor on straw palliasses or mattresses. Everything else was similar.

The new house was composed of only a few habitable rooms, insufficient for 40 people, especially if one considers that one room was required for the chapel, one for the looms of the children, another for their refectory, and yet another for their dormitory. On top of this, some rooms were needed for the Community and others for the boarders that they were planning to take later.⁹ To make more space available, it was necessary to add another storey. But one night when the roof had been taken off, a terrible downpour unexpectedly occurred. The rain fell in torrents, the beds were soaked through and each one sheltered in any way she could.¹⁰

Nevertheless, they aspired to the happiness of giving the house a religious appearance.

6. *Situation in the diocese of Lyon from 1814 to 1824.* — We wanted the approbation of the ecclesiastical authority with permission to wear a religious habit, but for a long time we were unable to obtain it. As a consequence of political events, the diocese of Lyon had been deprived of its chief shepherd for a number of years. The Vicar General who administered the diocese and to whom a petition had already been addressed several times, had always refused to grant these requests. It was a trial to which God was submitting us in order to test our faith. It did not discourage us. We continued to hope in His goodness. A little while after this new attempt, we obtained the authorisation to have the Blessed Sacrament reserved, and to have Holy Mass. This was a great

consolation and subject of encouragement for all in the house. They practised the religious virtues according to the Rule of St. Augustine and the Constitutions of St. Ignatius.¹²

7. *Foundation of the Boarding School in Fourviere, 1821.* Besides intending to bring up working class children, they intended to devote themselves to the education of young ladies in order to form them in virtue, whilst making use of the talents of the persons in the house who were capable of teaching the subjects required by their social position. Therefore a boarding school was opened in 1821.¹¹

8. *The Servant of God opens a branch house of her work in Belleville, (Rhône) 1822.* — The boarding school had only just been established when two ladies of Belleville (Dept. of Saône et Loire)¹¹ who had begun a class for poor children, proposed that they should join us for that good work. The proposal to work for the glory of God was accepted, and Mme Ferrand with Mile Chardon were made responsible for this foundation. They reached Belleville in the month of¹⁵ 1822. But it was soon recognised that the two ladies who were already in the house could not subject themselves to the manner of acting of the newly founded Society. They asked to withdraw, and demanded an annuity of 800 fr., which was granted them. After their departure, a school for poor children was organised, and they were set to work. Another school was organised for day scholars and boarders from well-to-do homes.¹⁶

9. *Construction of a new building for the Providence, Fourviere, 1821-1822.* — While that was going on in Belleville, the house in Lyon undertook to add an extension. The number of pupils was increasing in both the *Providence* and the Boarding School. They increasingly felt the need to separate the children whose circumstances required a different kind of education. A plan was considered to construct a house for the children of the *Providence*. The plan was soon ready and the work was begun at the end of the year 1821. Great hopes were built

⁷Cf. *Hist.*, chapter III, pp. 550-551; Doc. VII, p. 188.

⁸(poverty . . . sense) T corrects: "in every way".

⁹Cf. *Hist.*, chapter IV, pp. 553-555; Doc. VII, p. 197.

¹⁰Cf. *Hist.*, chapter IV, note 4, p. 555.

¹¹Cf. *Hist.*, chapter IV, pp. 557-558, Doc. X, *intr.*, p. 245.

¹²Cf. *Hist.*, chapter IV, p. 558, Docs. VIII, p. 200 and XIX, p. 370.

¹³Cf. *Hist.*, chapter IV, p. 555, Docs. VII, p. 197 and XIX, 4, p. 418.

¹⁴Cf. *Hist.*, chapter VI, p. 565, now Dept. of Rhône; the "two persons" were Mile Marie Mathieu and Mile Jeanne Marie Colin. Cf. Doc. IX, 1, p. 216.

¹⁵The author did not write the month. It must have been in Jan/Feb.

¹⁶Cf. *Hist.*, chapter VI, pp. 565-566, Doc. IX, pp. 216-217.

on Mile Laporte and above all on Divine Providence. A loan was obtained to meet the cost of the building and the house was completed in 1822.¹⁷

10. *Difficulty created by C. Laporte. The Foundress places her confidence in God.* — It was then necessary to pay off a great part of the bills of the contractors, which amounted to the sum of 90,000 fr. The loan already raised was far from sufficient. They had recourse to Mile Laporte who was obliged, on this occasion, to refuse,¹⁸ as she had not her mother's consent. This was therefore, a moment of very harsh and painful trial for Mile Thevenet, who found herself in a sense alone responsible for the undertaking, because she alone had signed the contract. Nevertheless her distress was shared by those who were associated with her work.¹⁹ But God did not allow lack of human support to interfere with His work. He only wanted to test the faith of his servants and teach them to place all their trust in Him alone. They had recourse to a second loan, and as the lenders had manifested to the notary some misgivings about solvency, he reassured them and said to them: "Do not worry. In business of this kind, it is God who takes care of it. You cannot have a better security".²⁰ That was enough.

So the house was burdened with a debt of 90,000 fr. Therefore, everyone worked twice as hard, there were new measures for economy, but there were also new motives for confidence in God.²¹

11. *The Servant of God organises the religious life of her Community. The Associates adopt a saint's name, 1821.* — The more the work was extended, the more they wanted to see the house take on a religious aspect. So they addressed themselves anew to the Vicar General to obtain the authorisation²² to put on a religious costume and make vows. But they were always met with the same inflexibility. However, at the very moment when these obstacles seemed to be making the accomplishment of this desire more remote, the moment that Divine Providence had arranged was near at hand.

¹⁷ Cf. *Hist.*, chapter IV, p. 556.

¹⁸ Cf. *Hist.*, chapter IV, *he. cit.*; Doc. IX 2 and 3, pp. 221-227. T adds "her help".

¹⁹ Thevenet . . . work. A. crossed out and wrote "all the Mothers", then cancelled this and wrote "the Society".

²⁰ The notary was Victor Coste.

²¹ Cf. *Hist.*, chapter IV, p. 557; Doc. IX, p. 222.

²² T adds: "already requested several times to no avail".

Meanwhile, they organised everything so that it was as close to religious life as possible. Thus each one had given up her family MRU to adopt that of a saint, male or female, as is the practice in Religii in Mile Thevenet took that of St. Ignatius; Mile Ramie-St. Andri W Mme Ferrand-St. Francis Borgia; Mile Jubeau-St. Bruno; Mine Dioque-St. Peter; Mile Planut-St. Stanislaus; Mile Chipier-St. Xavii I Mile Chardon-St. Louis Gonzaga; etc.²³

12. *Title of the Congregation. Foundation in Monistrol, 1822-1823.* — They had not yet fixed on the name that the Society would adopt. At first they wanted to take that of Sisters of Pious Education, then they decided on that of Sisters of the Sacred Hearts of Jesus and Mary. It was under this title that we were introduced into the diocese of Le Puy, and this is how it happened:

Fr. Coindre, founder of the little Society and Superior of the Missions of the diocese of Le Puy, had founded, together with some other ecclesiastics, a college for young boys in Monistrol l'Eveque, in the same diocese. His Lordship, the Bishop of St. Flour, administrator of the diocese,²⁴ was on friendly terms with Fr. Coindre. Our good Father Founder profited from the favourable dispositions of this worthy Bishop, and on the 10th October 1822 he addressed to M. Richard, Vicar General of the diocese of Le Puy, the request to introduce into the said diocese the Ladies of the Sacred Hearts of Jesus and Mary. God allowed his request to be well accepted. He received the authorisation to establish us there, and on the 6th January 1823, M. St. Peter, M. St. Bruno and M. St. Simon left for Monistrol where they found a place to live near the college. It was found to be very convenient and they were able to assist at the Services of the College Church by means of a tribune in their house, without however communicating either with people from outside, or with those of the College.²⁵

13. *Mgr de Salamon gives canonical approbation to the Congregation, 1823.* — On February 4th of the same year, His Lordship the Bishop of St. Flour, wrote to our Fr. Founder from Paris

²³ Cf. *Hist.*, chapter IV, p. 558; for biographical data, *note* 5, p. 546.

²⁴ It was Mgr de Salamon himself. Cf. *Hist.*, Note 8, p. 568.

²⁵ Cf. *Hist.*, chapter VI, pp. 568-571.

regarding the establishment of his little College. He then added, referring to us: "I commend you for the establishment you have just formed. I name you as its Superior and I have no doubt at all that it will prosper under such a director. I approve these Ladies, in so far as I am able, as a Congregation for the diocese of Le Puy. You may receive the simple vows of those who present themselves.

If by chance you should meet with difficulties in the diocese, you could come to Saint Flour. I would receive you with open arms", etc.²⁶

14. *First vows and election of the Superioress General and Assistants in Monistrol, 1823.* — After this very kind letter, they hastened to take advantage of the favour granted, which had been desired for such a long time. They had been tested in the house in Lyon for several years, having practised and observed the Rules that the Father Founder had originally given them. Therefore on the 25th February, they pronounced the first vows in Monistrol. Immediately after this they proceeded to a lawful election, by secret ballot, and M. St. Ignatius was elected Superioress General of the Congregation. The Assistants General were also elected by ballot. These were: M. St. Andrew, M. St. Peter, M. St. Francis Borgia, and M. St. Xavier.²⁷ Following on this, the Superioress General named M. St. Peter to be Superioress of the house of Monistrol, and M. St. Borgia as Superioress of the house of Belleville. Then she returned to Lyon with M. St. Andrew and M. St. Xavier.²⁸

15. *Organisation of the Providence, Fourviere, 1822-1823.* — They worked wholeheartedly at the construction of the building destined to house the poor children whose number was always increasing. As soon as it could be done without danger, they were installed there and the name of *Providence* was given to that house. M. St. Xavier was especially entrusted with its direction and she had under her a certain number of coadjutor sisters who understood very well the making of silk cloth. God blessed the zeal that was put into spreading his love in.

²⁶ Cf. *Hist.*, chapter VI, p. 571, and Doc. X, p. 245.

²⁷ Election-Xavier. T corrects: "a lawful election by secret ballot for the Superioress General of the little newly formed Congregation and for the 4 Assistants General. M. St. Ignatius got all the votes for Superioress General, and M. St. Andrew, St. Peter, St. Francis Borgia and St. Xavier were elected Assistants General.

²⁸ Cf. *Hist.*, chapter VI, pp. 572-573; Docs. XI, p. 250 and XII, p. 254.

these young hearts, for these children gave much consolation. The pupils of the Boarding School continued to occupy the building adjoining the first house.³⁰

16. *Mgr de Bonald, Bishop of Le Puy. The Community of Montstrol is transferred to Le Puy, 1825.* — However, in 1823 the diocese "I I « Puy was entrusted to the capable hands of Mgr de Bonald. Since I In great Revolution, the inhabitants of Velay had never seen a Bishop travelling among their mountains and watching over the maintenance of ecclesiastical discipline. In this way³¹ the zealous Bishop began his episcopal career. He made a general visitation of his diocese, reformed many abuses, and vigorously restored forgotten precepts. Towards the middle of the month of³² he arrived in Monistrol where our Sisters were continuing to devote themselves zealously to the education of the young girls of the area. His Lordship was received with the greatest possible pomp.³³ Mgr de Bonald examined the little Community with care and attention. He gave evidence of his satisfaction with the good order of the house, and although³⁴ he had said at first with a certain severity: "I will permit only what is good and useful in my diocese", he wished to assure our Sisters of his good-will. A little while after his return to Le Puy, he showed it by proposing to them that they should leave Monistrol and establish themselves in his episcopal town. This offer was joyfully welcomed. It was accepted in Lyon with gratitude and soon our Sisters were installed in Le Puy, in a house adjoining the presbytery and the Church of St. Laurent. Soon, the pupils became very numerous, thanks to the help given us by some holy priests who were working with our Father Founder, as Missionaries of the diocese of Le Puy.³⁵

17. *Fr. Andre Coindre, 1787-1826.* — This good Father Founder began to put into effect a project which he had thought about for a long

²⁴ Coadjutor . . . consolations. T corrects "auxiliaries capable of teaching the children to make silk cloth. God blessed with success full of consolation the zeal that they put into spreading the reign of his love in the hearts of the poor children, for the well-being and salvation of whom they devoted themselves with such good-will".

^M Cf. *Hist.*, chapter VII, p. 573.

" In this way — T corrects: "By this work".

¹² The date is lacking in the original. It was the 20th August 1823, cf. Doc. XV, *inn.*, p. 264.

• His Lordship . . . possible pomp. T corrects: "His Lordship was received as a Father".

•^M He said . . . T corrects: "This Prelate had said . . .".

³⁵ Cf. *Hist.*, chapter VIII, pp. 580-581; Doc. XV, pp. 263-265.

time. This was to form an Association of Missionary priests to evangelise the towns and countryside. Already many distinguished ecclesiastics had shared his views, and a great amount of good had been done in Haute-Loire. But God, whose designs are inscrutable did not allow this project to be accomplished,³⁶ and although he was still young, our good Father Founder was about to be removed from all his works of charity and zeal.

He was appointed Vicar General of the diocese of Blois in 1825 and was called by the Bishop of Blois³⁷ to direct the Major Seminary. He devoted himself zealously to this laborious work, but he was soon overcome by illness that forced him to suspend his works. We learnt this sad news³⁸ in Lyon, towards the middle of the month of May. Immediately we began making novenas and praying to the Lord to prolong his precious life, but our prayers were not to be answered. Even though he seemed very strong, the constitution of our good Father had been undermined for some time by excessive work, to which he gave himself without ceasing. A short while after his arrival in Blois, he was seized by a burning fever and the symptoms of a dangerous illness alarmed all those around him. Young seminarians watched over him all the time. Assiduous care, continual prayers — nothing was forgotten in the effort to prolong his life. But it was in vain. God took him from us, to reward him in heaven for all he had done and suffered for His glory! . . . ,³⁹

18. *The news of the death of Fr. Coindre reaches Fourviere and Le Puy. 1826.* — In Fourviere we were still ignorant of the misfortune which had just happened to us. Ever since the news of the illness of this good Father had reached us, the house had taken on an air of sadness which nothing could dissipate. All our Mothers and Sisters could only find comfort in prayer. Especially our Mother St. Ignatius felt extreme affliction. On the 30th May, 1826, this state of grief became even worse: "I do not know what has come over me, but it seems to me that I have a presentiment of a calamity. I want to make a note of the date", she said, and immediately she wrote it in her diary. We continued to

pray. Three days later we received the sad confirmation that the presentiments were not meaningless, for a letter from Blois gave us till news of the irreparable loss that we had suffered on that same day, the 30th May.

Who could express the grief which filled our hearts, and the immense desolation into which the whole community was plunged? A newly-formed family and already numerous, found itself deprived of its head, of its support! How many things⁴⁰ this premature death will leave unfinished . . . The Society of Missionary priests will not be able to continue . . . The composition of our Rules on which this good Father had been working for a long time, will remain incomplete . . . Lord, have you therefore abandoned us, and have you withdrawn from us the support of your Providence? Is this little flock which was assembled in the shadow of your Sanctuary to work for your glory going to be dispersed by the storm? No, Lord, you will not allow it! You are our Father and you strike your much loved children only to draw them closer to yourself... It is in you alone now that we shall hope, it is to you alone that we shall turn in our sorrows.

Our Mothers abandoned themselves entirely into the arms of Divine Providence and God did not fail them. M. Cholleton, the Vicar General of the diocese of Lyon⁴¹ who, in the absence of the Father Founder had already fulfilled the office of Superior of the house by order of Mgr de Pins,⁴² continued to direct the newly-founded community with great kindness. The house of Le Puy also experienced the protection of our Heavenly Father in a special way. Mgr de Bonald himself undertook the task of announcing to Mother Gonzaga, the Superioress of the house of Le Puy⁴³ the sad news which would break her heart. At the same time he gave her the assurance that he was taking her community under his special protection, and that he himself would be the Superior.

These signs of the kindness of the higher authorities mitigated our regrets, without lessening them. For more than three months, the Mother House was like a family in mourning. The religious, the pupils

³⁶ project-accomplished . . . A. corrects: "to be carried out entirely"-

³⁷ It was Monseigneur de Sausin. Cf. *Hist.*, chapter IX, p. 582, note 1.

³⁸ We learnt sad news. A corrects: "This sad news reached us . . .".

³⁹ Cf. *Hist.*, chapter IX, pp. 582-584.

⁴⁰ tilings — T corrects: "works of zeal".

⁴¹ Cholleton. cf. *Hist.*, chapter IX, p. 586, note 4.

⁴² T adds: "administrator of the Diocese of Lyon".

⁴³ Superioress . . . Le Puy. T corrects: "then of our community".

of the Boarding School, the children of the *Providence* — none of us could recapture the energy needed in such circumstances. We felt that death had passed by us. No more joy, no more noisy games among our pupils. One would have thought that the grief of their teachers was also their own.⁴⁴

19. *Period of political and social tranquillity in Lyon. Fervour of the Community. 1826-1830.* — After this cruel trial, we enjoyed a certain peace for some years. The personnel of the house increased each day. A large number of poor children were admitted into the workrooms. We were hoping to see the days of our pilgrimage pass by in peace and work. A single thought, a sole desire animated us — to live as good religious, to do good, and to procure the glory of the Lord by forming these poor⁴⁵ children in the practice of Christian virtues, and to render ourselves worthy thereby to go and soon join our Good Father Founder in Heaven. But the Holy Spirit has said by the mouth of the Wise Man: "Life on earth is a continual warfare". Our little flock were also to realise the truth of these words of the Divine Oracle."⁴⁶

20. *The Revolution of 1830.* — The political events⁴⁷ of 1830 had done some damage to commerce. The workmen of Lyon, deprived of employment for some time, gathered into a mob. They took possession of the advantageous position of the hill of Fourviere and held it for several days. However, the troops, having established themselves on the side facing them, made every effort to dislodge the insurgents, in such a way that the house was between two firing lines,⁴⁸ Bullets, and shells cut across the house and garden and whistled in our ears. One of our Sisters who was working in the garden, astonished at this new 'music' said naively: "The birds are singing today in a very strange way."

In spite of our fears, Our Mother St. Ignatius wanted to make sure for herself of the state of affairs. She had hardly gone into the garden,

⁴⁴ None of . . . their own. T corrects: "ceased to deplore the immense loss that we had suffered". Cf. *Hist.*, chapter IX, pp. 585-587.

⁴⁵ These poor . . . T corrects "our dear".

⁴⁶ Cf. *Hist.*, chapter X, p. 587.

⁴⁷ The fall of Charles X and the coming to the throne of Louis Philippe of Orleans.

⁴⁸ Cf. *Hist.*, chapter XI, pp. 589-590.

when a bullet whistled in her ears and passed very near. She had only just time to throw herself down on the ground. However, none of us suffered the least harm during that time. Jesus and Mary were watching over us.⁴⁹ Calm was re-established little by little and then we thought again about following up a project which had been in our minds for some time.⁵⁰

21. *Construction of the Chapel. Fr. Rey, 1798-1874.* — This was the building of a Chapel. The children of the *Providence* were very numerous. Our number had also increased, and the chapel where we assembled, which is the Novitiate Chapel today, was extremely small. On the other hand, the disturbances of those times worried us and we dared not undertake an expensive building project without advice. We addressed ourselves therefore to the Archbishop, and received the reply that the work of God should not be stopped because of the apparent uncertainty of the times, but that we should go ahead. Good must be done every day without worrying about the next day. And so the business was settled. We set ourselves to work with ardour in 1832. Good Fr. Rey,⁵¹ who was then our chaplain, was a great help to us. In these circumstances he gave all the proofs of zeal and interest that he shows in every work he undertakes. To cut down on the expenses occasioned by such a large building,⁵² he was happy to serve as architect and he constantly took a personal share in the work. Everyone of us, copying the example of zeal and activity of our good Mothers, helped in our free time, either to carry stones, or bring the water necessary to make the mortar. At the time of recreation, the children of the *Providence* joined us, and the thought that we were helping to build the Lord's house gave us more energy for this hard work. The house and garden being situated on the site of ancient Roman buildings, we had found, in digging the foundations and in different parts of the garden, the remains of walls, blocks of stone more than a metre long, and at the end of the garden a great quantity of sand. There was more than enough for the work. When it was necessary to drag some huge block of stone, the servant began by putting thick

⁵¹ Cf. *Hist.*, Chap. XIV, page 597. The author writes hereabout details corresponding to the revolutions of the years. 1830. 1831, 1834.

⁵⁰ Cf. *Hist.*, chapter XIII, p. 592.

⁵² good Father . . . T corrects: "Mr l'Abbe".

"Batisse" (building) T corrects: "construction" (building).

ropes around it. Then we all set to work and dragged it with all our strength. What made the work more difficult was that, as these blocks of stone were extracted from the lowest part of the garden, in order to bring them to their place, it was necessary to pull them up the slope. So we were sometimes more than 80 persons pulling in the team. But joy spurred us on and we scarcely noticed the effort. The enthusiasm and eagerness that each one brought to the task were such that the work was finished much sooner than one could have thought possible and at considerably less expense. For Mr. Rey only employed the workmen for a day at a time and as he urged them on without ceasing, by his example much more than by his words, the building was finished in 1834.⁵³

22. *The Revolution of 1834.* — Nothing remained but to construct the roof when new troubles came to hold up the work. In 1834 the decline in the manufacture of silk caused dissatisfaction among the workers. They lodged complaints of which little notice was taken and the uprising began again. This second time it was much more terrible. The insurgent workers after taking possession of the Town Hall where they found some fire arms, and having set fire to a huge quantity of beautiful materials in the Place des Terreaux, betook themselves again to Fourvière.⁵⁴ They fixed two pieces of artillery on the terrace which overlooks the city of Lyon and fired on it for three days.⁵⁵ They had set up their guard room in the very Church of Fourvière, and without respect for the Blessed Sacrament, they prepared and took their meals there.⁵⁶ Then a good priest took the Blessed Sacrament into our chapel where we had the happiness of keeping it all the time the troubles lasted. One of the chaplains of Fourvière, Mr. Fournel had died during the time, and could not be buried for four days as all the other chaplains had gone away. Then Mr Rey, our chaplain, offered to carry out the funeral services. A considerable number of insurgents carrying firearms, followed the cortege to the cemetery. However the troops were in Bellecour and pointed their cannons on Fourvière, but with no effect. Then they tried to storm the hill, which was very difficult,

⁵³ Cf. *Hist.*, chapter XIII, pp. 592-595.

⁵⁴ T adds: "and they barricaded up all the paths".

⁵⁵ T adds: "All the priests, chaplains, had fled and scattered, there remained only one who was very ill, and who died on Wednesday, the third day of the invasion of the insurgents".

⁵⁶ T adds: "Making their gunpowder and their cartridges".

because the heights of Anticaille and St. Just were strongly barricaded. The officers of the Engineers looked for other means. They took possession of the country house called La Sara on the afternoon of Good Shepherd Sunday. Then they made a breach in the wall which separated that property from ours, and advanced towards the house of the *Providence*. At that time we were all in the chapel chanting Vespers. One of our Sisters suddenly noticed soldiers in the grounds and she informed Our Mother St. Ignatius who immediately warned Fr. Rey. The Sisters went quickly to open the doors of the *Providence* which the sappers were smashing with the blows of an axe, convinced that they would find the insurgents in the house. As soon as the doors were opened, the soldiers rushed upstairs, but the workers who were in the Square, having seen them, began to fire on them. A cannon ball passed through the window of the first floor corridor and wounded a soldier. Immediately one of our Sisters wanted to go and help him but the poor unfortunate man refused it, thinking that she was in favour of the workmen, and he would perhaps be killed. However, in a moment, all the windows overlooking the Square were filled with soldiers who ceaselessly fired on the workers. The latter turned one of their cannons on the house. At the first shot all the windows were shattered to pieces. But they could not hold out long against the troops. They scattered in all directions, carrying with them the black flag which they had flown for three days over the bell tower of the Church. Sentinels were placed in different parts of the house and garden. The ground and first floors were left free for the troops. The children withdrew to the third floor. We were all forbidden to go round the house, and for this first evening the supper prepared for the community was served to the soldiers.⁵⁷

23. *Visible protection of the Blessed Virgin during the Revolution, 1834.* — The officers of the Engineers could not understand how our house, as well as those which overlook the hill, was intact, and that the Church and tower of Fourvière had not suffered any damage either, for the number of cannon balls fired from Bellecour during the three days of fighting was very considerable. One of them exclaimed: "Indeed if I believed in miracles, I would say that this was one. We

⁵⁷ Cf. *Hist.*, chapter XIV, pp. 595-599; cf. Doc. XVII. 3, pp. 346-352.

have fired so much that there ought not to be a stone left upon a stone." The artillery squadron had noticed that the cannon balls always took a direction different from that in which they had been fired. If they pointed the cannon on the Church tower, the shots passed over it and fell in the gardens situated behind it. If they pointed the cannon a little below, the shots fell in the property below the Church. Everyone can still see in the chapel of St. Philomena a bullet which passed across it while fifteen people were assembled there to make the Way of the Cross. No one was hit, and the bullet penetrated into the wall, where it is still preserved. Our Heavenly Queen cast her protecting mantle over those of her children who live so close to her Blessed Shrine.⁵⁸

24. *Fourviere Convent occupied by troops. The charity of the Servant of God, 1834.* — It was three more weeks before the troops abandoned their position. It was very trying to have them in the house like that during all that time, and not to be able to circulate from one place to another without hearing a sentinel say immediately: "Who goes there?" We replied: "A Religious". "Pass" the soldier answered. However, little by little calm was restored, the troops left Fourviere, and we were free to thank our good Jesus who had preserved us from all harm. Entirely cut off from the rest of the district for almost a month, we would have been helpless against the insults of the insurgents or the military. Under fire from one side and then the other, none of us had suffered the least harm. When the workmen alone occupied the plateau, they came to ask, or rather to order that they be given food: bread, cheese, wine, all of it was put at their disposal. These were our only arms.⁵⁹

25. *Progress of the house of Le Puy. Transfer from St. Laurent to St. Jean, 1834.* — In the same year, 1834, the house of Le Puy was transferred from St. Laurent to St. Jean, for the following reason. The number of boarders had increased rapidly, and the building of St. Laurent was too small. It was necessary to consider enlarging it. It could have been done easily if the neighbouring proprietors had

⁵⁸ In confirmation of this information cf. A. SHIVIKI. *Notivelle Hismoirc cle Lyon*, IV, Montbrisson, 1939, pp. 47-60.

⁵⁹ Cf. *Hist.*, chapter XIV, pp. 595-597.

proposed reasonable conditions, but they wanted to profit from our necessity and they demanded exorbitant prices. The Superioress of the house of Le Puy, Mother Borgia, spoke to Mgr de Bonald, who **was** of the opinion that we should look for another property. A suitable house situated in the suburb of St. Jean with courtyard and garden, and extensive grounds, was chosen, and the purchase was made in 1833. The necessary repairs were begun immediately and it was possible to transfer the personnel of the house to it in the same year.⁶⁰

26. *Threat of expropriation of Fourviere, 1834-1835.* — However, the troubles which had stirred up the people of Lyon during two periods separated by only a short interval caused the Government to judge that it would be useful for them to take over the properties situated on the hill of Fourviere, in order to establish fortifications there instead. The Engineering Corps were charged with negotiating the business and with visiting the properties. Consequently we received overtures on this matter as did other proprietors. We were offered 300,000 francs for the buildings and grounds. Undoubtedly the proposition was advantageous, but was it not still more advantageous to live so near the Shrine of the Blessed Virgin? And if the hill were once occupied with fortifications and redoubts, was it not to be feared that the number of pilgrims would decline and be less fervent? These motives spoke eloquently to our hearts and so we refused to accept this proposition. Other property owners on the hill of Fourviere were equally deaf to the voice of self-interest, and the project was abandoned.⁶¹

When we knew for certain that we would not be forced to leave Fourviere the joy of the community was great. Fearing that the Government would force expropriation on us, our Mothers had visited several localities and made enquiries, in order to look for a suitable house, in case we should have to leave Fourviere,⁶² but they found nothing that could approach the really delightful and unique position of our house. Once they no longer had to worry about this, they

⁶¹ Cf. *Hist.*, chapter XVI, pp. 612-613; Doc. XV, p. 264.

⁶² Cf. *Hist.*, chapter XVII, pp. 616-617 and note 3. Doc. XVII, 3, p. 346.

⁶³ Cf. Doc. XVII, 3, c. Letter of Elisabeth Thevenet to her daughter Emma. 15th June 1834. p. 348.

thought of finishing the roof of the chapel as quickly as possible, so that they could set about the interior decoration immediately afterwards.

27. *Tragic death of M. St. Borgia, 1835.* — In the year 1835 God sent us another trial. The repairs of the new house of Le Puy were completed. Our good Mother Borgia was gradually recovering from a long illness during which she was often affected by sad presentiments. Her first outing in the garden proved fatal. Walking alone beside a wall, against which on the other side a heap of manure had been piled up, she was taken by surprise when the wall collapsed. She was alone, lacked energy, was unable to get away in time and was crushed under the stones. A Sister who was working in the garden saw the catastrophe and hurried to call for help. Several people from outside, ran through the breach which now existed in the wall. The Sisters also arrived from the house. They hastened, trembling with fright to clear away the debris and search; but alas! what they feared was all too true. The poor Mother was dead. One can imagine the grief of the whole house. It was just before the distribution of prizes to the pupils (the 21st September, and the prizes were to be given on the 25th) but the pupils did not think of asking for prizes or crowns. They and their parents wholly shared in the sorrow of their mistresses and they left immediately. The holidays of the good Sisters of Le Puy were very sad ones that year. Only one thing consoled them, that M. St. Borgia had received Holy Communion on the morning of that very day, only several hours before her death, and that for a long time she had been preparing herself for death, regarding her end as being very near.⁶³

28. *Deaths of the first Religious, 1822-1837.* — Our dear Lord Jesus had begun in the house of Le Puy to remind us that earth is only a place of passage where we appear one day to disappear the next. This lesson would be brought home to us even more in the Mother House. Yes Lord! You alone are eternal, and it is the assurance of this which is the source of our joy. Yes, You are eternal, everlasting. You will wipe away the tears of your elect in Heaven. Yes, You will make happy with your own happiness those who have loved and served you in this life.

¹ Cf. *Hist.*, chapter XVI. pp. 613-615.

Already, several of our first Mothers had received the reward of their zeal and dedication to the good work they had undertaken in 1818. Mother St. Xavier died in 1828. Mother Gonzaga died in 1836. We have seen that of Mother St. Borgia in 1835.⁶⁴

29. *Death of the Servant of God, 1837.* — It was on Friday the 3rd February 1837, nineteen years after the opening of the first house that the Lord called Mother St. Ignatius, our first Superioress General⁶⁵ to Himself.

She had suffered much sorrow and grief in her youth at the time of the reign of Terror. She had seen many members of her family perish on the scaffold, during the revolution, for the sole crime of having always loved and served God and the King.⁶⁶ Later, when she wanted to consecrate her whole life and her fortune to the service of God and of our orphans, trials were not wanting to her. Her mother, who was old and infirm, was for a long time opposed to her generous resolution.⁶⁷ We have seen how the work almost died at its very birth, from lack of funds. Later she met with the same obstacles again, but her faith in Divine Providence was never shaken.⁶⁸ Endowed with quite uncommon energy of soul and a strong and generous will,⁶⁹ Mother St. Ignatius continued to occupy herself with the business of the house, almost until the day of her death. Feeling her strength failing through illness she put her accounts in order during the month of October 1836 and the thought of her approaching death was continually with her.⁷⁰ At the end of January, her headaches became more frequent, the whole of her left side became paralysed, and on the morning of Sunday the 29th, she received the Sacrament of Extreme

⁶⁴ Cf. *Hist.*, chapter X. pp. 587-588; Doc. XVII. I. p. 335. The author says: "several of our first Mothers", but cites only the three most important ones. The obituary list of the newly founded Congregation was begun in 1822 and up to the death of the Servant of God, it included 19 religious, almost all young, and 18 girls of the *Providence* (Fourviere and Belleville) and one little girl of Le Puy. Doubtless this was no small cause for suffering to the sensitive heart of the Servant of God.

⁶⁵ Cf. *Hist.*, chapter XVII, pp. 618-624; Doc. XX. p. 421.

⁶⁶ Cf. *Hist.*, chapter I. pp. 533-539; Doc. II. p. 8.

⁶⁷ Cf. *Hist.*, chapter III, p. 548; Doc. VI. p. 182.

⁶⁸ Cf. *Hist.*, chapter XVIII. p. 618.

⁶⁹ These qualities of the Servant of God were emphasised by all the witnesses.

⁷⁰ Cf. *Hist.*, chapter XVIII, p. 621.

Uction. At 8 o'clock in the evening,⁷¹ she was overcome by a lethargic sleep and she remained in this state until the following Friday when she died at 3 o'clock in the afternoon. Once only she recovered consciousness and said in a weak voice but with an expression of great love "Ah! How good God is!" These were the only words that those of our Sisters who were with her all the time heard her pronounce during that long agony.⁷² Our dear Mother was 63 years old.

The hope that she was enjoying the happiness that God reserves for His faithful Spouses assuaged our grief and helped us to bear this separation. Our mother had had the consolation of seeing her house solidly established. She would have very much liked to be able to put the finishing touches to the Rules of which our Father Founder had drafted the first plan before her death. It had not been possible for her to fulfil this desire, but this was the first thing which was undertaken after the elections. Mother St. Andrew was elected to succeed her in the office of Superioress General, and Mother Si. Teresa, Superioress of the house of Le Puy, was named her Assistant. Fr. Pousset, chaplain of the Mother House, who had already been charged with compiling the Constitutions and the common and particular Rules, worked actively to bring them to completion.⁷³

In 1838, the Boarding School which had been suspended for several years was opened again, and there were some pupils to occupy those of our Sisters who were able to devote themselves to teaching. We put them on the side of the Mother House, reserving more spacious accommodation for them if the number were to increase.

⁷¹ The author gives here some details which reveal the evidence of an eye-witnesses.

⁷² These words of the Servant of God in her last moments, reveal the perfection of her love. We find them referred to by other witnesses (cf. *Hist.*, chapter XVIII, p. 623).

"Cf. *Hist.*, chapter XVIII, p. 621.

DOC. XXIV

TESTIMONY of M^{re} Irli i Gandre Badiche. — Taken from *Dictionnaire des Ordres Khrhri,n* by R. P. Helyot . . . and the "Histoire des sociétés religieuses" tdbbles depuis que cet auteur a publié son ouvrage, par Marie-I fiandre BadU he.. . Published by M. l'abbé Migne, Volume IV (1859) col. 651 657

rihl QUDOI of this historical information — the first printed matter relating to the Foundation of the Servant of God — was born in Fourgeres in 1798 and died at a date that is not precisely known. The fact of being selected by the publisher Migne to continue the masterly work of Helyot and to prepare [1 For publication shows the authority he enjoyed among the learned of the last century. He was in fact a member of the Asiatic Society of the Institute Of History, of the Royal Imperial College of Arczzo (cf. M. TH. DISDIER, "Geographical and Historical Dictionary of the Church", VI, col. 140).

In all probability the information published here was obtained directly from the Religious of Jesus and Mary. The mistakes are minimal. Although the last chronological information recorded was the opening of the School of the Congregation at Pointe Levis (Canada) on the 2nd January 1856, it appears from the context regarding the development of the same Congregation outside Canada that the present report was composed in 1854, precisely twelve years after the departure of the religious for the Mission of India.

The information which is of more particular interest to the Cause is that regarding the Servant of God as foundress and first Superioress of the Congregation, and the witness of the spiritual and educational orientations given by her in the first house of Lyon, which had already produced such excellent fruit.

We give here the whole document because it presents an accurate synthesis of the development of the work of the Servant of God in the first 15 years after her death.

The Congregation of the Religious of Jesus and Mary was founded in Lyon in 1816 by a zealous Missionary, M. Andre Coindre, aided by Mile Claudine Thevenet who joined to her title of Foundress that of Superioress General, an office which she filled until the end of her life in 1837.

This institution has for its end the education of young girls of all social classes, assembled according to their social position, in establishments of Boarding Schools and Providences or Orphanages.

The first house, which became the Mother House, was established in Lyon, very near the venerated Shrine of Our Lady of Fourviere. In