

## SECOND PART

EVIDENCE PRODUCED FROM THE FOUNDATION OF THE  
CONGREGATION CALLED THE CONGREGATION OF JESUS AND  
MARY UNTIL THE DEATH OF THE SERVANT OF GOD.  
(1818-1837)

In this second part will be found together all the documents regarding the foundation and development of the Congregation of Jesus and Mary until the death of the Servant of God. As is evident, the history revolves round the person and activity of the Foundress. Nevertheless, during the five years 1818-1823, even though she held a very important post and at times a decisive one, the Servant of God is put in the second place by the figure of her director, Fr. Coindre.

To avoid confusion and misunderstanding we give a short note on the variations of the title of the congregation and the name of the religious.

The congregation founded by the Servant of God, took the name of Jesus and Mary in 1842, five years after the death of the Foundress (cf. Doc. XXVII, *Histoire*, pp. 655-656). In the first period, 1818-1823, the name of the congregation remained undecided; during the time it was settled at Pierres Plantees (1818-1820) we find only the name of "Providence of the Sacred Heart" or "Providence of Pierres Plantees". The Servant of God and her companions, established at Fourviere in November 1820, began to call themselves "Ladies of Fourviere", and "Ladies of Pious Education". Until it had obtained canonical approval in 1823, the most common name was that of "Religious of the Sacred Hearts of Jesus and Mary".

The Servant of God, Claudine Thevenet, and her first companions, unable to obtain ecclesiastical approbation immediately (cf. Doc. X, p. 245) desired at least to take the name of a saint (cf. Doc. XXVII, *Histoire* 558). Some documents date the fact back to 1822, but in a letter of Fr. Andre Coindre of the 10th November 1821, he already gives the name of "Mme Ignatius" to the Servant of God.

## DOC. VI

OF THE FIRST HOME OF THE INSTITUTE at "Pierres Plantees". *Excerpt from the original document which has the title "Census", kept in the Archives of the Municipality of Lyon, without a signature.*

The *Histoire de la Congregation*, chapter III (cf. Doc. XXVII, p. 545) offers a detailed account of the way in which Fr. Coindre assembled Claudine

and some of the members of the "Association of the Sacred Heart" on the 31st July 1818 (Doc. IV, p. 38) and organized with them a new religious institute, the principal end of which would be the instruction and general formation of poor and needy young girls (Doc. XIX, 4, p. 417). For this purpose a new *Providence* was opened immediately, like that founded in the Parish of St. Bruno (cf. Doc. III, p. 33), namely a house with a school and a workroom for sewing and weaving, where the young girls were taught the fundamental elements of religion, the work proper to women, and the silk industry, typical of Lyon. The *Providence* was established at Pierres Plantees, in the workers' quarter of Croix Rousse, and the first future religious gathered together there, one by one, as their respective families allowed them.

The night of the 5th-6th October 1818 was particularly painful for Claudine. Later she would confide to her collaborators, to encourage them to overcome their difficulties, that the first night passed at Pierres Plantees was the most terrible night of her life, uniting the sacrifice of leaving her mother, the temptation to give way to discouragement, loneliness and fear. Indeed, the Servant of God found herself faced with an uncertain future, alone with the widow Ferrand, later known as Mother St. Borgia, in the house rented at Pierres Plantees the poverty of which was profoundly to impress Fr. Mayet (cf. Doc. XXV, 2, p. 487).

Claudine and those with her who had firmly dedicated themselves to the new work following the call of God, kept a rule of life in common and took care of the children in the *Providence*. The Servant of God together with Fr. Coindre, sought to organize the new Institute canonically. At the beginning, the Associates still kept in contact with their parents and their respective families. Claudine lived more or less uninterruptedly in the *Providence* of Pierres Plantees, and the *Histoire* says (cf. Doc. XXVII, p. 548) that when the Servant of God went to visit her old mother, this latter exclaimed sadly, referring to the long absence of her daughter, "What silk-weaver's charm has bewitched you, tell me, that you leave your old mother so often for these girls of Pierres Plantees?" Also Fr. Mayet, an eyewitness of these scenes, remembering the situation of Claudine, notes above all, that he saw her occupied with all that concerned her foundation, and that his father, the brother-in-law of the Servant of God, called her with affectionate irony "Madame Abbess"; and everyone was amused at seeing the gentle aunt blush, and, bending her head, become more engrossed in her lace-making (cf. Doc. XXV, 2, p. 487).

To facilitate the study of this new stage of the life of the Servant of God, we consider it opportune to present a plan of Lyon preceded by an explanatory note.

Lyon is situated at the confluence of the Rhone and the Saone, around two hills, the Croix Rousse and Fourviere, separated by the River Saone. Between the right bank of this river and the hill of Fourviere is "Old Lyon" with its narrow streets, beautiful Gothic houses, the Cathedral, the Archbishop's residence (now the library), etc. In the eighteenth century the

population had been spreading towards the "peninsula" where the Church of St. Nizier, the Abbey of St. Pierre, the Town Hall, etc. were situated. The silk merchants and almost all the commercial establishments were forming a group round the Place des Terreaux, whilst the bourgeoisie and the aristocracy lived mostly round the square of Bellecour, extending towards Perrache, leaving "old Lyon" to the poorer classes. The left bank of the Rhone with the Brotteaux, today densely populated, was then almost uninhabited. Fourviere, the highest point of the city, was the place of pilgrimage to the Sanctuary of the Blessed Virgin; the Croix Rousse was occupied in its highest part by the Carthusian Monastery and some country houses of Lyon families, and was becoming especially the home of workers in the silk trade.

The Servant of God, like the Laporte and Jaricot families, was born in the parish of St. Nizier, and lived successively in the rue Neuve, rue Griffon and rue Royale in the centre of the city, staying from time to time at Chaponost, 12 km to the south west of Lyon, where her parents possessed a small villa, with a vineyard. (3 E9611, "Testament Guyot de Pravieux", A. D. Lyon and J. JOMAND, *Chaponost en Lyonnais*, Lyon 1966, pp. 159, 337). In 1795 the Thevenet family moved to rue Masson, on Croix Rousse and, when worship was restored, the church of St. Bruno of the former Carthusian Monastery, now become the parish church, was the centre of the apostolate of the Servant of God, who effectively helped the parish priest. We have seen her first Providence 'settled in a "cell" of the Carthusian Monastery (cf. Doc. 111.4, p. 35) and the meetings of the Associates were held in the Chapter room, transformed into a chapel for retreats.

In 1818, the Servant of God rented a house near her home in rue Masson, to open a second *Providence* and there on the evening of the 5th October she went to begin her religious life. The house was situated in *rue Pierres Plantees*, so called from the great upright stones placed in the ground to prevent vehicles from entering the dangerous descent of the Grande-Cote.

In this house of Pierres Plantees, described in the document we present, the Servant of God had placed a woman silk worker who would teach the future pupils the use of the loom, and one orphan who would soon be joined by others, so that in a short time there were twelve (cf. Doc. XXIII, *Memorial* p. 461). The Servant of God and the widow Ferrand arrived on the evening of the 5th October, and then the first companions came: on the 7th A. Cartel; on the 20th P. Chippier and J. Planu; on the 24th November R. Guy on ... The census of 1820 says there were 36 persons in all. When they transferred to Fourviere on the 11th November of the same year there were already 40, of whom 17 were future religious and 23 were orphans.

The house of Pierres Plantees had no chapel; the associates with their little proteges went to St. Bruno's for Mass, a walk of twenty minutes (cf. Doc. XXIII, *Memorial*, p. 461) and they were often stoned by urchins as they walked along (cf. Doc. XXVII, *Histoire*, p. 549).

While this new *Providence* was developing Claudine Thevenet continued to be President of the Association (cf. Doc. IV, 2, p. 88). She directed all its works, and besides, at Pierres Plantees, she attended to the organisation of future religious congregation. In this period three groups of future religious were formed: a) those who would be dedicated to administration, and government; b) those who would teach the silk weaving in the workrooms; c) those who would be occupied above all with domestic work. Fr. Coindre had given some rules (cf. Doc. VIII, p. 200, and XXVII, *Histoire*, p. 545), which the Servant of God put into practice, and continued to perfect by her experience and prudence.

Regarding the place of this first foundation, the official archives of Lyon confirm what is said in the *Histoire* and the tradition of the Congregation of Jesus and Mary.

In the short document reproduced here we find the name of "Pitrat", as the proprietor of the house occupied by the *Providence*. Fr. Claude Mayet, who describes with very significant expressions the great poverty of this house, in his testimony gives a similar account, with a slight variation, regarding the whereabouts of this *Providence*, saying it was "in the place where the Tour Pitrat is now", (cf. Doc. XXV, 2, p. 488).

This "Tour Pitrat", which was to be used as an observatory, was to have been 100 metres high, on the hill of Croix Rousse. It collapsed while under construction and was reconstructed by the same Pitrat in 1828, but on a smaller scale. It was totally demolished in 1874.

Today a part of the foundation on which the Tour Pitrat was built is occupied by the Mother House and adjoining clinic of the Sisters of St. Francis of Assisi. A wall of the clinic is pointed out by the sisters as the place from which the tower arose. The house that the Servant of God had occupied was demolished, it would seem, a little while after the transfer to Fourviere took place.

1820

Floors	Name of Tenant	Profession	No. of rooms	Rental value	Tax	Men	Women	E.D.	Residents	Looms	Rue Pierres Plantees No. 1 & 3 Building in the Garden.
B. 2.	Mile Thevenet	Establishment of the Providence	8	200			1		36	10	Proprietor: Pitrat

## DOC. VII

OF THE TRANSFER OF THE HOME OF THE INSTITUTE to a country estate in the place commonly called "Fourviere" — *From documents examined below.*

In this document, the character of which is principally administrative, we have assembled a series of legal deeds, bills, extracts of accounts, etc., which present an aspect of the Servant of God which, though seeming of secondary importance, is not without value for the complete knowledge of her character, her psychology and her virtue.

In addition, through these figures and notes is seen the progressive development of the work happily begun. The new property acquired at Fourviere became, from November 1820, the Mother House of the new Congregation.

The work begun by the Servant of God in 1818 at Pierres Plantees (Doc. VI) with such zeal for the glory of God and the good of the workers of Lyon, but with such insufficient human means, attained such an unexpected development (Doc. XIX, 4, p. 417) that in 1820 the house rented near the "Tour Pitrat" was already inadequate. It became necessary therefore to acquire a more spacious and permanent residence, suitable for the needs of both works: the organization of the religious institute and the development of the *Providence*. Claudine began to look first in the same district of Croix-Rousse, where her small work seemed well rooted; but God had other designs.

The *Histoire de la Congregation* (Doc. XXVII, p. 550) tells in detail how Pauline Jaricot had informed the Servant of God of the project of selling a fine property situated on the hill of Fourviere, suitable for all the present and even future needs of her work and rendered still more attractive to the Marian piety of Claudine by the proximity of Our Lady's Sanctuary.

The property, which some called *l'Angelique* and others *Maison Piron*, belonged to Paul Jaricot, brother and godfather of Pauline, who had acquired it the year before.

Pauline, with the determination that characterized her, set to work immediately, and, acting as intermediary between her brother and Claudine, succeeded before long in having drawn up the deed of acquisition of the property on which the Mother House of the Congregation of Jesus and Mary was to arise later.

On this occasion the Servant of God gave proof of her uncommon natural qualities and of her virtue. The documents which have come down to us relative to the purchase and establishment of Fourviere are not numerous, and most of them consist of legal deeds, bills and account books, but through the dryness of the figures is seen the 'woman with a good head' as those who

knew her called her, organizing and overcoming the difficulties, prudent in her administration, just and generous towards her creditors, adding gifts and alms, rising above embarrassing economic situations and placing her trust in God.

According to the documents which it has been possible to put together, the acquisition of the property, the work of adapting the house and the construction of a new building which was rendered necessary almost immediately, amounted to a total sum of more than 212,000 frs., an enormous amount of money for that time. The Servant of God counted on the help of God; there was little human aid, on the contrary, she was even deprived of her principal support, Catherine Laporte (cf. Doc. IX, 2, and 3, pp. 221-227); yet notwithstanding this in 1833 all was paid for, and Mother St. Ignatius had undertaken the construction of a new chapel.

In that same year, 1820, Madame Marie Antoinette Guyot de Pravieux, the widow Thevenet, mother of Claudine, died.

The Mayet family, who were relatives of the Thevenet, kept all the legal documents relative to the succession: handwritten will of the 12th June 1819, identity papers, inventories, power of attorney, etc., photocopies of which are found in A. G. Roma. Two characteristics of the Servant of God are highlighted from these: her accurate and prudent administration and the confidence which she inspired in those who knew her, and in this particular case, the members of her own family.

Elizabeth Francoise Thevenet, the sister of Claudine, a religious of the Daughters of St. Thomas, was then living at Montcontour, department of Calvados. On the 19th June, 1820, in the presence of the notary of Caen, Mr. Macaire, she "appoints and constitutes as her general and special procurator Mile Claudine Thevenet, her sister, directress of the House of the Providence of Lyon, to whom she gives the power to act on her behalf and in her name..." to carry out all necessary procedures, all that circumstances will require and all that "the said lady procurator believes the most suitable for the interests of the principal, this latter relying entirely on the wisdom and prudence of her procurator". On the 29th May 1820, the day after the death of Madame Thevenet, the magistrate, at the request of J. B. Mayet, put a seal on the house. On the 8th July in the presence of the notary, of the three children of Madame Thevenet, Claudine, Jeanne Marie Francoise Elizabeth and Louis, of J. B. Mayet and of Antoine Germain, he proceeded to identify and break the seal and to compile a general inventory of the furniture, belongings, deeds, documents, depending on the succession.

When the inventory was finished, the document says, "We put back and left all the objects mentioned above and listed, leaving them in the power of Mile Claudine Thevenet, with the consent of all parties. She is responsible, as trustee, to produce them at the right time and to the proper authority."

Once again we have the confirmation of the ascendancy that the Servant of God exercised over her brothers and sisters who always had unlimited confidence in her.

We are adding two other examples:

On the 5th May 1813 the widow of Antoine Burdet died in her own house at Croix Rousse; she was the godmother of Claudine. Like the Thevenet she came from Seyssel and was related to them. M. Burdet had married Jeanne-Marie Francoise Millot, daughter of a trader of Artois and herself in business in Lyon. Their only son died at the age of eighteen years, three years after his father. Remaining alone, the widow continued to manage the business which had always been prosperous, building up more capital from skilful though somewhat original trading. On the 29th January 1813 she made her will in favour of two business men. Besides a good number of legacies, she left three thousand francs to Claudine and as much again to a sister of Claudine, her god-daughter, without remembering her brother and other sisters at all.

The widow Steinman, maternal aunt of the Servant of God (cf. Docs I p. 4 and III, p. 18) in her turn, in her will made on the 11th November 1823 left one thousand francs to Claudine and five hundred to each of her three other nieces.

Such favours appear as an indication of the sympathy and admiration which the works of charity to which the Servant of God dedicated herself inspired.

# 1.

*Legal deeds of the sale on the part of M. and Mme Jaricot to Miles Thevenet and Laporte, of a property situated at Fourviere, 12th July 1820. - From the original kept in A. G. Roma.*

On the 28th August 1819, Paul Jaricot had acquired from the Piron family a property situated at Fourviere. It covered an area of 36,000 sq. metres, with a family house and a cottage. In the following year, some months after contracting a second marriage with Felicite Gabrielle Aimee Richond, the couple sold the property, on the 12th July "to Mile Claudine Thevenet and Mile Catherine Louise Laurence Laporte, spinsters of mature age and independent means, living in Lyon, the first at No 9 rue Pierres Plantees, and the second at No 6, rue Basse Grenette".

Catherine Laporte, "the saintly Miss Laporte" as Fr. Mayet calls her (cf. Doc. XXV, 2, p. 486), who appears as the co-proprietor with Claudine, of the new acquisition, was one of the first Associates in the work of the Servant of God, who supported her with her dedication and her fortune (cf. Docs. III, 4, p. 37; IX, 2, p. 221).

The sale, according to the present document, was made officially at the price of 30,000 francs, but the real price was 55,000. In fact it appears from a statement and from a receipt signed by Paul Jaricot on the 20th November 1820, a supplement of 25,000 francs was added to the price declared in the deed of sale, as was agreed in a friendly way with the purchaser! They obliged themselves to pay over a period of three years, together with the interest at 5% per annum, payable every six months from the given date.

In another document of the 28th October 1833, Paul Jaricot acknowledged the receipt of 15,000 francs in full settlement of the real price of the property.

The deed of sale bears four signatures: Claudine Thevenet, Felicite Jaricot nee Richond, Catherine Laporte and Paul Jaricot, "eldest son". We give the text of this document according to the original spelling

The three documents which are quoted here are preserved in I G, Roma.

The undersigned M. Paul Jaricot, eldest son, business man, and, with his authorisation, Mad. Felicite Gabrielle Aimee Richond, his wife, living in Lyon, rue Puits Gallot, no 23, on the one hand, Mile Claudine Thevenet and Mile Catherine Louise Laurence Laporte, spinsters, of mature age, persons of independent means, living in Lyon, the first at rue Pierres Plantees, no 9, and the second at rue Basse Grenette, no 16, on the other hand, have made an agreement as follows: M. Jaricot and his wife sell, and alienate and promise jointly, with all renunciations required, *to maintain and guarantee from all evictions the petitioner and the possessor, against all comers,* to Miles Thevenet and Laporte who accept jointly and severally, the ownership whole and entire, to remain and to belong to the survivor of the two as if she had been the sole acquirer, a small property situated in Lyon, in the district of Fourviere, having its principal entrance by a gate on the Square of that name, composed of a large building forming a right angle on the corner of the said Square, with a courtyard enclosed by an iron railing, another farm building, a large terrace partly planted with trees, a piece of ground forming a garden, and some vine, and land, the whole comprising about three hundred and sixty ares, enclosed by walls on all sides.

<sup>1</sup> The words in italics are found in the margin, signed by the contracting parties, Claudine Thevenet, Felicite Jaricot nee Richond, Catherine Laporte, P. Jaricot eldest son.

This property is well known to Miles Thevenet and Laporte who declare they have seen, visited and examined it all. It belongs to Mr. Jaricot who acquired it from Madame Jeanne Marie Arcis, widow of Mr. Jean Pierre Piron; from Madame Jeanne Francoise Piron, widow of Mr. Jean Pierre Dulin, wife of Mr. Louis Devignes, lawyer at Lyon; from Madame Jeanne Virginie Piron, wife of Mr. Joseph Olph Galliard, business man at Lyon and from Madame Marie Louise Josephine Piron, wife of Mr. Claude Marie Gruat, Cavalry Officer, living at Chambéry, by contract concluded before Maitre Bonnetain, notary at Lyon, on the twenty-eighth of August last, registered on the thirtieth, legalised on the following third of September.

It is sold just as it is here and now, without any reserve or exception, with all its rights of entry, rights of way, and easements, to be contested at the risk of the contester.

Miles Thevenet and Laporte and the survivor of the two, are from this moment declared incontestable proprietors of the said domain and all its buildings. They became the owners a moment ago as they took possession of the keys which have just been handed over to them; they shall enjoy right of tenure just as Mr. Jaricot and all his forbears had the right to do; they shall pay all the taxes from the beginning of this month; they shall collect, for their own benefit all the produce and revenues, but on the express condition that they take possession from today in the place of Mr. Jaricot, and that they shall pay him for his property independently of the real price, as follows: 1. the sum of six hundred francs in payment for his warranty until the next feast of St. Martin; 2. that of one hundred and twenty francs to the caretaker also for his wages until St. Martin's day; 3. what is due to the Government regarding the ten hectolitres of wine as set forth in the warehouse Bulletin on the 12th October last under article 4; 4. what may be owing up to the present to the blacksmith; 5. all that may be owing for furniture and the work of masons and carpenters for replastering walls and for the reconstruction of the farm building and the stable. Mr. Jaricot and his wife declare and certify that the said domain is free from all mortgages, rents, annuities and inscriptions.

In this sale are comprised: 1 the same objects, in furniture and what are known as fixtures, which were sold to Mr. Jaricot and which are listed in detail on the paper appended to his contract of acquisition,

with the exception, nevertheless, of a billiard table, a clock and a kneading trough which were removed and which will not be returned; 2. a mule with its pack saddle and harness; 3. a goat and kid; 4. the ten hectolitres of wine in five casks, according to the Bulletin; 5. all the bottles of red wine, except the fifty-three which are owing to the head man-servant, but without the bottles; 6. and finally, all the other objects which are at present in the buildings and on the estate.

The present sale has been carried out and agreed for the sum of thirty thousand francs, which Miles Thevenet and Laporte promise and bind themselves, in joint responsibility, to pay to Mr. Jaricot, within three years, with interest at five per cent per annum without reductions, the whole amount from today, *the said interest payable*<sup>2</sup> every six months. It will be open to Miles Thevenet and Laporte to pay in advance and in several payments of even less than five hundred francs; interest is not due on what has been paid.

All payments, both capital and interest, may only be made in gold or silver coins, at their present value and quality, under pain of nullity.

Saving the privileges of sleeping partners, the vendors make over to the advantage of Miles Thevenet and Laporte, and the survivor of the two, all renouncements of property and livery of seizin required and necessary; they have here and now given over the original contract of purchase, the copy of the receipt for the price paid, signed in the presence of Maitre Bonnetain, notary, on the fourth December last, with the tax sheets and all the ancient property deeds.

In the case of the death of Mile Thevenet or Mile Laporte, while they are co-proprietors, and because of the clause of reversion, it is expressly agreed that the rights of the heirs of the deceased will only extend to the movable property, and that they must restrict themselves to claiming only what has been paid by their relative, without, in any case, their being able to demand more than the sum often thousand francs, in such a way that the survivor would have possession of the whole property on payment of the said sum often thousand francs, if the deceased has really paid this amount, and has not disposed otherwise.

<sup>2</sup> In the original these words in italics are written in the margin, and are signed by the four contracting parties.

These documents will be drawn up as a public contract at the first request, and at the cost of Miles Thevenet and Laporte, who will provide M. Jaricot with a copy of the public contract with an abstract of the official registration.

Agreed, reciprocally accepted, made in duplicate in Lyon, on the twelfth of July eighteen hundred and twenty.

In this sale are also understood by name all the objects known as fixtures, even those not in the inventory.

I have read and approve Claudine Thevenet  
Felicite Jaricot nee Richond  
I have read and approve Catherine Laporte  
I have read and approve P. Jaricot, eldest son.

## 2

*Extract from "Cash book begun on the 15th October 1819 and ending on the 3rd March 1831." f. 1. — From the original preserved in A. G. Roma.*

We present the extract from page 1 of this book of accounts, the first of the Congregation.

We note that the book, written in great part by the Servant of God herself, begins on the 15th October 1819, one year after the establishment of the Congregation at Pierres Plantees. But the first entries, show the total credits and debits, from the 5th October 1818.

At the end of 1822, Fr. Coindre examined the book and wrote the following note: "Inspected the accounts above and found them accurate, with a balance of one hundred and thirteen thousand six hundred and eleven francs, for expenditure and receipts for the year eighteen hundred and twenty two, Coindre, Sup."

Up to this point the credits and debits appear to be reported in summary, but from then on they are more detailed and the smallest particulars are indicated: alms received and given, earnings from the work of the Sisters, and of the children, small sums distributed to the workers, presents and prizes for the orphans, small donations, as for example — to the Community of Belleville on the occasion of the feast of its Superioress.

There are annotations on agreements made with some dependent or other, in order not to forget, or to pass on the information to someone who might come after, such as "Silvester came to the house on the 15th February

1831. I agreed with him that he should be paid a wage of 350 francs for this year."

Mother St. Ignatius' preoccupation for justice and good administration can be seen in everything. Indeed, the Servant of God had begun her foundation from nothing, but overcoming difficulties that were far from trivial, she knew how to give her work a vigorous thrust, thanks, without doubt, to her administrative ability, in which, however, the constant practice of virtues based on trust in God is revealed.

## DEBIT

1819 Oct.	15	40	Received from different persons of the house from 5th Oct. 1818 until today		728.40
		80	Received from Mile Laporte until 29th November 1819.		3,063.25
	"	47	Received for the children of the Providence from 26th Oct. 1818 to the end of 1819.		2,863.50
		23	Received for the produce of the workroom until the end of 1819.		5,401.30
		33	Cutting out for the work until the end of 1819.		635.10
		31	Lace for the work until the end of 1819.		311
		29	Linen for the work until the end of 1819.	13,187.10	184.55
1820		80	Mile Laporte, in cash, 2 March.	600	600
		85	Alms from the community of Brislat.	100	100
		40	Rose Guyon	482	482
		40	Mme Thevenet	260	260
		85	Alms from an unknown source.	100	100
		40	Mme Ferrand	7	7
		40	Mile Lavire	200	200
		40	Miles Planu and Chipier	84	84
	"	40	Mottorgue and Mr. Dravet for a loan	91.70	91.70
		47	Providence received from diverse sources.		1,229.20
	"	23	Workshop net proceeds of work		5,625
		33	Cutting out, net proceeds of work	8,200.20	466
	"	29	Linen net proceeds of work		602
		31	Lace net proceeds of work		278
		81	Fruit, proceeds of various sales	258.35	258.35
		35	Furniture and utensils, mirror sold	164	164
	"	39	Mr. Papillion — deposit for his life annuity 14th June 1820		8,027
		40	Mme Thevenet received on 2nd October		3,000
		40	Mme Thevenet received on 2nd October	5,448	828
	"	42	Mile Jubost Th. <sup>80</sup> her deposit 8th November 1820		1,620

## CREDIT

1819	13	31	Housekeeping expenses from 5th Oct 1818 until today		7,401.45
Dec.	13		House, rent for 15 months	8,617.45	1,216
	35		<i>Furniture and utensils</i> , those paid for until the end of 1819		2,108.30
	83		<i>Maintenance</i> and uniform of the children and adults	13,827.75	
	40	:	<i>Paid to Madeleine</i> when leaving, on account, for 100 fr. that she had paid at her entry, included in the 728.40 from another source.	70	70
1820	13	„	Housekeeping, for expenditure of the year.	6,688.70	6,688.70
	13	"	House. Rent.	1,050	1,050
	35		<i>Furniture and utensils</i> , those paid for this year.		527
	83	„	Upkeep of the house.	2,740	2,740
	81		<i>Property</i> cost of deeds to M. Papillion.	115	
	39	"	<i>To M. Papillion</i> for proceedings.	183	298
	11		<i>Property</i> , registration fee and the right of ownership Fees	1,900	
			<i>Fees</i> to Mr. Lecourt	215	
	81	»	<i>Taxes</i> on doors and windows.	234.50	2,349.50
	13		House. For duty on wine left by Mr. Jaricot	120	120
	11		<i>Property</i> , gifts to workmen		30
1821	38	„	<i>Jaricot</i> , payment of interest		325
	11	»	<i>Property</i> , paid Jaricot for a wall	300	

## 3.

*Bill regarding the transport of furniture and horns from Plerrvs Plant fa to Fourvlere, IH20; and a now written by the Servant of God on another account. - From the original preserved in i C Roma*

We present: a) the note on the removal of the furniture and loom, which makes known the date of the transfer from Pierres Plantccs lo Foitrvli n because it suggests some observations. According to the document I In transfer was made from the 2nd to the 11th November.

The acquisition of the property was stipulated for the 12th July I KM), accounts of masons and carpenters who carried out work already finished In the month of August are preserved. This means that the Servant of God lost no time, and at the end of October the house was already fit to receive thfl forty people who made up the newly formed community and the first small group of orphans of the Providence, although at the time of the installation all was not as one would have desired, because there was insufficient space, as the *Histoire de la Congregation* says. Therefore, not only was the work continued of enlarging the house, which was destined for the community and foi a boarding school for children of wealthy families, inaugurated in 1821, but 11 it construction of a much larger building, more suitable for the looms of the Providence, was begun.

b) Preserved on various bills for the work done in 1820 and successive years, are notes made in the hand of the Servant of God, which demonstrate her care to pay everyone with exactitude, in instalments when she was unable to pay all at once, noting always the dates of payments. This is illustrated in document b) of this number, in which we give an example of such particularly detailed annotations.

Finally, it is noted as characteristic of the honesty of the Servant of God that when a bill was not complete, she made it a duty to point out the omissions, as is seen from different bills completed in her own hand.

## a)

1820 Note on the vehicles provided for the transport of furniture and machines of the establishment of the Ladies of the Providence.

The said objects were transported from the old premises of Pierres Plantees to the new house situated on the Place de Notre Dame de Fourviere.

		1	s
2nd November.	Made one journey and paid for the same	12.	5
4th	„ Idem	12.	5

196	PART II: OF THE FOUNDATION OF THE CONG REGATION (1818-1837)				
6.	Id	Idem	12.	5	
9.	Id	Idem	10.		
10.	Id	Idem	16.		
11.	Id	Idem	12.		
From 6th to 11th eight shifts of carpenters to help the carriers to load and unload the said objects; as also to dismantle the furniture and looms and reassemble them in the new house.					
			32.	„	
Total . . . .					106. 15

Received with thanks at Lyon, 5th January 1822 Piraud

b)  
Mr. Chabert, I am returning the present account to you. Give me a general account for the parlours and for all that I owe you. I shall pay you the money at once, deducting the 1,200 francs that I have already given you.  
Lyon. 14th January 1824.  
Ignatius nee Thevenet

4  
*Extracts from a letter of Pauline Marie Jaricot to Cardinal de Bonald, 1857. - From "Writings of Pauline Jaricot" Vol 11, pp. 220-227, Arch. S.C. of Rites.*

In this letter of 1857 Pauline Jaricot addresses herself to Cardinal de Bonald in order to obtain justice and she gives the history of the attempts she made to preserve the hill of Fourviere from occupation by speculators. In confirmation of what we have said we give an extract from which it is possible to conjecture her intervention in the business of the purchase of the property of Fourviere by the Servant of God. We advise that the text of this long letter is reported in its entirety in *Inquisitio super script* is cit., pp. 75-80.  
. . . The labourers chosen to work on the famous Fourviere road were, for the most part, the same ones who, during the first three days

DOC. VII: TRANSFER OF THE HOME OF THE INSTITUTE TO "FOURVIERE" — 5 197

of the Republic burnt the looms in the orphanages of Jesus and Mary, the Holy Family, Marie Therese, etc. [...].  
I state now [...] that I do not know that any religious community existed at Fourviere when my elder brother, who had, only a short time previously, bought the house now occupied by the Religious of Jesus and Mary, sold it to the ladies Thevenet and Ramier, foundresses of that institution.

5  
*Extracts from the "Census" 1821, 1822, 1823. — From the originals preserved in the Municipal Archives of Lyon.*

The *Memorial* written by one of the first companions of the Servant of God (Doc. XXIII), tells of the installation at Fourviere, towards the end of 1820. It says "Besides the intention of bringing up working class children, there was also that of working for the education of young ladies to form them in virtue... Therefore a boardingschool was opened in 1821." This document and the *Histoire* make known a new work which the Servant of God began at Fourviere in 1821. Proof of the existence of the boardingschool at that date is seen also in the account books and in the documents which we present here, which are found in the Municipal and Departmental Archives of Lyon. From these documents we see three works developing side by side, in spite of great difficulties: the *Providence*, the boarding school, and the Religious Congregation.  
We give the corresponding extracts from the census of the years 1821, 1822, 1823, which refer to the works of Claudine Thevenet.  
The progressive increase in the number of persons and of looms is noted. The total number of individuals during these first three years increased from 83 to 120, the number of looms increased from 25 to 30.

a)  
1821, Census, Place de Fourviere, no 3. "Institution of the Providence" Proprietor, Mile Thevenet, Rent, impos. 605.

<i>Floors</i>	<i>Name</i>	<i>Profession</i>	<i>Rental Value</i>	<i>Men</i>	<i>Women</i>
B 1	Mile. Thevenet	Superioress of the Providence	750		17



<i>Servants</i>	<i>Other individuals</i>	<i>Total population</i>	<i>Looms</i>		
			<i>Plain</i>	<i>Jacquard</i>	<i>Idle</i>
4	62	83	22	3	0

b)

1822, Census. Place de Fourviere no 3. "Institution of the Providence".  
Proprietor, Mile Thevenet, Rent, impos. 605.

<i>Floors</i>	<i>Name</i>	<i>Profession</i>	<i>Rental value</i>	<i>Men</i>	<i>Women</i>
B 1	Mile Thevenet	Superioress of the Providence	1,250		30
B	Jean	Gardener		1	

<i>Other Individuals</i>	<i>Total population</i>	<i>Looms</i>	
		<i>Plain</i>	<i>Idle</i>
52	82 1	24	6

c)

1823 Census, Place de Fourviere no 3 "Institution of the Providence"  
Proprietor, Mile Thevenet, Rent, impos. 605.

<i>Floors</i>	<i>Name</i>	<i>Profession</i>	<i>Rental Value</i>	<i>Men</i>	<i>Women</i>
B 1	Mile Thevenet	Superioress of the Providence	1,250		30 26
B	Jean 28 years	Gardener		1	

<i>Other individuals</i>	<i>Total population</i>	<i>Looms</i>	
		<i>Plain</i>	<i>Idle</i>
64	120	24	6

*Floors*

Large building under construction on the Square

d)

*List of the Religious Communities of women. 1823. From the original preserved in A. D. Lyon, V. 257.*

In this document we have a complete picture of the work of the Servant of God. It appears officially as a religious community under the name of "Ladies of the Sacred Hearts of Jesus and Mary", dedicated to teaching; it comprises 15 professed choir sisters, 20 novices, 10 postulants and 5 auxiliary sisters. The *Providence* numbers 60 free pupils and the boarding school reaches the number of 20 pupils. The means of support, according to what one reads in the observations, are provided from the work, and from the fees of the pupils in the boarding school.

It should be noted that the community appears dependent on a Superioress General residing in Monistrol.

*List of Religious Communities of women established in the city of Lyon.*

<i>Names of Communities</i>	<i>Date of Decree</i>	<i>Purpose of their Institutions</i>			<i>Number of Resident members</i>				<i>Number of Pupils</i>	
Community of Ladies of the Sacred Hearts of Jesus and Mary. In Fourviere	Not authorised, but is seeking authorisation.	<i>Hosp.</i>	<i>be</i> -5	<i>Teaching</i>	<i>Professed</i>	<i>Novices</i>	<i>Postulants</i>	<i>Auxiliary</i>	<i>Free</i>	<i>Paying</i>
				Teaching	15	20	10	5	60	20

Does the community depend on a Superioress General and a head house? Where is the head house?

The head house is in Monistrol (Haute-Loire).

*Observations:* This Community is especially engaged in work with pupils making silk materials, and its means of subsistence come from the proceeds of the work and the fees from paying pupils.

The present statement was drawn up by us — the Mayor of the City of Lyon.

At the Town Hall 18th November 1823

Mayor of the City of Lyon

Baron Rambeaud

## DOC. VIII

FIRST RULE OF THE CONGREGATION founded by Claudine Thevenet, 1821. — *From the handwritten copy preserved in Arch. Gen. Brothers of the Sacred Heart. Rome.*

The Congregation founded by Claudine Thevenet at Pierres Plantees (Doc. VI, p. 182), originated from the Association of the Sacred Heart, preserving its spirit and Rule. (Doc. IV, 1, p. 50). Installed in the new property of Fourviere (Doc. VII, p. 186), the work begun could develop with greater facility. Zeal for the glory of God and the good of souls, determined the Servant of God to bring to reality in 1821, the project, already under consideration for some time, of opening a boarding school for the children of wealthier families. In the mind of the Foundress, the boarding school would be for the benefit of the *Providence*; for the Servant of God this was the principal work to be done in the circumstances which existed throughout Lyon in that post-revolutionary period (Doc. XIX, 4, p. 417). Therefore she began the construction of a building suitable for the *Providence*. It was already finished in 1822. The boarding school and the community were installed in the old house, which had been extended and adapted as much as possible.

All these material activities did not make the Foundress lose sight of the internal organisation of the Religious Congregation which was developing at the same time. In vain she requested the approval of the ecclesiastical authorities of Lyon; then she turned to the Episcopal Administrator of le Puy in whose diocese a third house of the new Institute was established (the second had been opened in 1822 at Belleville), and she obtained what she desired in 1823. The Institute was recognised under the title of *Congregation of the*

*Sacred Hearts of Jesus and Mary*, and its members were called *Ladies of the Sacred Hearts of Jesus and Mary* (Doc. X, 2. p. 247).

The rules, which were to govern the Congregation were developed progressively, with practice and experience; they were based on the rule of St. Augustine and the constitutions of St. Ignatius, as appears from documents of the period. In fact, in *Register I* (cf. Doc. X. 2. p. 248), on the 10th day of October 1822, we read the following note "Having adopted the Rule of St. Augustine and the Constitutions of St. Ignatius, with the modifications necessitated by the difference which must exist between the employments". The same idea recurs in the *Memorial* (cf. Doc. XXIII, p. 463), speaking of the early days of the Congregation: "We practised the religious virtues according to the Rule of St. Augustine and the Constitutions of St. Ignatius." Meanwhile, for the good direction of the new religious family, Fr. Coindre prepared provisional general norms which disappeared later. Fortunately it has been possible to reconstruct them thanks to a manuscript kept in the archives of the Generalate of the Brothers of the Sacred Heart, in Rome.

*Time.* It is not possible to establish with precision the year of the composition of the legislative text published here. Certainly it was before the 30th September 1821, the date of the foundation by Fr. Coindre, of the Brothers of the Sacred Heart, to whom it was given by the founder himself, after he had prepared it for the use of the religious women. It does not seem risky to propose as the approximate date, the years 1818-1820, because these were the two years of the first communitarian experiences of the Congregation. This can also be deduced from what the author of the *Memorial* affirms when she describes the ceremony of the first profession which took place on the 25th February 1823. "We had been tested for several years in the house of Lyon, where we had practised and observed the rules which the Fr. Founder had given at the beginning; thus on the 25th of the same month of February [1823] the first vows were pronounced (cf. Doc XXII, p. 466), in Monistrol."

*The text.* In the General Archives of the Brothers of the Sacred Heart, which were also founded by Fr. Coindre (cf. *Les Freres du Sacre Coeur. Historique de l'Institut* 1821-1956, Rome 1956) is preserved an exercise book (28 pages) written by a brother, in 1821, containing what appears to be a rule of the Brothers of the Sacred Heart which was published in 1943, attributed to Fr. Vincent Coindre (cf. *Annuaire de l'Institut des Freres du Sacre Coeur*, 1942-1943, pp. 9-21). In 1956, Fr. Bernadine Llorca S.J., who worked for us, made an attentive study of this rule together with the brother Archivist, and both of them recognized that it had been prepared for an institute of religious women; in fact, many directives concern women only, and the copyist, in his hurry, had left in the feminine some words, *superieures locales*, *inferieures*, *maitresse* etc., which should have been in the masculine. Sometimes, the copyist used the pronoun *elles*, which he crossed out and continued with the masculine *Us*, and soon. In the same year, in the appendix to the volume *Les Freres du Sacre*

Does the community depend on a Superioress General and a head house? Where is the head house?

The head house is in Monistrol (Haute-Loire).

*Observations:* This Community is especially engaged in work with pupils making silk materials, and its means of subsistence come from the proceeds of the work and the fees from paying pupils.

The present statement was drawn up by us — the Mayor of the City of Lyon.

At the Town Hall 18th November 1823

Mayor of the City of Lyon

*Baron Rambeaud*

## DOC. VIII

FIRST RULE OF THE CONGREGATION founded by Claudine Thevenet, 1821. — *From the handwritten copy preserved in Arch. Gen. Brothers of the Sacred Heart. Rome.*

The Congregation founded by Claudine Thevenet at Pierres Plantees (Doc. VI, p. 182), originated from the Association of the Sacred Heart, preserving its spirit and Rule. (Doc. IV, 1, p. 50). Installed in the new property of Fourviere (Doc. VII, p. 186), the work begun could develop with greater facility. Zeal for the glory of God and the good of souls, determined the Servant of God to bring to reality in 1821, the project, already under consideration for some time, of opening a boarding school for the children of wealthier families. In the mind of the Foundress, the boarding school would be for the benefit of the *Providence*; for the Servant of God this was the principal work to be done in the circumstances which existed throughout Lyon in that post-revolutionary period (Doc. XIX, 4, p. 417). Therefore she began the construction of a building suitable for the *Providence*. It was already finished in 1822. The boarding school and the community were installed in the old house, which had been extended and adapted as much as possible.

All these material activities did not make the Foundress lose sight of the internal organisation of the Religious Congregation which was developing at the same time. In vain she requested the approval of the ecclesiastical authorities of Lyon; then she turned to the Episcopal Administrator of le Puy in whose diocese a third house of the new Institute was established (the second had been opened in 1822 at Belleville), and she obtained what she desired in 1823. The Institute was recognised under the title of *Congregation of the*

*Sacred Hearts of Jesus and Mary*, and its members were called *Ladies of the Sacred Hearts of Jesus and Mary* (Doc. X, 2. p. 247).

The rules, which were to govern the Congregation were developed progressively, with practice and experience; they were based on the rule of St. Augustine and the constitutions of St. Ignatius, as appears from documents of the period. In fact, in *Register I* (cf. Doc. X. 2. p. 248), on the 10th day of October 1822, we read the following note "Having adopted the Rule of St. Augustine and the Constitutions of St. Ignatius, with the modifications necessitated by the difference which must exist between the employments". The same idea recurs in the *Memorial* (cf. Doc. XXIII, p. 463), speaking of the early days of the Congregation: "We practised the religious virtues according to the Rule of St. Augustine and the Constitutions of St. Ignatius." Meanwhile, for the good direction of the new religious family, Fr. Coindre prepared provisional general norms which disappeared later. Fortunately it has been possible to reconstruct them thanks to a manuscript kept in the archives of the Generalate of the Brothers of the Sacred Heart, in Rome.

*Time.* It is not possible to establish with precision the year of the composition of the legislative text published here. Certainly it was before the 30th September 1821, the date of the foundation by Fr. Coindre, of the Brothers of the Sacred Heart, to whom it was given by the founder himself, after he had prepared it for the use of the religious women. It does not seem risky to propose as the approximate date, the years 1818-1820, because these were the two years of the first communitarian experiences of the Congregation. This can also be deduced from what the author of the *Memorial* affirms when she describes the ceremony of the first profession which took place on the 25th February 1823. "We had been tested for several years in the house of Lyon, where we had practised and observed the rules which the Fr. Founder had given at the beginning; thus on the 25th of the same month of February [1823] the first vows were pronounced (cf. Doc XXII, p. 466), in Monistrol."

*The text.* In the General Archives of the Brothers of the Sacred Heart, which were also founded by Fr. Coindre (cf. *Les Freres du Sacre Coeur. Historique de l'Institut* 1821-1956, Rome 1956) is preserved an exercise book (28 pages) written by a brother, in 1821, containing what appears to be a rule of the Brothers of the Sacred Heart which was published in 1943, attributed to Fr. Vincent Coindre (cf. *Annuaire de l'Institut des Freres du Sacre Coeur*, 1942-1943, pp. 9-21). In 1956, Fr. Bernadine Llorca S.J., who worked for us, made an attentive study of this rule together with the brother Archivist, and both of them recognized that it had been prepared for an institute of religious women; in fact, many directives concern women only, and the copyist, in his hurry, had left in the feminine some words, *superieures locales*, *inferieures*, *maitresse* etc., which should have been in the masculine. Sometimes, the copyist used the pronoun *elles*, which he crossed out and continued with the masculine *Us*, and soon. In the same year, in the appendix to the volume *Les Freres du Sacre*

*Coeur*, Rome, 1956, pp. 225-36, the Brothers published this Rule with a brief introductory note which records the result of the analysis of the text.

We give here some examples of the changes, at the same time, giving the original form, exactly as it stood.

*Original*

De la pauvreté. - Les freres du Sacre Coeur de Jesus et de Marie se feront un devoir d'etre pauvres comme J.C. et sa sainte Mere . . .

Les superieurs locales ne pourront pas faire des presents considerables, comme tableaux aubes brodees, sans permission due Superieur General. Elles pourront autoriser leurs inferieures a donner des images, des scapulaires, et autres semblables objets, pourvu queesoit en petite quantite a la fois et qu'elles<sup>1</sup> y trouve de la convenance.

De la politesse, de la propete et l'esprit d'oraison. — Elles<sup>2</sup> lis se tiendront consequemment les mains, le visage, les pieds propres . . .

But above all the origin of the rules is clearly indicated by the references: to *first class* and to the *vow of stability*, which are found respectively in nos 10, 11 and 12, corresponding to the established usage among women religious, which never existed among the brothers.

Evidently Fr. Coindre had the Rule, which he had prepared some time before for the religious of Jesus and Mary with the intention of making a true and appropriate adaptation for the brothers, copied by his first novices of the Institute of the Sacred Heart, founded on the 30th September 1821. There is no doubt that we are truly in the presence of the first rule of the religious family founded by our Servant of God in collaboration with Fr. Coindre, and therefore we are publishing it here, just as it is written in the manuscript copy with all its errors of spelling. But by reversing the process carried out incompletely by the copyist we have restored where appropriate the primitive feminine forms. In our edition the words or expressions resuming their

<sup>1</sup> Erased and replaced by 'its'. However, the word 'elles' can be read under the word 'ils'.

<sup>2</sup> Erased.

original feminine form are printed in italics between round brackets. Where the feminine form was left through inadvertence by the Brother in 1821, we have left them in italics without brackets.

[1] OF OBEDIENCE

Although many articles of the Rule do not bind under pain of sin, the (*Sisters*) shall not fail deliberately to observe any point unless they have a dispensation from the (*local Superioress*) in particular cases, and a dispensation from the (*Superioress General*) or the (*Directress General*) in habitual cases. Otherwise (*they*) would risk offending God by the abuses and laxity (*they*) would introduce, by the scandal (*they*) would give their (*Sisters*) and the public. Accordingly, (*everyone*) shall strive to practise the Rule as perfectly as possible, for the love of God and through a spirit of penance, since they are responsible before God and men for any weakening of the regular discipline introduced because of laxity and tepidity.

When an order is given them (*they*) shall repress all contrary thoughts as dangerous temptations. Although, after asking God for light, they are permitted to make humble representations, they would be guilty of insubordination, pride and stubbornness in their manner of judging if they persisted in saying and believing that the (*Superiors*) have not commanded what is best. It is a duty for (*all*) to obey exactly, promptly,<sup>1</sup> entirely, courageously, constantly and joyfully what the will of God exacts of (*them*) through their (*Superiors*).

Whether one must be separated from (*a Sister*) whom one believes necessary for an establishment, or whether one has to leave an employment which one seemed to do well or be given manual work to do when one would prefer to study, one must never conclude that one is ill-treated, still less complain, or appear upset. The more the sacrifice costs, the more necessary it is for you, the more (*grateful*) you must be; for your (*Superiors*) have the courage not to pass over your faults and

In the original, two words that follow are erased.

vices, but to lead you sincerely towards holiness and the summit of your vocation.

*{They}* shall obey in small as well as great things. *{They}* shall aim at carrying out with joy and eagerness the smallest points of the rule, the slightest wish of the *{Superioress}* because it is God's will. An obedience that is perfect in every respect is a kind of heroism; it merits the reward of the longest and most painful martyrdom.

*{Each one}* must attend to *{her}* own kind<sup>1</sup> of employment, and must not interfere with that of the others, unless *{she}* has received orders to do so from the *{Superioress}*. When it has been impossible to accomplish something pertaining to her employment or to an order issued, she must not fail to advise the *{Superioress}* or the *{person in charge}* at the earliest convenience.

## [2] OF POVERTY

The *{Sisters}* of the Sacred Heart of Jesus *and Mary* shall make it their duty to be<sup>2</sup> poor, like Christ and His Holy Mother, in their furnishings, clothing, food and all that serves for their personal use.

Poverty means that *{they}*<sup>3</sup> are satisfied with ordinary materials, clothing, and furniture, but the dignity of their state requires that *{they}* wear clothing that is not soiled, torn, or overmended, though *{they}* must use it until it is worn out.

*{They}* shall bear with joy privations that do not injure their health and they shall never act through motives of self-interest.

*{They}* shall take special care of all that is in their use. *{They}* shall be vigilant that nothing is lost or destroyed through carelessness.

*{They}* shall not take upon *{themselves}* to work gratuitously for anyone, except for persons who have rendered real services to the house and who have refused to take money in payment.

<sup>1</sup> In the original it reads "choses" not "classes".

<sup>2</sup> 'Poor' is crossed out and afterwards rewritten.

<sup>3</sup> 'lis' is superimposed on 'elles'.

They shall give in kind to the poor only<sup>4</sup> the remains of the food that cannot be preserved.

As for alms in money, it shall be regulated in the budget what each establishment can give.

The *{local Superioress}* shall not give expensive presents, such as paintings, embroidered albs, without the permission of the *{Superioress General}*. *{They}* may authorize their *inferiors*<sup>5</sup> to give holy pictures, scapulars, and other similar objects, provided that it be in small quantities at a time and *{they}*<sup>6</sup> find it suitable.

The *{Sisters}* shall not receive anything for their personal and exclusive use, except used garments which their parents provide, and even so they must ask permission from the *{Superioress}*.

As for other gifts, *{they}* shall accept nothing forbidden by the Rule, even though it would be put to use in common.

## [3] CHASTITY

This virtue is like the glass of a mirror which the least breath can tarnish. *{They}* shall keep special guard over their eyes, they shall never stare at *{any man}*, they shall be careful to turn their eyes away from anything that is the slightest bit immodest.

*{They}* shall have the greatest abhorrence for all songs, conversations, reading, gestures or attitudes which could be even slightly objectionable or rash.

All particular friendships either between *{themselves}* or with their students are forbidden as leading to the downfall of chastity, and the most dangerous snare that the devil can set for them.

*{They}* shall have a horror of words or expressions of flattery as they would of the caresses of a serpent. They shall never use exaggerated words of affection or effeminate language. *{They}* shall never embrace, hold hands, touch one another's clothing, or indulge in any other familiarities of this kind, which are signs of effeminacy.

<sup>4</sup> A word is erased.

<sup>5</sup> The 'e' of the word 'inferieures' was erased.

<sup>6</sup> *qu'elles*, and afterwards the letters *'les'* were erased.

Games involving touching of hands, indecent amusements, and boisterous outbursts of laughter are forbidden.

They should have a spirit of mortification and self restraint when<sup>7</sup> the occasion arises of averting discomfort caused by insects.

*{They}* shall have a special devotion to the Blessed Virgin, their mother and to St. Aloysius Gonzaga their patron, that they may obtain the gift of the holy virtue; custody of the senses, vigilance over *{themselves}*, continual union with Jesus Christ through tender love and fervent communions will provide the means of preserving without stain until the end the virtue which will merit a very special crown for them in Heaven.

#### [4] MODESTY

Modesty is the guardian of chastity, the necessary support of recollection, and of union with God, and it is a continual sermon for the neighbour. It renders virtue sweet and lovable, as well as making them<sup>8</sup> respect the rules.

#### [5] HUMILITY

Their motto is that of the Heart of Jesus, "Learn of me that I am meek and humble of heart".

Throughout their lives *{they}* shall endeavour to know, love and practise this virtue which is fundamental to perfection and to all good.

The most humble employments in which the Blessed Virgin Mary was engaged when taking care of the household shall appear to them preferable to others, in order to advance better in virtue.

It is a low expedient of pride, always found in less worthy persons, to draw<sup>9</sup> attention to what *{they}* believe are their advantages in the line of wit, talents, success, and still more external qualities. Their maxim should be to love to be held in *{contempt}* and counted as nothing. Humility and religion shall always incline them to have a singular respect for the *{religious}* of other orders as well as for all communities consecrated to the service of God and the neighbour. *{They}* shall never allow themselves to criticise their rule or their person.

<sup>7</sup> 'dans' is erased and afterwards 'done' is written.

<sup>8</sup> 'lis' is superimposed on 'elles'.

<sup>9</sup> 'faire' is erased and afterwards rewritten.

#### [6] OF MORTIFICATION AND PENANCE

Of all the penances and mortifications that the *{Sisters}* may practise none is more meritorious and pleasing to God than the arduous duties connected with the education of youth. *{They}* shall call to mind Jesus Christ their master instructing His apostles, and in the light of this *{they}* shall patiently bear the ignorance, rudeness and indocility of the children, the complaints and ingratitude of the parents, and the scorn, rebuffs and opposition of the public.

The love of penance shall urge them to the exact observance of their Rule, which continually tends to mortify their thoughts, their desires, their liberty and all their senses. In the same spirit *{they}* shall not complain of the inclemency of the weather, their physical infirmities, the clashing of temperaments, the importunities of certain persons. It is here that *{they}* shall manifest the meekness of Jesus Christ.

*{They}* shall make a habit of renouncing *{themselves}*, never seeking the most agreeable situations, the most convenient positions, supporting with charity their own faults and those of their *{companions}*, their impetuous vivacity as well as the slowness of others, their distaste and their boredom as well as their joy that is too ...

In the awareness of their miseries *{they}* shall find a treasure of patience and humility, of support for the weakness of others; *{they}*<sup>10</sup> shall always have great courage and deep confidence in God, no matter what may be their temptation, their mood, the inconstancy of their imagination, and their wearisome perplexities. *{They}* shall remember that, with God's help, strong women always rise above these weaknesses that discourage and throw into sadness and complaints those cowardly souls who drag *{themselves}* along.

Outside of meals *{they}* shall take nothing without permission, not even a glass of water. *{They}* shall find therein the preservation of their health and a practice of mortification.

When *{they}* sleep alone, the *{Sisters}* shall make their own bed and sweep their room.

<sup>10</sup> Written 'ell' and then crossed out.

## [7] WITHDRAWAL FROM THE WORLD

(*They*) shall allow their pupils to follow only those social customs which are good and praiseworthy, and shall forbid those which are indecent, immoral or dangerous.

(*They*) shall always be courteous and (*polite*) and shall avoid anything affected in their manner, their tone of voice, their carriage or their deportment.

The criticism and scoffing of worldly people about their employment and (*their*) state of life shall be a source of encouragement for them because thereby (*they*) resemble Jesus Christ and His works.

(*They*) shall not talk to anyone about fashions and finery, except to show aversion from them. (*They*) shall not discuss public events except in so far as they concern religion and can edify.

Needless to say (*they*) shall not act as (*godmothers*) even by proxy, and still less shall they be allowed to go to weddings, baptisms, and the meals which go with them.

## [8] OF ZEAL

One of the ends of the Congregation is the salvation and perfection of souls. The (*Sisters*) of the (*Sacred*) *Hearts of Jesus (and Mary)* shall often call to mind these words of Jesus Christ: "I have come to cast fire on the earth and what do I desire but that it burn?" (*They*) shall endeavour to spread this fire which they have drawn from the Sacred Heart of Jesus Christ, in the hearts of all. These words: "Behold this Heart that has loved men so much and has received nothing but ingratitude in return", shall always move them. (*They*)<sup>12</sup> shall value the merits of this divine yoke which has issued from it and which is despised and trodden underfoot, misunderstood through ignorance, profaned by sacrileges, scorned by the indifference and the coldness of bad Christians; the memory of all this shall support them in their solicitude to form and instruct young people well.

(*They*) shall often discuss the means to stimulate their slackness, and to rekindle and set their heart on fire with zeal. (*They*) shall often say with Jesus Christ "Let the little children come to me, the kingdom

of heaven is for such as these." (*They*) shall consider themselves to be highly (*honoured*) in fulfilling a vocation which enables them to participate, as far as possible, in the end proposed for himself by Jesus Christ in becoming man. Their zeal should always be enlightened, prudent, and subject to the Rule, and to the *will of the (Superioresses)*.

## [9] OF PRUDENCE

"Be wise as serpents and simple as doves" said Jesus Christ. This saying should be strictly observed when one has to deal with the world. (*They*) shall ask God for this wisdom which is one of the fruits of the Holy Spirit, *the spirit of wisdom and of counsel*.

This prudence requires that their eyes and ears be closed to business and persons outside the community; a word, a remark on the conduct of such and such a family could be extremely detrimental to them.

Too great haste in judging, uncontrolled and presumptuous speech when one should keep silent, are two great enemies of prudence.<sup>12</sup>

Speak little and you will not compromise yourself; one rarely regrets having kept silence; too often one has had reason to repent for having spoken too much.

Beware of those (*so called friends*)<sup>13</sup> who come to you with reports under the pretext that (*they*) are zealous for your house, and who induce you to tell them in confidence secrets which they have provoked you to tell, and afterwards they will betray you as they have betrayed others. Beware of those gossips who would govern a parish and would like also<sup>14</sup> to govern your community; always keep your parlours and your grilles closed to them.

Do not cast your pearls before swine.<sup>14</sup> Do not reveal holy truths, exposing your society's practices to the mockery of impious and worldly people. Speak of God to those who show interest and who are disposed to profit from it; resort to silence when people joke or take no notice of what is said.

<sup>12</sup> Page 14 of the exercise book ends here. At the bottom is written "spread this fire in all hearts".

<sup>13</sup> *S* is superimposed on *e* ('pretendues amies').

<sup>14</sup> A word follows that has been crossed out.

" Written '*Elf*' ('they' Fem.) and crossed out, followed by 7/5' (Masc).

Whatever complaint persons may make to you about relatives, blame nothing, criticise nothing, condemn nothing, whoever it may be, be satisfied with consoling them and inviting them to be resigned and patient.

Rarely correct<sup>14</sup> adults who are outsiders, but rather resort to<sup>14</sup> gentleness and kindness always.

Do not send away anyone dissatisfied, be it the lowliest of the poor who may come to worry you; respect him or her as one who is purchased by the Blood of Jesus Christ and avoid incurring blame for having rebuffed or despised anyone.

If you keep all your rules well, your conduct will be prudent; they all lead to this end.

#### [10] OF POLITENESS, CLEANLINESS AND THE SPIRIT OF PRAYER

It is not simply from a sense of propriety like worldly people, that the *(Sisters)* shall practise this duty, but from virtue and because their state of perfection demands it. As Religious (*devoted*) to education, (*they*) must make themselves worthy of public confidence, and their pupils must find in (*them*) models to be imitated in everything.

Therefore, everything in their house must be kept clean and in perfect order; the same cleanliness and neatness must be found in their person, without prejudice to the spirit of<sup>14</sup> simplicity and poverty of which (*they*) have made profession.

Consequently (*they*)<sup>15</sup> shall keep their hands, face, and feet clean; they shall trim their nails and clean their teeth and ears from time to time;<sup>14</sup> they shall mend their clothes neatly and remove the stains from them as well as possible. (*They*) must be clean in order to preserve their health, and to edify their neighbours and their pupils.

(*They*) shall speak among themselves of all that is in conformity with the rules of politeness, consideration for others, customs, the manner of greeting, of introducing themselves, of receiving strangers, correct table manners, in order to be the *first* to conform, and afterwards to teach their pupils, according to their social position; but in all this there should be no affectation, but only simplicity and religious modesty.

<sup>14</sup> A word is crossed out.

<sup>15</sup> '*Elles*' is crossed out and then is written '*its*'.

The (*Sisters*) shall never speak in dialect either among (*themselves*) or with their pupils, or even with the (*servants*). (*They*) shall not use it with common people unless the latter do not understand French; they shall also avoid using the familiar form of address either among themselves or with pupils and strangers.

Good breeding and the spirit of gentleness require that (*they*) become accustomed to speaking in a very moderate tone of voice, only raising it enough to make themselves heard.

Screaming and shrieks of laughter, noisy greetings, quarrels, stubbornness in one's opinion, are opposed to politeness and are forbidden by religious modesty. The (*Sisters*) shall avoid them and especially take care never to contradict anyone.

By avoiding all familiarity which is unbecoming in a religious, by their words and their polite and gracious manners, by respecting (*one another*), (*they*) will keep alive the spirit of union, command deference from their pupils and live up to their position of (*Sisters*) or of (*teachers*).

(*They*) shall greet one another when (*they*) meet and (*they*) shall show consideration, free from affectation, to one another; (*a young Sister*) shall let an (*older one*) go first; (*a Sister*) of the second class shall give way to (*a Sister*) of the first; and (*al*) shall have the greatest exterior and interior respect for their (*Superioress*) who for them represents Jesus Christ<sup>16</sup> in the community. (*They*) shall stop when (*they*) meet (*her*) on the stairs or elsewhere. (*They*) shall move aside to allow<sup>17</sup> her to pass through a door (*first*) after they have opened it. (*They*) shall offer her holy water at the same time if it is the door of the chapel or any place where there is a holy water stoup.

(*They*) shall not enter a room without having knocked and waited for permission to come in.

(*They*) shall not give any order in the presence of the Superioress, they shall never disagree with (*her*) above all in the presence of another, because this would mean that (*the Superioress*) would have to impose silence if (*she*) found herself in an embarrassing situation.

The New Year greetings are to be looked upon as a duty in families and boarding schools. These tokens of affection on the part of the children accustom their young hearts to sentiments of respect, of

<sup>16</sup> *et noire Sle Mere* ( and our Holy Mother) these words are crossed out.

<sup>17</sup> *passer* (pass) is crossed out.



gratitude and of love which *{they}* owe their parents and their *{teachers}*. The *{Sisters}* shall receive these greetings with demonstrations of affection.

The parish priests and the mayors need not receive such greetings; a visiting card may be sent to them, as well as to persons of authority or distinction who should be treated with consideration. If the parish priest comes to visit the classes, one may offer him New Year Greetings but without any reunion.

In the Mother House, the boarding school and the Novitiate may offer a similar greeting to their *{Mistress}* in the first place and the whole community may greet the *{Superioress}*.

On the feast day of the *{Sisters}* no address will be made except to the *{Superioress only}*.

If *(they)*<sup>18</sup> have the pupils deliver some addresses, these will be on the objects of their studies, on subjects of piety, but *{they}* shall avoid anything akin to<sup>19</sup> a theatrical performance.

When His Lordship the Bishop, or the Prefect deign to visit an establishment, it is fitting that an address be delivered to them by *(a)* pupil who will have been rehearsed beforehand. Outside the Mother House they will sing no song, nor make an address in line with the occasion without the permission of *the (local Superioress)*. If warned in time, they may prepare a little review on the subject matter of their studies.

At First Communions no talk shall be given, no compliments or thanks shall be addressed to the Chaplain or the Parish Priest; it would be a cause of distraction and dissipation for the children whom such a great act should find and strengthen more and more in recollection and piety.

The *(sisters)* shall conform to the customs and formalities of letter writing and style, when *(they)* write to persons of high rank, or equals or inferiors. In writing *(they)* shall be careful to observe them. *(They)* will pay attention to the way of folding letters; *(they)* will use only thin paper of suitable size when they write to persons *(who)* are entitled to respect, and always when *(they)* send their letters by post.

There follows an erasure.  
There follows an erasure.

*(All those)* who are able to write shall do so twice a year to the *(Superioress General)*, on New Year's Day and her feast day. They shall wait for a favourable opportunity to send their letters in another way than by post.

#### [ 11 ] OF THE LOVE OF STUDY AND WORK

The *(Sisters)*<sup>20</sup> *destined* for teaching shall neglect no means to keep up and perfect every day their little knowledge of writing, reading, arithmetic, grammar.<sup>21</sup>

*(They)* shall avoid the ridiculous pretension of appearing to be *(learned women)*; *(they)* shall avoid dangerous reading.

#### [12] INDIFFERENCE TOWARDS EMPLOYMENTS

Each *(sister)* shall keep herself prepared every day to go from one house to another; often they shall be advised of this only at the very hour of departure. Thus, they shall not attach their hearts to a place, an employment, or to certain persons; this could disturb their peace of mind, if these ties had to be severed. The indifference to localities and employments that characterizes holy persons so well should be in the heart of *(all)* the *(sisters)*. Those<sup>22</sup> *(called)* to the vow of stability<sup>23</sup> must be more attentive than the others on this point, since *(they)* must be as it were the chosen *(sisters)* of the Congregation, ever *(ready)* to leave everything and to go at the first signal where God's will and His greater glory are calling them.

They shall hold in abhorrence any intrigue which would involve outsiders in order to attain a position or to live in one place rather than another.

<sup>20</sup> *of the first class*, words crossed out.

<sup>21</sup> *and of geography*, words crossed out.

<sup>22</sup> *celles* (fem.) crossed out and *ceux* (those, masc.) written.

<sup>23</sup> The Brothers never made a vow of stability.

## [13] OF FURNITURE

The furniture of the boarding school shall be neither too elegant nor too common, lest it should be distasteful to the parents who bring their children. That of the chapel shall be the best possible.

The furniture of the (*sisters'*) cells and dormitories shall be very simple, very modest, and in conformity with the holy poverty which (*they*) have vowed to their Creator and Lord.

When (*they*) are given a room, they shall have a holy water stoup, a crucifix, a few pictures or small devotional paintings which shall not be elaborate. These objects should recall for them the presence of God and the example of the saints.

(*They*) shall have no profane picture and (*they*) shall take care that the pious ones are modest.

The beds which are not in an alcove may be covered in a simple fashion.

(*They*) shall not use silver dishes, (*they*) may have tin ones.

In their house, neither a mirror nor a glass shall be exposed.

The cells of the (*sisters*) will not be papered; the class-rooms shall be.

(*They*) shall not have curtains on the windows, but shutters.

(*They*) shall have, in each house, a brush to keep their clothes clean and another one to clean their shoes; (*they*) shall never use shiny polish, but a little olive oil with a little lamp black; they may use silver cutlery.

## [14] OF MEALS

For food, the (*sisters*) shall conform to the customs of the Mother House.

At breakfast and tea (*they*) may eat fruit or some other dessert. (*They*) shall have only two courses at dinner and supper.

On fast days they shall have something extra at dinner.

Five or six times a year, the days of profession, the day of renewal of vows at the close of the retreat, the feast of St. Ignatius, St. Aloysius Gonzaga, Christmas and Easter, (*they may*) have something extra, always in keeping with simplicity and religious reserve.

(*They*) may drink wine diluted with water at their meals. When (*they*) are tired or in poor health, (*they*) may take a little wine undiluted.

(*They*) shall not habitually use cocoa or coffee unless the health of some (*sister*) requires it, and in such a case, the (*local Superioress's*)<sup>24</sup> permission would be needed, and she will let the (*Superioress General*) know.

If someone gives them a present of jam or other sweets, (*they*) shall keep them for the sick.

When (*a sister*) needs sugar for her infirmities, she may be given permission to have a little.

## [15] OF THE SISTERS' APARTMENTS

You shall live only in healthy quarters that are neither damp nor recently plastered; they shall be well aired, the roof should be in good condition, the doors and windows should close properly. The (*sisters'*) health requires all these precautions.

The classrooms should be sufficiently well lit so that the children can read and write in all positions without leaving their places.

## DOC. IX

NOTES PERTAINING TO THE FOUNDATION OF THE SECOND HOUSE OF THE CONGREGATION, in the town of Belleville, 1821-1835. — *From documents examined In-low.*

For greater clarity, we are putting together in this document all the information relative to the short span of life of the second foundation of the Congregation of Jesus and Mary, even though it is necessary to pass beyond the chronological limits of the documentation.

The documents which we present are also important because they give prominence to the trust in Divine Providence and the prudence of our Servant of God, in a situation which was extremely delicate, as will be seen.

<sup>14</sup> Written 'pen' (lather) then erased and written 'directeur' instead of 'supérieur'.

## [13] OF FURNITURE

The furniture of the boarding school shall be neither too elegant nor too common, lest it should be distasteful to the parents who bring their children. That of the chapel shall be the best possible.

The furniture of the (*sisters'*) cells and dormitories shall be very simple, very modest, and in conformity with the holy poverty which (*they*) have vowed to their Creator and Lord.

When (*they*) are given a room, they shall have a holy water stoup, a crucifix, a few pictures or small devotional paintings which shall not be elaborate. These objects should recall for them the presence of God and the example of the saints.

(*They*) shall have no profane picture and (*they*) shall take care that the pious ones are modest.

The beds which are not in an alcove may be covered in a simple fashion.

(*They*) shall not use silver dishes, (*they*) may have tin ones.

In their house, neither a mirror nor a glass shall be exposed.

The cells of the (*sisters*) will not be papered; the class-rooms shall be.

(*They*) shall not have curtains on the windows, but shutters.

(*They*) shall have, in each house, a brush to keep their clothes clean and another one to clean their shoes; (*they*) shall never use shiny polish, but a little olive oil with a little lamp black; they may use silver cutlery.

## [14] OF MEALS

For food, the (*sisters*) shall conform to the customs of the Mother House.

At breakfast and tea (*they*) may eat fruit or some other dessert. (*They*) shall have only two courses at dinner and supper.

On fast days they shall have something extra at dinner.

Five or six times a year, the days of profession, the day of renewal of vows at the close of the retreat, the feast of St. Ignatius, St. Aloysius Gonzaga, Christmas and Easter, (*they may*) have something extra, always in keeping with simplicity and religious reserve.

(*They*) may drink wine diluted with water at their meals. When (*they*) are tired or in poor health, (*they*) may take a little wine undiluted.

(*They*) shall not habitually use cocoa or coffee unless the health of some (*sister*) requires it, and in such a case, the (*local Superior's*)<sup>24</sup> permission would be needed, and she will let the (*Superioress General*) know.

If someone gives them a present of jam or other sweets, (*they*) shall keep them for the sick.

When (*a sister*) needs sugar for her infirmities, she may be given permission to have a little.

## [15] OF THE SISTERS' APARTMENTS

You shall live only in healthy quarters that are neither damp nor recently plastered; they shall be well aired, the roof should be in good condition, the doors and windows should close properly. The (*sisters'*) health requires all these precautions.

The classrooms should be sufficiently well lit so that the children can read and write in all positions without leaving their places.

## DOC. IX

NOTES PERTAINING TO THE FOUNDATION OF THE SECOND HOUSE OF THE CONGREGATION, in the town of Belleville, 1821-1835. — *From documents examined in-lieu.*

For greater clarity, we are putting together in this document all the information relative to the short span of life of the second foundation of the Congregation of Jesus and Mary, even though it is necessary to pass beyond the chronological limits of the documentation.

The documents which we present are also important because they give prominence to the trust in Divine Providence and the prudence of our Servant of God, in a situation which was extremely delicate, as will be seen.

<sup>14</sup> Written 'pen' (lather) then erased and written 'directeur' instead of 'supérieur'.

*Documents regarding the foundation of Belleville.*

Soon after inaugurating the boarding school of Lyon in 1821 (Doc. VII, p. 197) the Servant of God received a proposal which fully corresponded with her programme. Jeanne Marie Colin and Marie Mathieu, who directed a school at Belleville, about forty kilometres from Lyon, offered to hand over their school to Claudine Thevenet, with previous financial agreement, and to place themselves under her direction to be prepared for religious life. Jeanne Marie was the sister of Jean Claude Colin (1790-1875) who in these same years was working for the foundation of the Society of Mary (Marists); her friend, Marie Mathieu, with whom she lived, was her collaborator in the school and co-proprietor of the property to be ceded to our Servant of God. Probably they were directed to Claudine by the parish priest of St. Bruno's who had been curate of Belleville at one time, Nicolas Augustin delaCroix-d'Azolette (Doc. III, 2, p. 26). Later he became successively bishop of Gap and archbishop of Auch.

An agreement having been reached between the two parties, Claudine Thevenet immediately formed a boarding school, a day school, and a free school, to which she gave the same structure as *the Providence of Fourviere*. The inauguration took place in November of the same year, 1821. A few months afterwards, to be precise, in April of the following year, the two teachers, Colin and Mathieu, convinced that they could not adapt themselves to religious life, amicably withdrew, after reaching an agreement about an income and other conditions, to which Claudine Thevenet readily agreed (Doc. XXVII, *Histoire*, p. 565). In 1836 the two friends again tried religious life in the Society of Mary at Belley, but in 1837 they returned to Belleville, where Marie Mathieu died on March 22nd 1840; Jeanne Marie Colin died in Lyon on November 30th 1861 aged 77 years.

The Servant of God dedicated special care to the works which were developing in Belleville; to the property acquired from Miles Colin and Mathieu, which had become inadequate, she added others, purchased in 1825, from Marie Anne Guillard, and in 1826 from the brothers Pezet de Corval; she had them renovated, adapted and enlarged; the *Providence*, the boarding school and the day school, the chaplain's and community quarters were organized and suitably furnished. Statistics of the 26th November 1823 (*infra*, 5) show the flourishing state of the work which, only two years from its inauguration, numbered the following personnel: 5 professed sisters, 8 novices, 2 postulants, 2 lay sisters, 110 pupils of whom 80 were free.

On the 28th April 1824 the Servant of God had the consolation of assisting at the blessing of the new chapel, dedicated to Saint Aloysius Gonzaga, to whom she was especially devoted (Parish register, Belleville).

At Belleville all was going well and the people were satisfied when, in 1827, the parish priest, Fr. Captier, a good priest but advanced in years and, it seems, of difficult character, wanted to open a second educational establishment and confide it to the Sisters of St. Joseph, in spite of the unfavourable reaction of the people, of which he took no account. Opinions differed. The mayor put the situation before the Archbishop's Council, which proposed different solutions to the two communities and they continued to carry on their respective work in Belleville for a time. But the painful situation that had been created was the cause of suffering to the Servant of God, who for the sake of peace and charity, did not hesitate to sacrifice a vital part of her growing Congregation, and left the field free to the parish priest and the new arrivals, in 1829 she closed the boarding and day schools, keeping the *Providence* until 1832, when the Congregation of the Sacred Heart of Larajasse, represented by the religious Targe and Besson, took charge of the work of Claudine Thevenet, acquiring the property on good terms. But the Congregation of the Sacred Heart of Larajasse — which united with that of Picpus of Paris — also had to abandon Belleville in 1836, although they fulfilled the obligation of maintaining the free school until 1842. This free school was opened by the Servant of God in 1821; in the following year, at the separation of Mathieu and Colin, in a new act of the notary of 17th April 1822 which fixed further conditions, Claudine Thevenet obliged herself and her successors to maintain "in perpetuity in their establishment for the instruction of youth in Belleville, a free class for poor girls of the said Belleville".

In the deed of the 15th May 1832, for the sale of the same property on the part of Claudine Thevenet to the Congregation of Larajasse, represented by Targe and Besson, there was a clause about a certain small building, situated in rue Villefranche, which says: "This sale is made and executed on condition that Miles Targe and Besson will free the vendors of the commitment made by them to keep a free school for the poor girls of the said commune of Belleville by undertaking to carry on this work."

On 3rd January 1842 Jeanne-Marie Colin offered Targe and Besson "to free them from the burthen of the school in question in return for the reconveyance of the building in rue Villefranche. (Act of retrocession, Lyon, 4th January 1842. A. G. Roma). But after some days, Mile Colin, believing that the value of the commitment to the free school exceeded that of the building handed back, and being unable to obtain anything from Targe and Besson, turned to M. St. Andrew and M. St. Teresa who, following the example of detachment of the Servant of God, settled the business peacefully with a payment of 5,000 francs.

This, in brief, is the history of the house of Belleville, the first branch house of the work of the Servant of God in Lyon. In this sad event the detachment of the Servant of God stands out very clearly.

We note that in the archives of the Archbishopric of Lyon, where we have found documents regarding this, there was not one which revealed a

complaint or a protest from the Servant of God. We give a brief record in chronological order of the documentation gathered about this subject.

1. *Deed of Notary of the purchase - sale between Miles Thevenet-Laporte and Mathieu-Colin, Belleville, 14th November 1821. From the original preserved in the General Archives of the Society of Mary, Rome.* — The Servant of God, after carrying out the transfer from Pierres Plantees to Fourviere and installing the *Providence* there (cf. Doc. VII), on the 14th November 1821 agreed with Miles Mathieu and Colin to a deed of purchase-sale of three small properties at Belleville, for the sum of 3,600 francs in cash and a life annuity.

2. *Deed of Notary, additional to the sale of the 14th November 1821, 17th April 1822. From the original preserved in A. G. Roma.* — Marie Mathieu and Jeanne Marie Colin being unsuitable for religious life, before leaving the community, signed a contract in which it was established that they would be freed from the preceding obligations and that to their account there would remain only the eventual obligations contracted before the sale; on the part of the acquirers there was an obligation to maintain in perpetuity a free school for the poor children of Belleville.

3. *Private Deed of sale and "procurator" between Miles Laporte and Thevenet, 31st October 1822 (cf. infra 2 & 3).*

4. *Act of the commission examining for a "Diploma" in teaching, 19th December 1822, and three other complementary passages (cf. infra, 4).*

5. *State of "Congregations or associations of religious women", Belleville, 26th November 1823. -from the original preserved in A. D. Lyon* — In this document we see the development of the work of Belleville; in less than two years, the community, formed of 5 professed and 2 lay sisters, counted already 8 novices and 2 postulants, and besides the religious, it can be said that it welcomed all the girls from the neighbourhood.

6. *"Deliberation of the Archbishop's Council" in Lyon. 3rd and 10th March 1824. - From the original preserved in A. A. Lyon.* — On the request of Fr. Coindre for the "Ladies of the Sacred Hearts of Jesus and Mary" of Belleville to open a chapel and to have a chaplain, it was decided to ask the opinion of the parish priest. Moreover it was decided that the granting of the above request should be subject to the due reservations of the parish priest.

7. *State of the houses of Lyon and Belleville, Lyon, 12th April, 1824* — From the original preserved in A. D. Lyon. — This statement, besides referring to the state of the house of Belleville, includes that of the house of Lyon. Regarding what concerns Belleville, we see that there is one professed religious more than those recorded in no. 5

8. *Memorandum of mortgage loan, Belleville, 11th August 1824. -From the original preserved in the Gen. Arch. of the Society of Mary, Rome.* — This document contains the notarial deed (cf. *supra*, 1) for the assurance of a life annuity and the pledge to maintain the free school.

9. *Acquittance delivered to Miles Mathieu and Colin, Lyon, 9th November 1824. - From the original preserved in the Gen. Arch. of the Society of Mary, Rome.* — The Servant of God declares she has received a sum of money from Miles Mathieu and Colin.

10. *"Deliberations of the Archiepiscopal council of Lyon," 27th April and 13th July 1825. - From the original preserved in A. A. Lyon.* — It was decided a) that the priest Utinet, would replace the chaplain of Belleville who had been named curate; b) that they would take steps for the approbation of the religious houses and their statutes, with previous agreement of the Prefect; c) that Fr. Coindre would be one of the preachers for the Jubilee which would begin on January 1st 1826.

It appears moreover that Fr. Coindre had presented statutes of the Sacred Heart of Fourviere, so that they might be approved also for the house of Belleville.

11. *Authorisation of the Municipality of Belleville, 4th November 1825. - From the original preserved in A. G. Roma.* — The mayor authorised the works of construction proposed by the Servant of God.

12. *Official survey of the work of construction and adaptation, Belleville, 8th May 1826. - From the original preserved in A. G. Roma.* — We have various documents of this kind, which show us the Servant of God directing the work of adaptation and new buildings. The present document treats of the construction of a chapel and the opening of windows and doors on to rue Villefranche, of which the surveyor Jacques Francois Louis Dabry was in favour.

13. *Authorisation of the Municipality, Belleville, 17th October 1826. - From the original preserved in A. G. Roma.* — At the request of the Servant of God the mayor authorizes other construction works.

14. *"Deliberations of the Archiepiscopal Council of Lyon", 23rd April 1827. - From the original preserved in A. A. Lyon.* Negative reply to the request of the chaplain of the "Ladies of the Sacred Heart" of Belleville, for the Corpus Christi Procession inside.

15. *Letter of the Parish Priest of Belleville to the Servant of God, 4th September 1827 (cf. infra, 5).*

16. *The Sisters of St. Joseph establish a house at Belleville, 4th October 1827 (cf. infra, 7).*

17. *"Deliberations of the Archiepiscopal Council of Lyon", 5th October 1827 (cf. infra, 7).*

18. *"Deliberations of the Archiepiscopal Council of Lyon", 14th November 1827 (cf. infra, 8).*

19. *"Deliberations of the Archiepiscopal Council of Lyon", 16th January 1828 - From the original preserved in A. A. Lyon.* — The Council did not approve the proposal that the parish priest of Belleville and two pious young ladies should make a gift of three buildings worth 17,000 francs to the archbishop.

20. *Authorisation of the Municipality Belleville, 2nd February 1828, -From the original preserved in A. G. Roma.* — The mayor allows the Servant of God to carry out various works of construction.

21. *Decision of the Council of the Congregation of the Sacred Hearts of Jesus and Mary, 27th September 1829 (cf. infra, 9).*

22. *"Deliberations of the Archiepiscopal Council of Lyon", 22nd October 1829 (cf. infra, 10).*

23 a. *The Council of the commune of Belleville are against the foundation of the Sisters of St. Joseph, 27th January, 1830 (cf. infra, 11).*

23. *"Deliberations of the Archiepiscopal Council of Lyon", 21st April 1830 (cf. infra, 12).*

24. *"Deliberations of the Archiepiscopal Council of Lyon", 11th April 1832. - From the original preserved in A. A. Lyon.* — It authorises the "Ladies of the Sacred Heart" of Larajasse to acquire the properties of Belleville dependent on Fourviere.

25. *Notarial deed of the purchase-sale - Belleville, 15 th May 1832. - From the original preserved in A. G. Roma.* — The ladies Targe and Besson of Larajasse acquire on favourable terms, part of the personal and real estate of Miles Thevenet and Motte.

26. *Notarial deed of purchase-sale, Belleville, 18th January 1833. -From the original preserved in Gen. Arch, of the Society of Mary, Rome.* — Miles Mathieu and Colin sell two houses and a small property to the Sisters of St. Joseph.

27. *Notarial deed of purchase-sale, Belleville, 18th April 1833. - From the original preserved in A. G. Roma.* — Miles Thevenet and Motte sell the property acquired in 1826 from the brothers Pezet de Corval, to Miles Targe and Berthelon of the Congregation of Larajasse.

28. *"Deliberations of the Archiepiscopal Council of Lyon", 30th April 1834. - From the original preserved in A. A. Lyon.* — The Council left it to the judgement of the ecclesiastical superior of the community of the Sacred Heart to decide if it were opportune that they should remain in Belleville or return to the house of Larajasse.

29. *Acquittance by Mile Claudine Thevenet to Miles Targe and Besson, Lyon, 7th May 1835 (cf. infra, 13).* From these documents we consider it opportune to reproduce those indicated by the numbers: 4, 15, 16, 17, 18, 21, 22, 22a, 23, and 29, because it seems that they are most characteristic.

## 2

*Agreement between Mile Catherine Laporte and Miles Thevenet, Raimr. Chipier and Planu, about her part in the properties situated at Fourviere and Belleville, Lyon, 31st October 1822.* — From a copy preserved in A. G. Roma.

Catherine Laporte was the daughter of Antoine Laporte and Marie Tripier, wealthy business people of Lyon who were devout Christians. They were closely connected with the saintly Cure d'Ars (cf. F. Trochu, *"Le Cure d'Ars, saint Jean-Marie-Baptiste Vianney, 1786-1859"*, Lyon-Paris 1931, p. 242). Catherine was born on the 1st Brumaire in year V of the Republic (22nd October, 1796). The Laporte family, who lived in rue Basse-Grenette, no 6, for reasons of business and suitability of district, like the Jaricot family, were connected with the Thevenet family who, until they moved to the Croix Rousse, at the end of 1795, had lived in the parish of St. Nizier or its neighbourhood.

We know from the Rev. G. Bissardon, that Catherine Laporte, although she belonged to the parish of St. Nizier, went to the parish of St. Bruno to associate herself with the works of Fr. Coindre and Claudine Thevenet and that afterwards she went to Fourviere, and helped very much in that foundation. As far back as 1811 we find Catherine Laporte inscribed in the register of the Confraternity of the Sacred Heart of the parish of St. Bruno (Doc. III, p. 22). Taking into consideration that in 1811, Fr. Coindre was not yet a priest, there is no doubt that it was the Servant of God who associated her with her works of charity.

When in 1816 Claudine organised the Association of the Sacred Heart, Catherine was twenty years old and was a pious young lady, and therefore a good candidate in the eyes of the President, who proposed her to the newly formed Association on the 23rd March 1817. Catherine was admitted unanimously on the 22nd July. In the Association she carried out important duties as assistant, treasurer general, and president of the "Committee" of the *Providence of St. Bruno's* (Doc. III, p. 28, and IV, p. 156).

In 1820 we see her transferring herself to Fourviere with the Servant of God and becoming her co-proprietor, paying for half the property acquired from Paul Jaricot (Doc. VII, p. 188); and, in 1821, for half of the properties acquired at Belleville (*supra*, chronological record, pp. 218, 1, 3 . . .).

But in 1822 — for reasons unknown to us — Madame Marie Laporte, besides forbidding her daughter to make new payments, obliged her to take back the sums advanced (Docs. XXIII, p. 464, and XXVII, p. 556). It is possible that at that time the Laporte family was in difficult circumstances or that it was in need of money for some business operation. In fact, between 1821 and 1824, Claude Laporte sold successively six properties situated at

Vaise, Savigny, Salay and Neuville, for a total amount of 27,764 "pounds" (A. D. Lyon, 90, Q3), properties recently acquired in 1820.

There is no doubt that Madame Laporte's way of acting created a difficult situation for the Servant of God. On this subject one of the first companions of Claudine writes: "This was then a time of very severe trial and a very sensitive point for Mile Thevenet who found herself as it were solely responsible for that enterprise, because she alone had undertaken the contract. However her distress was shared by those who were associated with her work." (cf. Doc. XXIII, *Memorial*, p. 464). *L'Histoire de la Congregation*, p. 556 (Doc. XXVII) refers to the circumstances of this episode, which was serenely overcome by Claudine and did not in the least affect the holy friendship of these two souls. In fact, not only did the business relations with the Laporte family continue without interruption, as is proved by the constant phrase in the account books: "Paid M. Laporte his bill", but there are preserved the testimonies of reciprocal gifts and services, as for example, the purchase of pots of flowers for Catherine Laporte on her birthday. However Catherine Laporte was unable to dispose of her father's money as before, and, as is seen from the account books, the Servant of God let her have small sums of money from time to time which she repaid at her convenience. Some years later the Laporte family was in a position once again to help with the works of the Servant of God with a loan of 10,000 francs, and we see at a later date a brother-in-law of Catherine dealing with the municipal business connected with the death of the Servant of God. Moreover the will of Catherine proves that she was united by the bonds of friendship with M. St. Ignatius all her life: in her will, written in her own hand, we find, in fact, included with the names of her relatives, that of the Servant of God for whose chapel a rich reliquary was destined; she had also directed that the debt of 10,000 francs and the interest on it should be cancelled. This was faithfully complied with by her heirs.

Catherine Laporte died in Lyon, at 42 years of age, on the 5th October 1838, 20 months after the Servant of God. Her parents were already dead. In a historical account on the Laporte family written by Paul Montarior and preserved unpublished in his personal archives (Chenaud, Dordogne), kindly made available to us on the 17th September 1965, we read: "A close and pious friendship united her with Mile Jaricot the foundress of the Propagation of the Faith, and she was also one of the first associates of that work destined to have such a great future. She (Catherine) was equally the principal foundress of the House of the Ladies of Jesus and Mary at Fourviere, the Orphanage where she placed a great number of children for whom she paid the entry and clothing. The fatiguing and austere life of this holy aunt Catherine doubtless helped to cause a malady of the stomach from which she suffered for four years and which in the end caused her death. She thanked God for this trial... Her funeral celebrated at the Ladies of Jesus and Mary was a kind of triumph, and for a very long time the name of Mile Laporte remained popular as a model of charity and piety." In Lyon they called her "the holy Mile Laporte",

and in the Congregation of Jesus and Mary she was always considered as one of the group of collaborators of the Servant of God.

The signatories of this agreement, besides Claudine Thevenet and Catherine Laporte were all collaborators of the Servant of God from the very beginning. They were: M. St. Andrew (= Victoire Ramier), M. St. Xavier (= Pierrette Chipier), M. St. Stanislaus (= Jeanne Planu).

The time when Catherine took her money back was truly critical: it was necessary to finish paying for the properties acquired recently at Lyon and Belleville, and to pay the bills for the construction of the new building at Fourviere, which was almost finished. To meet the necessary cost, a loan was applied for, but fearing insolvency on the part of the Servant of God, the persons to whom she made the request raised some difficulties. However, the notary, as the author of the *Memorial* relates, put an end to their perplexity with the profoundly Christian expression "In affairs such as these, it is God who is the surety; you cannot have a stronger one" (Doc. XXIII, p. 464).

#### The undersigned

Mile Catherine Louise Laurence Laporte, spinster, of mature age, person of independent means, living in Lyon, rue Basse Grenette on the one hand.

Miles Claudine Thevenet, Victoire Ramie, Pierrette Chipier and Jeanne Planu, spinsters, of mature age, living together in Lyon, Place Fourviere, on the other hand, have made the following agreements:

Mile Laporte sells, alienates, remits and transfers purely and simply, with the sole guarantee of her rights of ownership and of her personal deeds to Miles Thevenet, Ramie, Chipier and Planu, accepting and acquiring in favour of them and theirs and for the property whole and entire, to pass from one to the other and to belong to or remain to the survivor of the four, as if she had been the sole acquirer, in such a way that the preceding owners would be considered as never having been the possessors and that their heirs would have no right whatsoever to the property, but only to the part of the price that they might have paid and for which they might not have been reimbursed.

The half that belongs to Mile Laporte 1. in a property situated in Lyon, district of Fourviere, composed of several groups of buildings ancient and modern, terraces, gardens, vineyards and land.

2. In the houses, courtyards, gardens, buildings situated at Belleville, district of Villefranche, Department of Rhone.

3. In a perpetual annuity of fifty-six pounds three shillings and seven pence, and in its capital of eleven hundred and twenty-three pounds, twelve shillings due from Claudine Valette, widow of Philibert Sauzet de Lamier.

4. In all the furniture with which the houses and the buildings of Lyon and Belleville are fitted, without any reservation or exception.

These properties — personal and real estate — are well known to the said Miles Thevenet, Ramie, Chipier and Planu who declare that they have seen and examined them in great detail.

The real estate, of which half is being sold, belongs, one half to Mile Thevenet and one half to Mile Laporte who purchased them together, namely: the properties situated in Lyon from M. Paul Jaricot, eldest son, and from his wife, by contract made in the presence of Mr. Lecourt, notary of Lyon, on the 18th November 1820, registered on the 27th; those situated in Belleville and the perpetual annuity of Miles Marie Mathieu and Jeanne Marie Colin, teachers in Belleville, by contract made in the presence of Mr. Lecourt on the 14th November 1821, registered on the 19th. Miles Thevenet and Laporte possess the surplus from these properties or buildings, having maintained them at common expense.

The half of the said buildings and movable effects is handed over and alienated whole and entire without any reservation, with all its appurtenances and outbuildings.

The acquirers shall maintain the existing tenancies, and shall pay the contributions of all kinds from the first day of this month.

The lady acquirers and the surviving one of them are from this moment declared incontestable proprietors of the half that belonged to Mile Laporte of the personal and real estate here alienated; they shall make use and dispose of it as they wish, they shall possess it as Mile Laporte had the right to do. All the fruits and income from the uncut crops as well as the arrears on the price of the farm and the rent belong to the acquirers and are included in this sale.

The present sale has been made and agreed:

1. By Miles Thevenet, Ramie, Chipier and Planu who conjointly commit themselves to pay to Mile Laporte in cash the half of all the sums which are due on the said properties, whether it be in Lyon or in Belleville, both in exigible capital and in interest and life annuities due, or about to fall due, under whatsoever title, by Miles Thevenet and Laporte in common, by mortgage or otherwise, even on movables; in particular the settlement of the price of the sale.

2. For the sum of twenty-five thousand francs of which Mile Laporte acknowledges the receipt, previously, at different times, and now, from the lady acquirers, to whom Mile Laporte hands over her acquittance.

Mile Laporte makes over to the profit of the acquirers and their survivor all the divestitures and subrogations required.

In the case of the decease of one of those before the others, they would be creditors of all or part of the price of the sale; the action of their heirs may only be regarding movable property, in any case they may not exact more than the sum of two thousand francs, if the acquirers have really paid that amount and if they have not disposed of it otherwise.

To facilitate the execution herewith Mile Laporte will hand over today a blank power of attorney in the presence of the notary, in the name of the said lady acquirers together or in their separate names, to sell the half belonging to Mile Laporte of all her personal and real estates held conjointly between her and Mile Thevenet; this power of attorney will be irrevocable as being a part or substantial clause of the present agreement.

Hereby agreed reciprocally, accepted, made in quintuplicate in Lyon the thirty first of October, eighteen hundred and twenty two.

Signed: Catherine Laporte Claudine Thevenet Victoire Ramie  
Pierrette Chipier Jeanne Planu



*"Procuration by Catherine-Louise-Laurence Laporte to Miles Claudine Thevenet, Victoire Ramier, Pierrette Chipier and Jeanne Planu for sale", 31st October 1822 - From the original preserved in the archives of the notary Guinand, Lyon.*

On the same date as that of the previous document and for the same purpose of selling her part to the co-proprietors, Catherine Laporte gave power of attorney to Claudine Thevenet and to her three associates in the presence of the notary Lecourt. From the full powers conferred on the same, is seen the desire of Catherine Laporte to avoid as far as possible the inconveniences which might have arisen from her forced separation.

The papers of the notary Lecourt are preserved in the archives of the notary Guinand, who has kindly provided a photocopy of the present document.

In the presence of M. Lecourt and his colleague, royal notaries, at the residence of Lyon, undersigned,

was present Mile Catherine Louise Laurence Laporte, spinster of mature age and independent means, living in this town at rue Basse Grenette.

the which person has made and constituted as her general and special trustees Miles Claudine Thevenet, Victoire Ramier, Pierrette Chipier and Jeanne Planu, jointly or separately even any one of them, but more especially Mile Thevenet without any help from the others, to whom the lady here present gives the power to act for her and in her name, to sell and alienate at the price and costs and with the clauses and conditions that the trustees, or any one of them, chooses, the half which belongs to Mile Laporte 1. in a property consisting of the house, buildings, courtyards, terraces, gardens, vineyards and lands, situated in Lyon and all the movables which are found in the said property; 2. in the buildings, houses, courtyards and gardens situated in Belleville, the whole jointly owned between the lady appearing before the notary and Mile Claudine Thevenet, spinster of mature age, living in Lyon, Place Fourviere, who have acquired it in part by two contracts signed before the said M. Lecourt on the eighteenth of November eighteen hundred and twenty and the fourteenth of November eighteen hundred and twenty-one and have had what is over and above built, and brought the furniture in common, to demand and receive the price of the sales, to

sign a receipt or to delegate this, to **make all compensations**, conveyances and subrogations.

To borrow on the properties the sums necessary for the completion of the buildings begun and for their repairs, but on express condition that there will not be any personal action or lawsuit against the lady here present, that any lawsuit of money-lenders will be directed entirely against real estate and solely against real estate or tenancies. To mortgage or appropriate of the said property the half that belongs to the person here present on the surety and guarantee of reimbursement and payment of interest, to designate and earmark funds, to receive the capital which will be lent, to sign receipts for it, to use it for building and repairs.

To take proceedings, lawsuits and all steps required against all those who render this necessary, to have served all writs of summonses, to appear before the court on any writs received, to swear affidavits, to plead, negotiate, compromise, to make with sole guarantee of right all conveyances and subrogations, to grant restoration of inscriptions, to agree to cancellation of debts, to elect domicile, to substitute in all or in part and generally to do all that will be necessary, Mile Laporte promising to accept, and to give her consent.

Which act was drawn up and signed at Lyon in the office and in the house of Madame Thevenet, Place Fourviere, the thirty-first of October eighteen hundred and twenty-two. Mile Laporte signed with the notaries after the agreement made hereby had been read, which will be irrevocable and valid notwithstanding all lapse of time without any time limit.

I approve the present procuration.

Catherine Laporte

Lecourt

Registered in Lyon the ninth of November 1822. p. 23. v.  
Received eight francs eighty centimes.

*Documents regarding the "Diploma of mistress of a boarding school" obtained by the Servant of God, 19th December 1822. — From the original preserved in A. D. Lyon.*

In 1822 the Servant of God was conscious of the blessing of God on her work: in Lyon the Association and the *Providence* of St. Bruno prospered both in the spiritual and material fields (Docs. III, p. 28, and IV, p. 151); the *Providence* of Fourvière, in its building which was almost finished, was acquiring stability and was expanding; the boarding school, opened at the end of the preceding year, was increasing in numbers and promised future collaborators (Doc. VII, p. 197). The branch house of Belleville, inaugurated in November 1821, was taking on the character that the Servant of God was accustomed to imprint on all her works, especially from April 1822, when Jeanne Marie Colin and Marie Mathieu gave up the house, leaving it entirely in the hands of M. St. Ignatius, who was able, from that time, to proceed with greater liberty of action.

In October of the same year 1822, in face of the unexpected difficulty created by Catherine Laporte (supra, 2 & 3), the Servant of God was, perhaps, momentarily in fear for her work, but her confidence in God made her overcome the trial, and she went forward from then on, providing by all the means possible for the smooth running of the activities undertaken for the glory of God and the good of souls.

The document which we present is one proof of this. On the 19th December we see her presenting herself to the examining body in order to obtain the diploma of mistress and assistant mistress of a boarding school, together with some of her collaborators of Lyon and Belleville. In the same file, T, 143, we find the *List of Primary School teachers and Mistresses of Boarding Schools, 1819-1835*, which adds to the data contained in the report, some other details about the age, place of birth, etc., of each candidate; with reference to the Servant of God, we read: "Claudine Thevenet, Sister Ignatius, 48 years old, born and living in Lyon, diploma of qualification as mistress, n. 262, the 19th December 1822". The age of the others varies between 21 and 26 years; all were religious of great worth in the Congregation, with the exception of Claudine Ollagnier, Sister St. Paul, who did not make her profession, and who had already left the Congregation in 1825.

To evaluate the document which we present, it is necessary to give, although rapidly, a general idea of the situation of feminine education in France, at the time when the report was drawn up.

Under the old regime, the education of women was very much inferior to that of men in all the provinces of France. In marriage certificates for example, it is observed that the proportion of wives who were able to sign was very much less than that of husbands. In the provinces best provided with

schools, such as that of Lorraine, 88.93% of the men signed compared with 64% of the women. In less favoured provinces such as Brittany, only 9.84% of the women signed compared with 23.75% of the men.

This inferiority of education for women resulted principally from the opinion prevalent at that period, according to which the work of a woman consisted in taking care of her husband and children, and in performing domestic tasks; education was therefore not needed. Moreover, a woman's ignorance was considered to be the greatest guarantee of domestic peace and feminine virtue.

The Church did not wholly share in these prejudices and always promoted the foundation of schools for both boys and girls. It forbade coeducation but it positively encouraged the foundation of Associations dedicated to teaching. In the century preceding the Revolution, the number of Associations had increased rapidly and with them the schools, especially for girls. However, in spite of all this, the centres of education for girls continued to be less numerous than those for boys, and the civil authorities did not pay any attention to them.

The inferiority of schools for girls, in general, did not refer only to their number. With few exceptions, the girls were taught chiefly "to live in the fear of God", to work: to spin, to sew, preventing idleness, and procuring a means of gaining a livelihood or teaching them how to govern a house well. The education, in "elementary schools for girls" as in those for boys, catered almost entirely for the common people. The young belonging to noble families or those in easy circumstances, were educated at home with the help of tutors or special teachers, or in a Convent of Religious women (cf. M. GONTARD, *L'enseignement primaire en France de la Revolution à la hi Guizot*, Paris, 1959).

This was the case of the Servant of God in the Abbey of St. Pierre, in Lyon, as we read in the documentary study by Madame Françoise Vernet (to whom we gratefully acknowledge the authorisation to consult and to quote from her work, prepared for a thesis on the Abbey of St. Pierre, Lyon). "Those who left the Abbey were well prepared to live as good Christians and also as perfect women of the world, being well educated for that too, by the Religious who assured the general education of children confided to them, providing among other things, Italian lessons and dancing lessons. Thus nothing was neglected . . ."

With the suppression of Religious Orders the Revolution struck a mortal blow at education. "When I see that in certain departments only one parish in every twenty-five or thirty has a school, I can hardly help giving way to discouragement and I deplore the barbarous destruction *en masse* of the ancient parish and monastic schools that existed before 1793, and also the negligence with which, under the Empire, when the war was absorbing all attention, the fundamental duty of the education of the poor classes had been

faced." Thus speaks Royer-Collard, writing in Rendu in 1815 (cf. A. GARNIER, *Frayssinous, Son rôle dans l'Université*, Paris 1925, p. 445).

The Consulate decided to do something and on the 11th floreal, year X (1st May 1802), it published the *Loi Générale sur l'instruction Publique* which Napoleon signed on the 21st floreal. This law did not improve the situation of the "Instruction Publique", in which the preceding laws had left it, and there was no mention of any instruction for girls, an omission which was noted in various speeches made while discussing the project of the law: "It was noted, regretfully, that the project did not include any particular arrangement relative to the education of girls, and that it did not set up establishments for teaching trades." (Cf. *Discours, prononcé au tribunal, par Challan, sur le projet de loi relatif à l'instruction publique* in "Recueil de lois et réglemens concernant l'instruction publique". There is abundant evidence of the bad state of primary education and the incompetence of the teachers during the time of the empire (cf. A. GARNIER, *op.cit.*, pp. 446-447).

Louis XVIII had scarcely ascended the throne when people began to protest because he gave back to the bishops and parish priests the right to supervise teachers. The Ordinance of the 29th February 1816 was the first act of government relative to primary education. Fabry could write on the subject of the plans for public education drawn up from the time of the Revolution until that of Napoleon inclusive: "If we were unable to learn anything in their establishments, we can perhaps learn something from their powerlessness to form a single primary school" (cf. A. GARNIER, *op.cit.*, pp. 447-451). In this, however, no mention was made of feminine education.

"It seems that according to the mind of those in public office, the Ordinance of the 29th February 1816 regulated the teaching of girls as well as boys." (Cf. L. GRIMAUD, *Histoire de la Liberté d'Enseignement en France*: vol. V: *La Restauration*, p. 255).

Moreover, this is clearly seen from the Preface of the Ordinance of the 3rd April 1820.

"On the representation which has been made to us that our Ordinance of the 29th February 1816, relative to primary education, did not express sufficiently clearly that the dispositions of the Ordinance were applicable to women teachers and in order not to leave any doubt about our intentions which were to bring to the education of girls also important improvements which were needed ... etc." (Cf. *Bulletin des Lois*, n. 363; Tome X, série VII, n. 8641, p. 535.)

Unfortunately at Lyon neither the committee, nor the vice-prefect, nor the prefect nor the inspector had interpreted it in this sense. The last mentioned Poupard, declared on the 14th October 1816 that "the education of girls was outside its attributions", and that "women teachers were not included in the provisions of the Ordinance of the King relative to primary education" (cf. A. D. Lyon, T, Reg. 37).

As for the Committee they were generally satisfied with the status quo of girls' schools; the parish priests looked after them. Moreover, it was especially the business of religious women!

It was at that time that the ministerial instructions of the 3rd June 1819 for lay schools, and of the 29th July 1819 for schools run by religious women, defined the special manner of application of the ordinance of the 29th February 1816, regarding schools for girls.

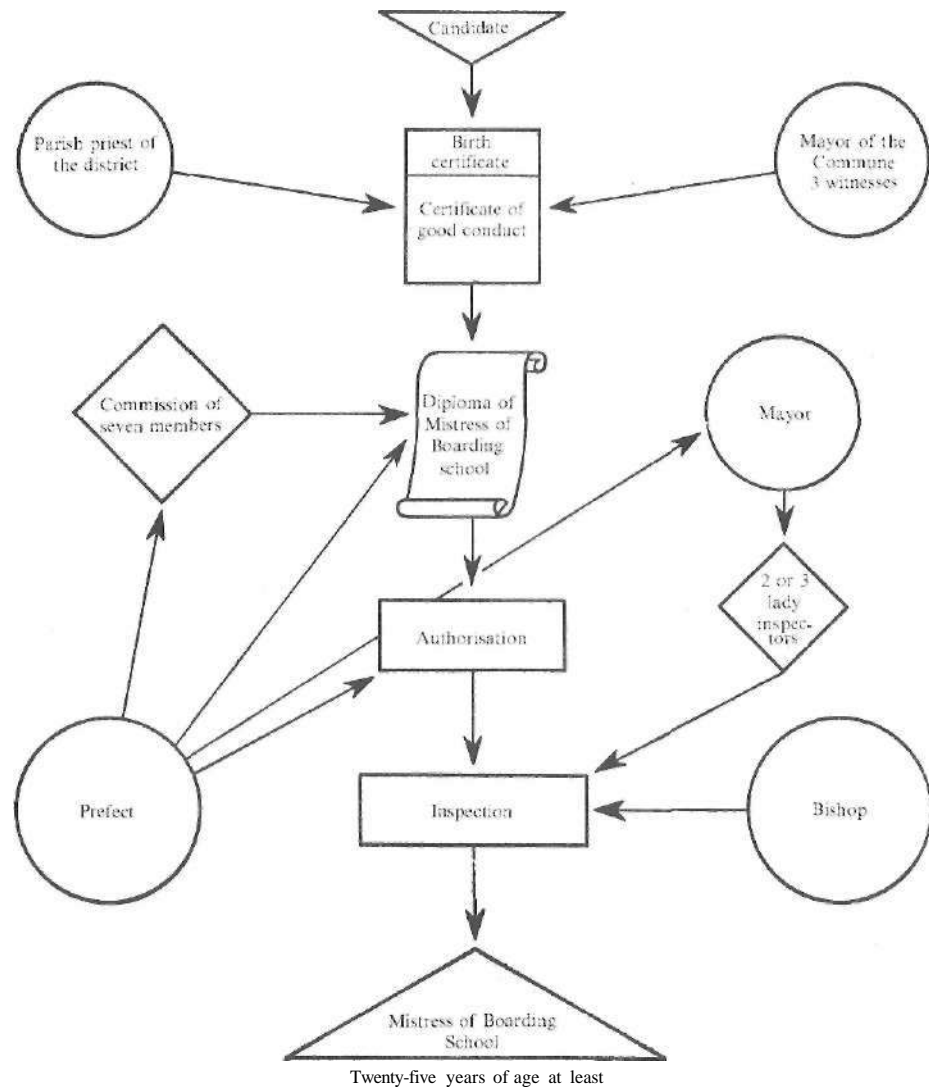
So far the texts cited referred to elementary schools. On the 19th June 1820 the Minister of the Interior addressed a circular to the Prefects to regulate the situation of other centres for the education of girls at secondary level. We stop to consider this law because it is directly related to the document that we present.

When this circular was published the Servant of God was directing the two *Providences* of St. Bruno and Pierres Plantees, considered as works of charity rather than educational establishments. At the end of the following year, 1821, the Foundress opened her first boarding school at Fourvière (cf. Doc. VII, p. 197) and in 1822 she inaugurated a second one in Belleville; and it was then that the Servant of God believed she ought to submit to the civil laws that were in force in the department. We observe that there was no question of a religious congregation as yet, although the Servant of God and her first collaborators belonged to the association of the "Ladies of Pious Education", since the work would not be recognized in Lyon as a religious congregation until 1825 (cf. Doc. XIV, p. 259) and she was unable, therefore, to benefit from the privileges conceded to religious. The document of the 19th June 1820 carried the title of *Circular addressed to the Prefects by His Excellency the Minister of the Interior, concerning houses for the education of girls, and containing the dispositions laid down for the appointment and admission of mistresses and assistant mistresses of boarding schools, and for the supervision of these schools*. It begins by referring to a preceding circular of the 3rd June 1819 that "has made known to you the rules to which primary schools for girls must be subject and charged you with carrying them out," and adds "but secondary schools for girls also deserve to come under the interests of the authority;" and consequently goes on to specify: "We shall have fulfilled the duties imposed on us, if we can manage:

1. To subject the mistresses and assistant mistresses of boarding schools to a strict examination which will tend chiefly to inform us about their character, the education they have received, etc.

2. To establish a continual supervision over the houses kept by these teachers, which will enable the administration to know the direction given to the education of the young girls, to follow up and enlighten the conduct of the teachers themselves and of the assistant mistresses, in all that concerns their profession; and finally to judge whether they deserve praise and protection or blame and dismissal."

The circular letter continues, giving the details, with full explanations, of all the minute practices which the "mistress of a boarding school" must follow in order to obtain authorisation, and after that it gives the particulars of the inspection to which she will be subjected. We have summarized all this in the following diagram.



As usual, the Servant of God taught by example and did not hesitate to undergo the examination and submit to the other tests required by law in order to fulfil her duty and to assure the normal development of the work which was now acquiring a good reputation.

The "Mistress of a boarding school" had to be at least 25 years of age and the assistant mistress at least 18. The Servant of God was 48, and the age of her companions was from 21 to 26 years. These obtained the title of "assistant mistress".

Of the "mistress" herself they required the following: knowledge of "the principles of religion, reading, writing, French grammar, arithmetic; the "assistant mistresses" must know "how to read and write correctly and demonstrate that they can teach at least one of the following: the principles of religion, reading, writing, French grammar, arithmetic, ancient and modern history, and geography."

The circular, in one of its last paragraphs, says: "In ending these instructions, which, I hope, will not leave you in any doubt about how you have to deal with mistresses and assistant mistresses of boarding schools, it is not perhaps unnecessary to recall to you that a ministerial decree relative to houses of education for girls forbids games, dances, concerts and theatrical representations at the distribution of prizes." It is signed "The Minister Secretary of State of the Interior, Signed *Simeon*."

The candidates had to present to the tribunal certain documents such as a birth certificate, and a certificate of good conduct from the Mayor and the parish priest respectively. We looked in vain for these documents in the archives of Lyon; we were assured however that these documents were not found there because they were taken back by those concerned when they received the diploma. Sometimes they were kept either on account of some irregularity or for some other motive. As the formula was identical for all, in order to have a complete view of the procedure, we give, after the report of the Commission examining the Servant of God, three original passages that concern the practice of a certain Lucrece Andre, teacher in the parish of St. Just de Lyon.

a)

*Report of the Commission examining the Servant of God. 19th Dec. 1822. - From the original preserved in A. D. Lyon, T, 143.*

Today the nineteenth of December eighteen hundred and twenty-two, there were assembled at the Prefecture, on the convocation of the Prefect, M. Magnevai, Councillor of the Prefecture, named to replace M. de Lavernee; M. Guillard, Inspector of the Academy; M. Artaud, Director of the Museum; M. Richard de Laprade, Doctor of Medicine; M. Figurey, id.

These last were named by a decree of the 20th September 1820, to compose the commission charged with examining, with regard to teaching, persons desiring to exercise the functions of mistress and assistant mistress of boarding schools in the department of Rhone.

The commission has received from the Prefect a list which bears the names indicated below, who have entered for the examination, namely:

The ladies: Marie Elisabeth Emilie Realier, widow Apostoly, living in Charly. . . .

The Ladies of Pious Education:

Chardon Suzanne, Sister Gonzaga, Belleville;

Ramier Victoire, Sister Andrew, Lyon;

Claudine Thevenet, Sister Ignatius, id.

Marg.te < lotilde Revel, Sister Ambrose, id.

Catherine .lubaud, Sister Bruno, id.

Claudine Olagnier, Sister St. Paul, id.

The Commission having examined each of the above named, here present, all having the required documents, declares that Diplomas are awarded as follows:

1. as mistress of boarding school, the ladies Realier Widow Apostoly, Claudine Cerisier, Marguerite Cerisier, Jeanne Sublad, Louise Duteil, Claudine Thevenet, Sister Ignatius.

2. as assistant mistress of boarding school, the ladies Blanche Rosalie Cerisier, Adele de Martinel, Chardon Suzanne, Sister Gonzaga, Ramier Victoire, Sister Andrew, Clotilde Revel, Sister Ambrose, Cath.ne .hi band, Sister Bruno, Claudine Olagnier, Sister St. Paul.

Mile De Picot Marie-Therese was referred again to the next meeting of the commission to produce the certificates which had already been requested at the preceding meeting.

And considering the non-appearance of Des Soly and Mottin, the minutes of the meeting-, were closed and the commission adjourned until a new convocation on the part of the Prefect.

Magneval      Guillard      Artaud      Figurey      R de Laprade

b)

*"Diploma of ability to teach primary school girls" by the Prefect of Rhone to Mile Lucrece Andre, 19th November 1819. - From the original preserved in A. D. Lyon. T. 147.*

The diploma is partly printed and partly handwritten. We give the words of the handwritten part in italics. In the upper margin is written "Prefecture of Rhone. Primary teaching of girls. No 43. New Diploma No 207".

Prefecture of the Department of Rhone.

On the Certificate of examination delivered to *Mile Lucrece Andre* by the Jury of the Department of Rhone; establishing that she replied to the questions put to her on *the principles of religion and the elements of grammar*, that she is in addition qualified to teach *reading, writing and arithmetic, including the rules of three and* (word illegible because the page is torn) that she has given proof of the ability necessary to exercise the functions of a primary teacher of *elementary standard*, and that she has proved her fitness by authentic Certificates of good conduct and good manners:

We have accorded to the same *Mile Lucrece Andre*, aged (left blank) years, living in St. Just (Lyon), the present diploma which is indispensable for obtaining special authorisation to exercise the function of primary school teacher of *elementary standard*, in the Communes of this Department, conformably to Article 4 of our Decree of the 16th August 1819.

Delivered at Lyon, at the Prefecture on the 19th November 1819.

For the Prefect (absent)

The Councillor of the Prefecture  
(delegate).

Seal

Menoux [?]

## c)

*Certificate of good conduct granted by the Mayor of Lyon in favour of Mile Lucrece Andre, 4th September 1821. - From the original preserved in A. D. Lyon, T, 147.*

This document is also partly printed and partly handwritten. The handwritten words are reported in italics. In the margin is written "Certificate of good conduct and manners."

Town Hall of Lyon.

Today *the fourth of September eighteen hundred and twenty-one* in our presence, Mayor of the city of Lyon, the following gentlemen presented themselves: 1. *Francois Damour, innkeeper. No 1, rue Syrene;* 2. *Benoit Coillet, Supervisor of Public Works of the city, Town Hall;* 3. *Pierre La martini ere, retired soldier, living at the Town Hall;* they have declared that they know *Mile Lucrece Andre* here present, very well. *She is Mistress of a boarding school, and lives in rue des Farges, No 13,* and has lived in Lyon since her birth; she was born in Lyon, *department of Rhone, on the seventeenth of June, seventeen hundred and eighty-six,* and, on their personal responsibility, they testify to her domicile and good conduct and manners.

From this declaration, genuinely affirmed, a certificate has been granted to serve and justify for the reason requested. It has been read, and signed by those present and by me.

Executed at the Town Hall in Lyon, on the day and year mentioned above.

Coillet

Damour

Lamartiniere

Town Hall, Lyon.

Jn Fs Dian, adjnt.

## d)

*Certificate of good conduct granted by the Curate of the parish of St. Just, Lyon, in favour of Mile Lucrece Andre, 20th February 1822. - From the original preserved in A. D. Lyon, T, 147.*

I the undersigned, curate of the parish of St. Just, in the name of the parish priest who is away, certify that Mile Andre, teacher in the

parish of St. Just, rue des Farges, No 13, has fulfilled the duties of teacher for the last 20 years with much zeal, edification and success, that she lavishes motherly care on her pupils and she possesses the qualities suitable for forming their minds in knowledge and their hearts in virtue.

Lyon, the 20th February, 1822.

Velay

Curate of St. Just.

## 5

*Letter of the parish priest of Belleville to the Servant of God. 4th September, 1827. - From the original kept in the archives of the Mother House of the Sisters of St. Joseph, Lyon.*

The priest, Fr. Gabriel Captier (1758-1833) author of the letter which we give here, was the parish priest of Belleville from 1802 until his death. From the information which is preserved in *A. A. Lyon*, it is evident that he was a good and zealous parish priest, but his character was a little difficult, perhaps because of his advanced age. In fact we find various resolutions of the archiepiscopal council which draw attention to the frequent difficulties caused by this parish priest.

We do not know if the Servant of God ever received this letter because it was found in the archives of the Sisters of St. Joseph. Be that as it may, the parish priest cites in it the conditions for establishing a school for poor girls. The agitation of the inhabitants of Belleville at the announcement of a second school is seen in this letter.

Belleville, 4th September 1827

Madame Superioress,

The fact is that I have been unable to speak at length with you. I have also seen with regret that I had the misfortune to distress you. Forgive me, Madame, and please believe that I never intended to upset you, or oppose you.

Our daughters have simply had their contract presented at the mortgage office, as is customary for all people selling property; with the intention however of consolidating the pious foundation by the approval of the Government, which they believed necessary, as I do too. The registrar has done what you have seen without being requested to do anything special. If there is some mistake, as Mr.

Marechal claims, the fault lies with him and not with us, who have only looked at the good of the neighbourhood, wished the obligation undertaken before God and before men to be fulfilled; that this obligation may be the least possible burden for you, this is our heartfelt wish. Believe me, Madame, these are our sentiments and we do not believe we have deserved that the people should protest about cruelty, injustice and betrayal.

Our daughters, seeing the difficulty in which you find yourselves to make your purchasers pay you, agree to raise the mortgage of 8,000 fr. on the houses sold.

A new deed should be drawn up more or less in this manner: "At the request of Miles Thevenet and Laporte, Marie Mathieu and Jeanne Marie Colin restore the 8,000 fr. opportunely or inopportunely registered at the mortgage office of the district of Villefranche, for the service of the free school for the poor girls of Belleville, for which the said ladies have committed themselves to provide in perpetuity by the deed of the 17th April 1822, received by Mr. Chassaignon, notary to the crown. Marie Mathieu and Jeanne Marie Colin, in withdrawing the said inscription to make it easier for the said ladies Thevenet and Laporte, expressly declare that they consent to the free school being carried on in the property that Madame Thevenet has bought from the Corval brothers; they expressly declare that instead of wanting the commitment of the ladies Thevenet and Laporte for the free class to disappear, they maintain all the legal reservations on the new properties of Madame Thevenet, who consents to this and who undertakes anew to keep and ensure after her the said free school in perpetuity which may be valued at a capital of 4,000 if valuation is necessary for the stability of the commitment."

It seems to me, Madame, that you ought not to refuse a deed that will add nothing to your obligations and cannot weigh heavily on your property occupied by your daughters. Again it seems to me that it must be of little importance to you whether this pious work be presented for the approbation of the government, or not.

I still wish to persuade you that in trying to establish the Sisters of St. Joseph, I have nothing in view except the greater good of the neighbourhood, in removing for the future, school mistresses such as I have seen here, who took their pupils to fashionable amusements, to cafes, etc. I was afraid of hearing cries of injustice, that was why I did

all I possibly could to obtain a simple, well-known Religious from the diocese of Belley, one whose mother is a simple daily worker at Belleville. I think that people would have been less offended if they saw only that poor girl at the head of an establishment. I am not afraid of seeing her humiliated, and I would expect less if there were more pretentious persons in it. Therefore Madame, please believe that my paternal and pastoral concern has been solely to provide in Belleville brown bread for those who do not want, or who could not afford to eat white bread. Everybody has to live. One does a service to a district in procuring plain but wholesome food, for those who are unable to procure delicacies for themselves.

As for that accusation that Gabrielle has sought to draw away the children from your schools, you know, Madame, that this is absolutely unwarranted and that the calumny has already been proved to Madame Borgia by the repudiation of the mothers who were said to have been solicited by Gabrielle.

I would like the expression of my feelings to put your mind at rest, to prove my respect and concern for you, to obtain your goodwill towards me, the help of your prayers, and those of all your daughters whom I esteem and whom I love in Jesus Christ. I ask for this help not only for myself, but also for those who have caused you pain without wishing to do so, desiring with all my heart that the demon of discord will no longer be able to sow among us even the smallest seed of division.

It is with these sentiments that I have the honour to remain, with the greatest respect,

Madame Supérieure,  
Your most humble and obedient servant      Captier.

*Extract from "State of the Houses of St. Joseph of the diocese of Lyon"*  
p. 114, 4th October, 1827. - From the original preserved in the archives of the Mother House of the Sisters of St. Joseph, Lyon.

The register of the foundations of the Sisters of St. Joseph notes for us the date on which the house of Belleville was opened and gives the names of the religious placed there for the direction of the school. We see that they were a young professed of twenty-seven years of age and a novice of sixteen.

*Foundation of the house of Belleville*

223rd establishment at Belleville, 4th October 1827

*Superioress:* Berchond, in religion, Sister Calixta, born in 1800, professed in 1827

*School Mistress:* Ladouze, in religion, Sister Macrine, born in 1811.

## 7

*"Deliberations of the Archiepiscopal Council". 5th October 1827. -*  
From the original preserved in A. A. Lyon.

We reproduce only paragraph 15 which concerns the controversy with the parish priest of Belleville.

*5th October 1827*

15. It was explained that the new establishment of the Sisters of St. Joseph in Belleville will be detrimental to that of the Sacred Heart; but the parish priest wants it that way, so there is no room for discussion at the moment.

## 8

*"Deliberations of the Archiepiscopal Council", 14th November 1827. -*  
From the original preserved in A. A. Lyon.

Nearly one month after the first discussions of the Archiepiscopal Council on the "case of Belleville" they returned to the subject and decided that they would entrust the study of what was taking place to the two Vicars General, Cholleton and Cattet.

*14th November 1827*

As the dispute between the parish priest of Belleville and the Ladies of the Sacred Heart established in that parish could lead to a troublesome lawsuit, the Council submits that business to Revv. Cholleton and Cattet, who will judge whether there are not grounds for withdrawing the Sisters of St. Joseph.

## 9

*Decision of the Council of the Congregation of the Sacred Heart of Jesus and Mary, 27th September, 1829-* From the original preserved in A. G. Roma. Reg. 111.

The work of the Servant of God progressed, notwithstanding the difficulties created by the parish priest and by the new school: there is clear proof of this in the authorization of the municipality, on the 2nd February 1828, to construct a boundary wall around one of the properties. As the situation was becoming more and more strained and difficult, on the 27th September 1829, the Council of the Congregation decided to close the boarding and day schools.

Meeting of the 27th September 1829

The Council was presided over by our very Rev. Fr. Superior, M. Cattet, Vicar General.

After invoking the light of the Holy Spirit, we discussed the subject of the establishment at Belleville.

Observing that since a second religious establishment has been formed in Belleville, the number of our pupils in both the boarding and day schools has been reduced to much fewer than we had previously, because the population of the town cannot provide pupils for two educational establishments; it has consequently been decided that we will reduce the number of our Sisters; we will withdraw those employed in the boarding and day schools and close both.

The present Superioress, Mother St. Borgia, will be replaced by Mother St. Francis.

Marie St. Andre

## 10

*"Deliberations of the Archiepiscopal Council of Lyon", 22nd October 1829. -* From the original preserved in A. A. Lyon.

In Belleville the decision taken by the Council of the Congregation to close that house, alarmed not only the population, but the Mayor himself, who appealed to the ecclesiastical authority to prevent the closure. But the Council did not think it opportune to oppose the parish priest.

*22nd October 1829:*

5. It will be replied to the Mayor of Belleville that the true zeal of the Parish Priest, his age and his virtues, do not permit us to oppose his



12

11

20. The Ladies of the Sacred Heart of Larajasse were authorized to acquire a house in Belleville on Saone for a new foundation of their Order.

13

With this document the Servant of God gave a receipt to Mr. Andre Francois Matagrín, representing Miles Targe and Besson, of the Congregation of Larajasse, for the sum of 18,000 francs, the price received for the sale of the properties in Belleville, concluded on May 15th, 1832 (cf. *supra*, p. 220, n. 25).

7th May 1835

In the presence of Mr. Victor Coste and his colleague, notaries living in Lyon, undersigned, appeared: Madame Claudine Thevenet directress of the house of the Providence, situated in Lyon, Place Fourviere, No 1, where she lives. The same having the sole right to receive and pass quittance on the sum which will be mentioned later. As well as that which results from the contract of sale which will be mentioned later, she recognizes and declares that she has now received in cash from Miles Pierrette Targe and Catherine Besson, spinsters of mature age, of independent means, living in the same house at

Larajasse, district of Lyon, department of Rhone, absent, Mr Andre Francois Matagrín, lawyer, living in Lyon, rue du Boeuf, No 36, here present, agreeing on their behalf and paying the money remitted for this purpose, the sum of eighteen thousand francs, the price in return for which Mile Thevenet, here present, conjointly with Miles Marie Claudine Motte, school mistress, living in Fourviere, and Anne Therese Besson de Larochette, school mistress living in Belleville, department of Rhone, have sold conjointly to the said Miles Targe and Besson according to the contract made in the presence of M. Victor Coste, undersigned, and his colleague, notaries of Lyon, on the 15th May eighteen hundred and thirty-two, registered and transcribed according to procedure, a large private house, with a courtyard in which there is a well, chapel, stables, hayloft, woodshed, and shed, a little garden with a closet and aviary, water closets, appurtenances and outbuildings, the whole enclosed with walls, situated at Belleville, rue de Villefranche, district of Potissieres, and another garden, with trees, surrounded by walls and hedges which form part of the property, containing 22 ares (3 clear lots) according to the ancient measure of the country, situated in the said Belleville, in the same quarter of Potissieres, the which sum was stipulated due without interest, at a fixed date which has now arrived.

For the said sum of eighteen thousand francs, Mile Thevenet passes quittance to the said Miles Targe and Besson, promising to hold them and have them held as discharged and free against all comers.

As a result of this payment Mile Thevenet restores, and consents to the official striking off of the inscription, formed as much to her profit as to that of Miles Motte and Besson de Larochette, against Miles Targe and Besson, at the mortgage office of Villefranche on the twenty-fourth of July, eighteen hundred and thirty-two, Volume 129, Nos 88.425, and 88.426. This deed has been made and signed in Lyon, in the office of M. Coste, for M. Matagrín and in her house, previously mentioned. Place Fourviere No on behalf of Madame Thevenet, which house the notaries visited, on the fifth of May eighteen hundred and thirty-five. Having read the same, Madame Thevenet and M. Matagrín signed with the notaries. Thus signed on the draft left in the custody of M. Coste, at the bottom of which is written: Registered in Lyon, the seventh of May 1835 folio 93., C. 6. Received ninety francs, duty payable, nine fr. Signed: Meschini - **Coste**.

## DOC. X

DIOCESAN APPROBATION of the Congregation founded by the Servant of God, in the year 1823. - *From documents enumerated below.*

Cardinal Fesch, archbishop of Lyon, from 1802, was sent into exile on the 25th April 1814, as were all the imperial family, after the fall of Napoleon of whom he was maternal uncle. The diocese of Lyon remained without a bishop. Before his departure, the Cardinal confided the administration to his vicars general, but forbade them to admit new associations or to make innovations in those which already existed (cf. *infra*, 1). For this reason the Servant of God found herself faced with the impossibility of getting her work recognised by ecclesiastical authority. The only permission, obtained, after repeated requests, was to have an oratory and to have Mass celebrated there (Docs XXIII, p. 463, and XXVII, p. 557).

In the meantime Fr. Coindre, whose fame as a missionary had spread around various regions was requested by the bishop of St. Flour, and administrator of Le Puy, to organize a society of missionaries in that diocese like the one already established in Saint Flour. Fr. Coindre, involved as he was with the missions, and with the direction of the "Ladies of the Sacred Hearts of Jesus and Mary" and of the "Brothers of the Sacred Heart", hesitated at first, but afterwards, perhaps in the hope of obtaining the approval for his two congregations that it was impossible to get in Lyon, thought it would be well to accept the proposal of Mgr de Salamon.

In August 1822, Fr. Coindre went to Saint-Flour and easily reached an agreement with the bishop who granted him extensive powers. In Lyon the two brothers Pierre and Roman Montagnac, priests and professors of the "Carthusians" showed themselves disposed to support him, and it was agreed to set up a new centre for missionaries in Monistrol-FEveque — now Monistrol-sur-Loire —, on the border of the department of Rhone and that of Haute Loire. The choice of this town seems to be explained especially by the material advantages that it offered. The buildings of a former convent of Capuchins of Monistrol (1627-1791), remained vacant after the death, on the 3rd December 1820, of its new proprietor de la Bruyere, and they were bought by Fr. Coindre who installed the new community of his missionaries there (cf. BONNEFOY, O.F.M., *Les couvents des capucins de la Haute-Loire*, Paris 1939, p. 91; Monistrol, Register of Minutes of the municipality; H. FRAISSE, *Etude sur le petit-seminaire de Monistrol*, ms. in the archives of the seminary of Yssingeaux.)

A few days later, on the 20th September 1822, a decree of Mgr de Salamon announced to the diocese of Le Puy, the foundation of the Society of Missionaries and recommended it to the generosity of the faithful.

On the 10th October, Fr. Coindre, encouraged with the benevolence of Mgr de Salamon, asked permission to establish the newly founded

Larajasse, district of Lyon, department of Rhone, absent, Mr Andre Francois Matagrín, lawyer, living in Lyon, rue du Boeuf, No 36, here present, agreeing on their behalf and paying the money remitted for this purpose, the sum of eighteen thousand francs, the price in return for which Mile Thevenet, here present, conjointly with Miles Marie Claudine Motte, school mistress, living in Fourviere, and Anne Therese Besson de Larochette, school mistress living in Belleville, department of Rhone, have sold conjointly to the said Miles Targe and Besson according to the contract made in the presence of M. Victor Coste, undersigned, and his colleague, notaries of Lyon, on the 15th May eighteen hundred and thirty-two, registered and transcribed according to procedure, a large private house, with a courtyard in which there is a well, chapel, stables, hayloft, woodshed, and shed, a little garden with a closet and aviary, water closets, appurtenances and outbuildings, the whole enclosed with walls, situated at Belleville, rue de Villefranche, district of Potissieres, and another garden, with trees, surrounded by walls and hedges which form part of the property, containing 22 ares (3 clear lots) according to the ancient measure of the country, situated in the said Belleville, in the same quarter of Potissieres, the which sum was stipulated due without interest, at a fixed date which has now arrived.

For the said sum of eighteen thousand francs, Mile Thevenet passes quittance to the said Miles Targe and Besson, promising to hold them and have them held as discharged and free against all comers.

As a result of this payment Mile Thevenet restores, and consents to the official striking off of the inscription, formed as much to her profit as to that of Miles Motte and Besson de Larochette, against Miles Targe and Besson, at the mortgage office of Villefranche on the twenty-fourth of July, eighteen hundred and thirty-two, Volume 129, Nos 88.425, and 88.426. This deed has been made and signed in Lyon, in the office of M. Coste, for M. Matagrín and in her house, previously mentioned. Place Fourviere No on behalf of Madame Thevenet, which house the notaries visited, on the fifth of May eighteen hundred and thirty-five. Having read the same, Madame Thevenet and M. Matagrín signed with the notaries. Thus signed on the draft left in the custody of M. Coste, at the bottom of which is written: Registered in Lyon, the seventh of May 1835 folio 93., C. 6. Received ninety francs, duty payable, nine fr. Signed: Meschini - **Coste**.

## DOC. X

DIOCESAN APPROBATION of the Congregation founded by the Servant of God, in the year 1823. - *From documents enumerated below.*

Cardinal Fesch, archbishop of Lyon, from 1802, was sent into exile on the 25th April 1814, as were all the imperial family, after the fall of Napoleon of whom he was maternal uncle. The diocese of Lyon remained without a bishop. Before his departure, the Cardinal confided the administration to his vicars general, but forbade them to admit new associations or to make innovations in those which already existed (cf. *infra*, 1). For this reason the Servant of God found herself faced with the impossibility of getting her work recognised by ecclesiastical authority. The only permission, obtained, after repeated requests, was to have an oratory and to have Mass celebrated there (Docs XXIII, p. 463, and XXVII, p. 557).

In the meantime Fr. Coindre, whose fame as a missionary had spread around various regions was requested by the bishop of St. Flour, and administrator of Le Puy, to organize a society of missionaries in that diocese like the one already established in Saint Flour. Fr. Coindre, involved as he was with the missions, and with the direction of the "Ladies of the Sacred Hearts of Jesus and Mary" and of the "Brothers of the Sacred Heart", hesitated at first, but afterwards, perhaps in the hope of obtaining the approval for his two congregations that it was impossible to get in Lyon, thought it would be well to accept the proposal of Mgr de Salamon.

In August 1822, Fr. Coindre went to Saint-Flour and easily reached an agreement with the bishop who granted him extensive powers. In Lyon the two brothers Pierre and Roman Montagnac, priests and professors of the "Carthusians" showed themselves disposed to support him, and it was agreed to set up a new centre for missionaries in Monistrol-FEveque — now Monistrol-sur-Loire —, on the border of the department of Rhone and that of Haute Loire. The choice of this town seems to be explained especially by the material advantages that it offered. The buildings of a former convent of Capuchins of Monistrol (1627-1791), remained vacant after the death, on the 3rd December 1820, of its new proprietor de la Bruyere, and they were bought by Fr. Coindre who installed the new community of his missionaries there (cf. BONNEFOY, O.F.M., *Les couvents des capucins de la Haute-Loire*, Paris 1939, p. 91; Monistrol, Register of Minutes of the municipality; H. FRAISSE, *Etude sur le petit-seminaire de Monistrol*, ms. in the archives of the seminary of Yssingeaux.)

A few days later, on the 20th September 1822, a decree of Mgr de Salamon announced to the diocese of Le Puy, the foundation of the Society of Missionaries and recommended it to the generosity of the faithful.

On the 10th October, Fr. Coindre, encouraged with the benevolence of Mgr de Salamon, asked permission to establish the newly founded

Congregation of the Servant of God in Monistrol, first of all to be of aid to the missionaries, and then to establish a centre of education.

On November 4th the Missionaries of the Sacred Heart of Jesus initiated an organisation for the diocese of Le Puy which responded to the needs of the time. It comprised two institutions, different in their principal aims but united by the same interests and spiritual direction: a body of missionaries, of whom Fr. Coindre was the Superior General, and one of professors for the college of which the rector was the priest Fr. Roman Montagnac, depending on and under the direction of the same Fr. Coindre. As one can see from the prospectus which announced the opening of the college, the Brothers of the Sacred Heart and the religious of the Servant of God were both called to Monistrol as helpers (cf. F. FRAISSE, art. cit).

At the same time as he was organising these institutions, Fr. Coindre asked the Bishop of St-Flour for the canonical approbation of the Congregation of the Servant of God. On the 4th February 1823 this approval was granted, in very flattering terms for the Father Superior (cf. *infra*, 3).

## 1

*Decree of Cardinal Fesch, Pradines, 22nd April 1814.* - From the original preserved in A. A. Lyon: *Papiers Fesch*.

As a result of the well-known political reverses at the beginning of 1814, Cardinal Fesch, with his collaborators, retired temporarily to the Abbey of Pradines, of which he could be considered the true founder. From there, he sent pastoral letters and decrees to his diocese, and three days before leaving for Italy (25th April) he signed the document which we present, in which, besides the appointment of the diocesan council, destined to govern the diocese during his absence, is contained the provision which made it impossible for the Servant of God to obtain ecclesiastical approbation for her religious family in Lyon. This state of affairs came to an end with the appointment of Mgr Jean Paul Gaston de Pins (22nd December 1823) who took possession as administrator of the diocese on the 18th February 1824.

We, Joseph Cardinal Fesch, archbishop of Lyon, primate of all Gaul, etc., etc., etc.

The urgent circumstances brought about by the events which have taken place and which are known to everybody advise us to abandon our diocese for some time and betake ourselves to Rome near the Holy Father. For these reasons, we have decreed and decree as follows:

1. Our three Vicars General: Frs. Courbon, Renaud and Bochart form our diocesan Council, as during our first journey to Rome.

2. The Superior of the Scminary shall be invited to this Council whenever the affairs of the ecclesiastical students and the administration of our seminaries are to be treated of.

3. The ordinances dated from Rome and Paris on the subject of correspondence and decisions which we reserve to ourselves, especially on ecclesiastical affairs, are renewed.

4. No corporate body may be admitted, even provisionally, and no innovation may be made in those already existing, without our special order.

Given at Pradines, on the 22nd April, 1814.

J. Cardinal Fesch

## 2

"Report of the canonical institution of the Ladies and Sisters of the Heart of Jesus and Mary", 1822. — From the original preserved in A. G. Roma.

On October 10th 1822, Fr. Coindre tinned again to the Vicar General Richard, asking to establish the Congregation founded by the Servant of God in the diocese of Le Puy.

The document which we present, written in the hand of Fr. Coindre opens the first Register of the Congregation. In it we note: *a*) that the official title of the Congregation was undecided for some time, and in this first document Fr. Coindre gave it the name of "Ladies of Pious Education" and a little further on, "Ladies of the Heart of Jesus and Mary"; *b*) that at that date the Congregation had already adopted the Rule of St. Augustine and the Constitutions of St. Ignatius; *c*) that the Superior showed satisfaction at the quality of the future religious and at the successes they had obtained as educators in Lyon and Belleville.

Report of the canonical institution of the Ladies and Sisters of the Heart of Jesus and Mary, approved as a Congregation by His Lordship the Bishop of Saint-Flour, Administrator of the diocese of Le Puy, for the whole extent of his diocese.

In the year eighteen hundred and twenty-two, on the tenth of October, we, Andre Coindre, Superior of the Missions of the diocese, undersigned, have requested, conjointly with Fr. Menut, parish priest of Saint Sigolene, permission from Rev. Fr. Richard, Vicar General of the diocese, to introduce into the diocese of Le Puy the said Ladies of Pious Education, who have formed educational establishments for

young girls in the town of Lyon, Place Fourviere, No 3, and in the town of Belleville, under the name of Ladies of the Heart of Jesus and Mary.

Being convinced by serious examination of their regularity, their zeal, and their special talents, received from God to form young persons in the practice of virtue and in the knowledge necessary for them to become good Christians, edifying mothers of families and excellent class mistresses, we believe that we shall render the greatest service, first to the town of Monistrol and then to other parishes of the diocese which may wish to receive them, by encouraging their arrival here.

Having adopted the rule of St. Augustine and the constitutions of St. Ignatius, with the modifications made necessary by the different employments of women, and of clerics, they inspire the Superiors of the diocese with the greatest confidence.

We have written to Madame Thevenet, foundress of the establishment of Lyon and of Belleville, and she has sent us Madame Dioque, nee Marie Antoinette Bedor, called Sister St. Peter, to be the Superioress of the community; Mile Jubeau, called Sister St. Bruno, Miles Daval and Anne Noel, Mile Marie Buisson, and the first foundation of the Institute has been made in the house adjoining the Church of the former Capuchins of Monistrol.<sup>1</sup>

In witness whereof we have signed the present deed.

Coindre, Superior                      Sister St. Peter                      Sister St. Bruno

### 3

*Report on the approbation of the Congregation founded by the Servant of God by the Bishop of St.-Flour, administrator of the diocese of Le Puy, 4th February 1823. - From the original preserved in A. G. Roma.*

In the first Register of the Congregation, after the report already reproduced in this document (cf. *supra*, 2), we also find, in the handwriting of Fr. Coindre, the document which refers to the first canonical approbation given by the administrator of the diocese of Le Puy, Bishop of St.-Flour, Mgr Louis Sifren Joseph de Salamon (1820-1829).

<sup>1</sup> There is a word crossed out here.

In this document there is reference for the first time to Mgr de Bonald, named Bishop of Le Puy on the 13th March 1823, who was to remain in close touch with the Congregation of the Servant of God until his death. All efforts to find the original document of approbation have failed, therefore, we give the report preserved in the handwriting of Fr. Coindre.

In the year eighteen hundred and twenty-three on the fifteenth of February we the undersigned, Superior of the Missions of the diocese of Le Puy, certify the following:

Desiring to consolidate still more the establishment which we had begun, we wrote to Mgr Louis Sifren Joseph Foncrose, Bishop of Saint-Flour, to obtain the approbation of the Ladies as a congregation for the whole diocese of Le Puy, following the rule and constitutions of which we spoke in our first report. Further, we asked him for the faculty to receive their simple vows and to be appointed their superior if he judged proper.

Without delay, Monseigneur replied to us, in a letter written from Paris, dated the fourth of February 1823, as follows:

"I commend you for the establishment that you have just formed. I appoint you Superior of it, and I have no doubt at all that it will flourish under such a director; and I approve them as far as in me lies, as a Congregation for the Diocese of Le Puy, and you may receive the simple vows of those who present themselves."

We notified Fr. Richard, Vicar General of the diocese, regarding the new favour that Monseigneur had just granted us, and he replied to us by a letter written by M. Issartel, dated the 22nd February 1823:

"We are very pleased that Mgr de Salamon has replied to you conformably to your wishes and that you have received the authorisation that you desired. Fr. Richard has only to subscribe to what Monseigneur has judged fitting. He has charged me to tell you so. He will watch over the progress of your establishments with pleasure and protect them, and when Mgr de Bonald comes, he will do all that is possible to make him see all the good that you do and will do in this diocese. I do not doubt but that he will welcome you with kindness and will accord you full protection."

Consequently, in our capacity as Superior of these Ladies, we have examined many of them, and we have urged them to prepare themselves to make their profession soon. . . .

Coindre, Sup.

## DOC. XI

TESTIMONIES OF THE FIRST TWO PROFESSIONS OF RELIGIOUS in the recently approved Congregation. - *From the original document preserved in A. G. Roma.*

When in 1818, Claudine Thevenet left her mother to found a religious Congregation, she had already for some time resolved to consecrate herself entirely to God by the vows of religion. We do not know how far back such a determination goes, but one of her first companions in the apostolate, referring to that moment, told us that her mother, who was old and infirm, had opposed her generous resolution for a long time (Doc. XXIII, p. 477). Finally, in 1823, Fr. Coindre in communicating to the Servant of God the authorisation he had obtained for religious profession wrote: "The passage of the Red Sea is over, my daughter! You and your companions have had your years of wandering in the desert. Rejoice, for God has shortened your sojourn and after four years of trial, of waiting and longing, he is opening the gates of the Promised Land of religious life to which you aspire" (Doc. XXVII, p. 571). These two pieces of evidence, which are doubtless well-informed, throw into relief the long time of waiting before 1818, before beginning to live the common life with her companions, and then the *aspiration* of the Foundress, as a religious.

The letter of Fr. Coindre reached the Servant of God on the 10th February 1823, and she immediately began to prepare for the first ceremony of profession, which was to take place at Monistrol (cf. *infra*, 1), organising the religious in groups, in order not to disturb the order of the different houses. Of the five ceremonies which took place that year, the first two concern the Servant of God in a special way.

On the 17th February, Claudine Thevenet confided the care of the house of Lyon to M. St. Andrew, and departed for Monistrol in the company of M. St. Xavier and the three postulants prepared for clothing, together with M. St. Simon and M. St. Peter and M. St. Bruno who lived there. The Superior of Belleville, Mother St. Borgia came from there. On the 21st, all the candidates for the first ceremony had arrived at Monistrol. On the 22nd they began their retreat, directed by Fr. Coindre, and on the 25th, they made their religious profession with the customary solemnity (cf. *infra*, 1); on the 16th March it was the turn of M. St. Andrew and M. St. Stanislaus who came from Lyon and M. St. Gonzaga who came from Belleville (cf. *infra*, 2).

We now introduce briefly the religious named above:

M. St. Andrew (cf. Doc. XXI, p. 434).

M. St. Xavier, Jeanne Pierrette Chipier, daughter of Michel and Jeanne Marie Coton, was born in Lyon on the 4th January, 1795. She entered the Congregation on the 20th October, 1818, made profession on the 25th February, 1823, was Superioress of the *Providence* and Assistant General. She died on the 2nd September, 1828 (cf. Doc. XVII, p. 336).

M. St. Simon, Agathe Daval, daughter of Antoine and Claudine Giraudier, was born in Saint-Jean Lavestre (Haute-Loire) on the 11th February, 1798. She entered the Congregation on the 1st June, 1822, received the habit on the 26th February, 1823, and was professed on the 1st November 1825. She died on the 31st December, 1847.

M. St. Peter, Marie Antoinette Bedor, daughter of Benoit and Anne Benoite Fougier, was born in Lyon on the 27th May, 1765. She contracted a marriage with Jacques Dioque, and on the 10th December 1820 she became a widow. She entered the Congregation on the 22nd September, 1822, made her profession on the 25th February, 1823, and left the Congregation on the 14th August, 1826, after holding important posts. She died on the 5th April, 1848 (cf. Doc. XV, 4 & 5, pp. 267-269).

M. St. Bruno, Catherine Jubeau, daughter of Jean and Marguerite Defoy, was born in Lyon on the 28th October, 1803. She entered the Congregation on the 22nd December, 1818, made her profession on the 25th February, 1823 and she always held important offices. She died, Provincial Superioress of India, on the 12th March, 1877.

M. St. Borgia, Francoise Blanc, daughter of Andre and Francoise Benoit, was born in Lyon on the 26th June, 1782. She married Gabriel Ferrand on the 20th November, 1805, and became a widow on the 27th September, 1810. She entered the Congregation on the 5th October, 1818, made her profession on the 25th February, 1823, being at the time Superioress of the house of Belleville. She died when she was Superior of Le Puy on the 21st September, 1835 (cf. Doc. XXVII, *Histoire*, p. 613).

M. St. Stanislaus, Jeanne Marie Planu, daughter of Marie Claude and Francoise Bertrand, was born in Lyon on the 6th February, 1793. She entered the Congregation on the 20th October, 1818, made her profession on the 16th March, 1823 and died on the 21st January, 1869 (cf. Doc. XXIII, *intr.* p. 454).

M. St. Gonzaga, Susanne Chardon, the daughter of Antoine Balthazar and Catherine Marie Barre, was born in Messimy (Ain) on the 11th October, 1801. She entered the Congregation on the 27th July, 1820, made her profession on the 16th March, 1823, and died on the 30th January, 1836, after holding the office of Mistress of Novices in Lyon and Superioress of Le Puy (cf. Doc. XV, 2, p. 266).

The documents from which we have copied form part of Register I of the Congregation, begun by Fr. Coindre in Monistrol on the 10th October 1822.

a) *The manuscript.* This is an exercise book of 22 pages, 21 cm X 32 cm, of which the 18 central pages are completely written on, 11 in the hand of Fr. Coindre, the remaining pages by some unidentified secretary. The title written on the first page, a note in the margins of the third page and of the last page are in the hand of Fr. Pousset, doubtless written in 1843 (cf. Doc. XVI, *intr.*, pp. 272-274, and *Appendix*, p. 292).

b) *The contents.* The title which appears on the first page, after the address "House of Le Puy (Haute-Loire)", indicates the contents: "Register

containing the deliberations relative to clothing, professions, elections, appointments and other subjects. Commenced on the 10th October, 1822, and closed on the 13th November, 1827."

## 1

*Ceremony of first profession: 25 th February, 1823.*

We, the undersigned, Sr. St. Ignatius, legitimate daughter of Philibert Thevenet and Marie Antoinette Guyot, living in the parish of St. Nizier, Lyon, aged forty-eight years; and Sr. Francis Borgia, Francoise Blanc, widow Ferrand, legitimate daughter of Andre Blanc and Francoise Benoit, of the parish of St. Pierre, Lyon, aged forty years; and Marie Antoinette Bedor, widow Dioque, Sr. St. Peter, legitimate daughter of Benoit Bedor and Anne Fougier, of the parish of St. Pierre, Lyon, aged fifty-seven years; and Sr. Xavier, legitimate daughter of Michel Chippier and Jeanne Marie Coton, of Lyon, parish of St. Francois, aged 28 years, and Sr. St. Bruno, legitimate daughter of Jean Jubeau and Marguerite de Foies, of the parish of St. Pierre, Lyon, aged 20 years, state solemnly and certify that by the grace of God, we have today<sup>1</sup> the twenty fifth of February in the year eighteen hundred and twenty three, voluntarily and freely made profession into the hands of our Rev. Father M. Coindre, the Superior named by Mgr Louis-Siffren- Joseph de Foncroise de Salamon, bishop of Saint-Flour, in the chapel of the missionaries of the diocese of Le Puy, after being tested in our house in Lyon for several years, and having practised the exercises and kept the Rules of the Congregation of the Sisters of the Heart of Jesus and Mary. This profession was made by the simple vows of poverty, chastity and perpetual obedience and of stability in the said Congregation, according to the Rule of St. Augustine and the constitutions of the Sisters of the Heart of Jesus and Mary in the presence of Fr. Romain Montagnac, missionary priest, rector of the minor seminary, of Fr. Francois Vincent Coindre, chaplain of their Providence of Fourviere, of Fr. Benoit, missionary priest, of Fr. Loual, of Fr. Montagnac junior, priest director of the minor seminary

<sup>1</sup> There is a word crossed out and the word "vingt" (20) is repeated.

of Monistrol, of Brothers Augustin, Bail lie Win v, Bernard, I LHH, >I . and of Sisters Blandine, Angele, St. Jean and St. Simon, in witm whereof we have all signed this present deed on the aforesaid div

Soeur Ignace, nee Thevenet; Sr. Borgia, nee Blanc; Soeur St. Pierre, nee Bedor; Soeur [St] Xavier, nee Chippier; Sr [St] Bruno, IUV Jubeau; Coindre, Superior; Coindre; R. Montagnac, priest.

## 2

*Second ceremony of profession: 16th March 1823*

We, the undersigned, Sister Andrew, nee Victoire Ramier, legitimate daughter of M. Abraham Ramier and his wife Marianne Ribaud, of the parish of St. Pierre, Lyon, aged twenty-seven years, and Sister Stanislaus, nee Jeanne Marie Planu, legitimate daughter of Claude Planut and his wife Francoise Bertrand, of the parish of St. Nizier, Lyon, aged thirty years; and Sister Gonzaga, nee Suzanne Chardon, legitimate daughter of Mr. Antoine Balthazard Chardon and his wife Catherine Barri, of the parish of Messimi, dept. of Ain, aged twenty-two years, pledge our word and certify that, by the grace of God, after taking the habit of the Sisters of the Congregation of the Hearts of Jesus and Mary and having been tested for three years in the houses of Lyon and of Belleville, during which time we practised the exercises of piety and kept the Rules of the said Congregation, have made profession today, the sixteenth of March in the year eighteen hundred and twenty-three, voluntarily and freely, into the hands of our Superior, Fr. Coindre, Superior of the Missionaries, in the chapel of the Missionaries of the Heart of Jesus of Monistrol, making the simple vows of poverty, chastity, and perpetual obedience, and of stability in the Congregation according to its rules and constitutions, in the presence of the Sisters mentioned above and of Madame St. Peter, Mother Superior of the establishment of Monistrol and of Madame St. Bruno, in witness whereof we have signed this present deed the same day.

Mother St Pierre; Mother [St] Bruno; Sr. Andre nee Ramier; Sister [St] Stanislaus, nee Planu; Sister Gonzaga, nee Chardon; Father Coindre, Superior.

## DOC. XII

OF THE FIRST CANONICAL ELECTION of the Superiors of the Congregation,  
1823. — *Excerpt from the original text of Register I preserved in A. G. Roma.*

From the foundation of the Association of the Sacred Heart, in 1816, Claudine was unanimously elected President, in the first, as in all the successive elections, carried out according to the Rule (Doc. IV, 2, p. 88).

Likewise, in 1818, while she was still president, when Fr. Coindre placed her at the head of the religious community established in Pierres Plantees, she was again unanimously accepted as Superioress (Doc. XXVII, *Histoire*, p. 545).

In 1821, the Servant of God wanted to give up the presidency of the Association, considering it incompatible with her charge as Superioress of the Congregation which was beginning to expand, but in the election of that year she was, on the contrary, confirmed in the office, for life (Doc. IV, 2, 48b, p. 143; 49f, p. 147).

On the day after the religious profession of the Servant of God and her first companions (Doc. XI, p. 250) on the 26th February, 1823, they proceeded officially at Monistrol, to the election of the Superioress General of the new Institute, according to the customary canonical form, summarily described in the document which we present. The five newly professed religious, united in Chapter, under the presidency of Fr. Coindre, cast their vote, and the scrutiny resulted as was logical: Claudine Thevenet, in religion M. St. Ignatius, was elected Superioress General, an office which she had exercised from the very beginning of the Congregation. The election of three Assistants General followed immediately, and Mother St. Ignatius, in virtue of her office, officially named the Superioresses of the houses of Belleville and Monistrol (cf. *infra*, 1).

After a few days, the Servant of God returned to Lyon and, as when she was leaving, went and prostrated herself at the feet of Our Lady of Fourviere to thank her and ask for her blessing on the growing religious family. She then took the necessary steps to send Mothers St. Andrew and St. Stanislaus from the community of Fourviere, and M. St. Gonzaga from the house of Belleville, to Monistrol, so that they would be able to prepare for their profession on the 16th March.

## 1

*Report of the first election of the Superioress General of the Congregation of the Sacred Hearts of Jesus and Mary, and of her Assistants, 26th February, 1823.*

This document is written by Fr. Coindre himself, who began the first Register of the Congregation (Doc. XI, *intr.*, p. 251), and he signed it, adding

to his name the title of Superior. He wrote that all the religious who had the right to vote had united in Chapter, namely the five who had made profession the previous day, and that, after their votes had been collected and counted, the result was that M. St. Ignatius was elected Superioress General of the Congregation. In virtue of the power given him by the bishop of Saint-Flour, Fr. Coindre confirmed the election and appointment of the Servant of God, and all the religious made their act of submission, kissing her hand. At the same session they proceeded by secret ballot, to elect three Assistants general.

It is noteworthy that all the Capitular religious, including the Superioress General, signed their name preceded by the word "Sister", whole or abbreviated, and that afterwards M. St. Ignatius signed again, placing before her name the title of "Mother".

In the year eighteen hundred and twenty-three on the twenty-sixth of February, we the Superior of the Ladies of the Heart of Jesus and Mary, whose signatures appear below, assembled in Chapter all the sisters who have the right to vote and, after collecting the votes of Mothers St. Ignatius, Borgia, St. Peter, Xavier, Bruno, and counting them, we found that Mme St. Ignatius was elected Superioress General of the Congregation.

In virtue of the power which has been confided to us, we have confirmed this election and all the sisters have been admitted to acknowledge her and have kissed her hand.

After this we proceeded by secret ballot to the election of three Assistants General, and Mme St. Peter, Mme Borgia, Mme Xavier were elected for that office.

Afterwards, Madame Superioress General named Mme St. Peter as Superioress of the house of Monistrol, and Mme Borgia as Superioress of the house of Belleville, in witness whereof we have signed the present document.

Coindre Sup.

Sister Ignatius, nee Thevenet	Sr. Borgia, nee Blanc
Sister St. Peter, nee Bedor	Sr. Xavier, nee Chipier
Sr. Bruno, nee Jubeau	Mother St. Ignatius, nee Thevenet

## 2

*Report of the election of M. St. Andrew, first Assistant General, 16th March 1823.*

Mother St. Ignatius, in organising the first ceremony, chose for profession those religious whom she considered best prepared, either on



account of age or of length of experience in the work. Among those professed on the 25th February was M. St. Borgia, first companion of the Foundress at Pierres Plantees on the 5th October 1818; Mothers St. Xavier and St. Bruno who followed a few days later, and Mother St. Peter. This last had entered the Congregation when she was already in her fifty-sixth year, and although she had only been in it for a single year, she had gained the trust of the Servant of God by her maturity and other circumstances, on account of which important offices were quickly confided to her. After the events of Monistrol, namely, the profession of the 25th and the elections of the 26th February, M. St. Ignatius returned to Lyon, made arrangements for three others of her first companions to make profession, and remained with M. St. Xavier to govern the house of Fourviere. She sent to Monistrol M. St. Andrew, who, since the end of 1816, had been a member of the Association of the Sacred Heart, and M. St. Stanislaus who, like M. Gonzaga, came from Belleville for the occasion and had entered in Pierres-Plantees. All three were young in age.

On the very day of this ceremony in Monistrol M. St. Andrew was elected first Assistant General. The Servant of God and M. St. Xavier sent their votes in writing from Lyon and M. St. Borgia sent hers from Belleville.

This act also, contained in Register I, and drawn up by Fr. Coindre, is signed by those present, and later, by the Servant of God.

In the year eighteen hundred and twenty-three on the sixteenth of March, we the undersigned, assembled in Chapter, after collecting the votes of Mothers St. Ignatius, Borgia, Xavier, who had sent their votes by post, and those of Mothers St. Peter, Bruno, Stanislaus and Gonzaga here present, have counted the votes and have declared that Madame St. Andrew has been elected by an absolute majority of votes to the office of First Assistant General, in witness whereof we have signed the present act on the above-mentioned date.

Mother St. Peter      Mother St. Bruno      Mother Stanislaus  
Mother Gonzaga      Mother St. Ignatius, nee Thevenet  
Father Coindre, Sup.

### 3

*Act of appointment of the first Provincial Superioresses, 16th March 1823.*

From the first years of development of the Congregation, it was considered well to name a Provincial Superioress for each of the dioceses in which it was established. The Servant of God named M. St. Andrew Provincial Superioress of Lyon and M. St. Peter of Le Puy.

The document is written and signed by Fr. Coindre.

In the year eighteen hundred and twenty-three, on the sixteenth of March, we the undersigned, have received by letter from Madame St. Ignatius the appointment of Madame Andrew as Mother Superioress Provincial of the Sisters of the Heart of Jesus and Mary for the diocese of Lyon and that of Madame St. Peter as Mother Provincial of the same sisters for the diocese of Le Puy, in witness whereof we have signed the present act in the year and on the day mentioned above.

Mother St. Bruno      Mother Stanislaus      Mother Gonzaga  
Father Coindre, Sup.

### DOC. XIII

NORMS for the pupils of the Providence, 27th June 1823. - *From the copy kept in A. G. Roma, Register HI.*

We are including here a document which demonstrates the care of M. St. Ignatius for the efficient running of the *Providence* of Fourviere and for the order and discipline of the novices.

As is clear from what has been said, the Servant of God had a particular predilection for poor girls, in order to preserve them from the moral danger of the factories and to procure for them the greatest possible good (Docs. III, p. 28; IV, 2, p. 122; XVII, 5, p. 356). From 1823 her efforts were intensified and the *Histoire* gives interesting information on this (Doc. XXVII, pp. 573-580). Undoubtedly the Foundress was very interested in the development of the three boarding schools which by 1823 she had organised for the upper class girls, at Fourviere, Belleville and Monistrol, but her predilection was for poor and abandoned children.

In the minutes of the meeting of the 27th June 1823, which we present here, it appears that the Council meeting was presided over by Fr. Coindre. Although the name of the Servant of God does not appear, because habitually the minutes report only the name of the one who presided over the meeting, there is no doubt that the Servant of God was present; she presided over the meetings before and after that of the 27th June at which Fr. Coindre was not present. On one occasion, on the 16th March 1823, when the Servant of God was absent, the minutes confirm that she had sent her vote in writing.

At this meeting of the 27th June the council treated:

1. of some norms observed in the *Providence*. As this had been established for the greater moral and material good of young working girls, it was decided that not only would they be allowed to remain there until they were 21 years old, but that, when the conduct of these young girls was entirely satisfactory, they could continue to remain in the house indefinitely. There is

account of age or of length of experience in the work. Among those professed on the 25th February was M. St. Borgia, first companion of the Foundress at Pierres Plantees on the 5th October 1818; Mothers St. Xavier and St. Bruno who followed a few days later, and Mother St. Peter. This last had entered the Congregation when she was already in her fifty-sixth year, and although she had only been in it for a single year, she had gained the trust of the Servant of God by her maturity and other circumstances, on account of which important offices were quickly confided to her. After the events of Monistrol, namely, the profession of the 25th and the elections of the 26th February, M. St. Ignatius returned to Lyon, made arrangements for three others of her first companions to make profession, and remained with M. St. Xavier to govern the house of Fourviere. She sent to Monistrol M. St. Andrew, who, since the end of 1816, had been a member of the Association of the Sacred Heart, and M. St. Stanislaus who, like M. Gonzaga, came from Belleville for the occasion and had entered in Pierres-Plantees. All three were young in age.

On the very day of this ceremony in Monistrol M. St. Andrew was elected first Assistant General. The Servant of God and M. St. Xavier sent their votes in writing from Lyon and M. St. Borgia sent hers from Belleville.

This act also, contained in Register I, and drawn up by Fr. Coindre, is signed by those present, and later, by the Servant of God.

In the year eighteen hundred and twenty-three on the sixteenth of March, we the undersigned, assembled in Chapter, after collecting the votes of Mothers St. Ignatius, Borgia, Xavier, who had sent their votes by post, and those of Mothers St. Peter, Bruno, Stanislaus and Gonzaga here present, have counted the votes and have declared that Madame St. Andrew has been elected by an absolute majority of votes to the office of First Assistant General, in witness whereof we have signed the present act on the above-mentioned date.

Mother St. Peter      Mother St. Baigno      Mother Stanislaus  
Mother Gonzaga                      Mother St. Ignatius, nee Thevenet  
Father Coindre, Sup.

### 3

*Act of appointment of the first Provincial Superioresses, 16th March 1823.*

From the first years of development of the Congregation, it was considered well to name a Provincial Superioress for each of the dioceses in which it was established. The Servant of God named M. St. Andrew Provincial Superioress of Lyon and M. St. Peter of Le Puy.

The document is written and signed by Fr. Coindre.

In the year eighteen hundred and twenty-three, on the sixteenth of March, we the undersigned, have received by letter from Madame St. Ignatius the appointment of Madame Andrew as Mother Superioress Provincial of the Sisters of the Heart of Jesus and Mary for the diocese of Lyon and that of Madame St. Peter as Mother Provincial of the same sisters for the diocese of Le Puy, in witness whereof we have signed the present act in the year and on the day mentioned above.

Mother St. Bruno      Mother Stanislaus      Mother Gonzaga  
Father Coindre, Sup.

### DOC. XIII

NORMS for the pupils of the Providence, 27th June 1823. -*From the copy kept in A. G. Roma, Register III.*

We are including here a document which demonstrates the care of M. St. Ignatius for the efficient running of the *Providence* of Fourviere and for the order and discipline of the novices.

As is clear from what has been said, the Servant of God had a particular predilection for poor girls, in order to preserve them from the moral danger of the factories and to procure for them the greatest possible good (Docs. III, p. 28; IV, 2, p. 122; XVII, 5, p. 356). From 1823 her efforts were intensified and the *Histoire* gives interesting information on this (Doc. XXVII, pp. 573-580). Undoubtedly the Foundress was very interested in the development of the three boarding schools which by 1823 she had organised for the upper class girls, at Fourviere, Belleville and Monistrol, but her predilection was for poor and abandoned children.

In the minutes of the meeting of the 27th June 1823, which we present here, it appears that the Council meeting was presided over by Fr. Coindre. Although the name of the Servant of God does not appear, because habitually the minutes report only the name of the one who presided over the meeting, there is no doubt that the Servant of God was present; she presided over the meetings before and after that of the 27th June at which Fr. Coindre was not present. On one occasion, on the 16th March 1823, when the Servant of God was absent, the minutes confirm that she had sent her vote in writing.

At this meeting of the 27th June the council treated:

1. of some norms observed in the *Providence*. As this had been established for the greater moral and material good of young working girls, it was decided that not only would they be allowed to remain there until they were 21 years old, but that, when the conduct of these young girls was entirely satisfactory, they could continue to remain in the house indefinitely. There is

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

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

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

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

#### *Meeting of the 27th June 1823*

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

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

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

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

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

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

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

M(ar)ie Andre

#### DOC. XIV

APPROBATION OF THE STATUTES OF THE CONGREGATION by the Archbishop

Jean P. Gaston de Pins, Apostolic Administrator of Lyon, granted on the 18th July, 1825.

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

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

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

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

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

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

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

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

#### *Meeting of the 27th June 1823*

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

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

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

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

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

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

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

M(ar)ie Andre

#### DOC. XIV

APPROBATION OF THE STATUTES OF THE CONGREGATION by the Archbishop

Jean P. Gaston de Pins, Apostolic Administrator of Lyon, granted on the 18th July, 1825.

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

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

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

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

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

## 1

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

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

13th July 1825

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

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

## 2

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

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

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

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

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

Given at Lyon, July 18th 1825.

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

By Mgr Allibert, Can. Sec.

## 3

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

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

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

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

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

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

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

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

Religious associations can be recognized as *corporations* by the law; they then form a collective and moral body." A note in the margin adds: "Religious associations without recognition may form a civil society, which our laws do not forbid" (cf. Paris, *Arch. Nat. F<sup>79</sup>* 6246). This was the course that the Servant of God took in 1836 (Doc. XVI, c, 7a, pp. 327-331).

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

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

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

Given at Lyon on the 18th July 1825.

f Jean Paul Gaston Archbishop of Amasie  
Administrator of Lyon

For Monseigneur, Allibert, Can. Sec.

## DOC XV

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

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

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

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

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

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

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

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

Religious associations can be recognized as *corporations* by the law; they then form a collective and moral body." A note in the margin adds: "Religious associations without recognition may form a civil society, which our laws do not forbid" (cf. Paris, *Arch. Nat. F<sup>79</sup>* 6246). This was the course that the Servant of God took in 1836 (Doc. XVI, c, 7a, pp. 327-331).

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

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

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

Given at Lyon on the 18th July 1825.

f Jean Paul Gaston Archbishop of Amasie  
Administrator of Lyon

For Monseigneur, Allibert, Can. Sec.

## DOC XV

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

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

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

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

He died in Lyon on the 25th February 1870 (cf. *Diet. d'Histoire et Geographique* t. IX, Paris 1937, col. 727-729).

The diocese of Le Puy, vacant since 1793, administered by the Bishop of St.-Flour from 1820, finally had its own bishop who immediately began the pastoral visitation. On the 20th August 1823 he was solemnly received in Monistrol (cf. *Deliberations du Conseil Municipal*, Arch. de Mairie, Monistrol), where he was surprised to find the flourishing institutes established by Fr. Coindre (cf. Docs. X, *intr.*, p. 245 and XXVII, p. 581). A few months after this visit, Mgr de Bonald proposed to the Servant of God that she should transfer her community from Monistrol to Le Puy. The proposal was accepted. The house of Monistrol, though it did not last even for three years, played an important part in the life of the Servant of God and of her Congregation.

On the 19th February 1825, Fr. Coindre rented a house in Le Puy, from the widow Lafont, part of a former Dominican convent, near the Church of St. Lawrence (cf. "Bail a Loyer" in the file *Le Puy* in A. G. Roma, a property which in 1826 was acquired and completed by the Servant of God).

The community itself was transferred there in August 1825, immediately after the end of the scholastic year. On the 7th of the same month Fr. Coindre wrote from Le Puy asking that his letters be addressed c/o "The Ladies of the Sacred Heart at St. Lawrence, Le Puy"; on the 26th, in the accounts of the Servant of God, we find the note "For the carriage to Le Puy, 36 frs".

The house of Saint Lawrence, which still exists, accommodated the community and boarding school for eight years; on the 13th October the first clothing ceremony took place, "in our chapel of Our Lady of Le Puy", presided over by Fr. Coindre, with the authorisation of Mgr de Bonald (cf. *infra*, 1). But very soon this first dwelling was not large enough, and attempts to enlarge the property having failed, on the 22nd August 1833 a more extensive one was acquired at the other end of the town, in which a spacious building was later constructed and still exists today. The premises of St. Lawrence were sold to Mgr de Bonald on the 17th March 1834, and the property still belongs to the episcopate (cf. Private Act, n. 352, in the file *Le Puy*, A. G. Roma).

The prosperity of the work of the Servant of God at Le Puy, which earned a well-deserved reputation for her pedagogical methods and attracted numerous and excellent vocations, was the fruit of much abnegation and of many sufferings.

We note here three events which profoundly afflicted the Servant of God: a) The departure from the Congregation of the first Superior of Le Puy, M. St. Peter, her companion in Profession (cf. Doc. XI, p. 251; Doc. XII, p. 255, and *infra*, 4 and 5); b) The project of uniting the Congregation of the Servant of God with that of the Sacred Heart founded by St. Madeleine Sophie Barat (cf. *infra*, XVI B 6, pp. 318-320, and XXVII, *Histoire*, pp. 615-616); c) The death of M. St. Borgia, victim of an unfortunate accident in Le Puy, where she had succeeded M. St. Peter as superior (cf. Doc. XXVII, pp. 613-614).

All these sufferings and difficulties did not slowdown the progress of the work, which continued to flourish until the suppression of the religious communities in France in 1903 (cf. *infra* 7). Still in our days in Le Puy the memory is preserved of the work done by the Servant of God and her Congregation. The building, even though it is in secular hands, is always known by the name of "Sacred Heart".

# 1

*Report of the first clothing ceremony celebrated in Le Puy, 13th October 1825.* - From the original preserved in A. G. Roma, Register I.

In February 1823 the Congregation founded by the Servant of God, finally approved by the ecclesiastical authority, celebrated the first ceremonies of clothing and profession in Monistrol (cf. Docs. XI and XII). From March 1824, when the diocese of Lyon had its own Apostolic Administrator, such ceremonies took place in the chapel of Fourviere. Nevertheless, at this time, the ceremonies of clothing for the postulants who had begun their novitiate at Monistrol took place there. The novitiate was transferred with the community of Monistrol to Le Puy, and the ceremonies of clothing took place there from the 13th October 1825 to the 13th November 1827.

We give the report of the first ceremony of clothing in Le Puy, at which the celebrant was Fr. Coindre, and where we note the signature of M. St. Peter, Superioress of the community.

In the year 1825, on the 13th October, we the undersigned, Superiors of the Ladies and the Sisters of the Sacred Hearts of Jesus and Mary assembled in Chapter, having tested and examined according to the Rules of the Congregation Mile Marie Madeleine Melanie Moreau, native of Chomelix, legitimate daughter of Jacques Louis Moraut and of Marie Madeleine Le Merle, have admitted her to the reception of our holy habit with the authorisation of our Fr. Superior, who is himself authorised by Mgr de Bonald, Bishop of Le Puy for this; the habit was given her to be a religious of the first class with the name of Sr. Marie Therese, in our chapel of Our Lady in Le Puy, in the presence of the witnesses who have signed below:

Coindre. Sup.	Moraut	Lemerle
Melanie Moraut	Lemerle	M. St. Pierre, Superioress



## 2

*Report of the ceremony of clothing celebrated in Le Puy by Mons. de Bonald, 12th March 1827. - Ibidem.*

Of the eight clothing ceremonies held in Le Puy, Mons. de Bonald presided over three: 5th August 1826, 12th March 1827, and 21st April 1827. In this document, we present the minutes of that of the 12th March, in which we note the signature of the Bishop and of his two Vicars General, and that of the new Superioress, M. St. Gonzaga.

In the year eighteen hundred and twenty-seven on the 12th March, we the undersigned Superioress of the Ladies and Sisters of the Sacred Hearts of Jesus and Mary, assembled in Chapter; after having tested and examined according to the Rules of the Congregation Mile Euphrasie Verot, legitimate daughter of Pierre Marcelin Verot and Marie Madeleine Marcet, native of Le Puy, have admitted her to the reception of our holy habit, with the authorisation of Mgr de Bonald, Bishop of Le Puy. The holy habit was given to her by the aforementioned Bishop, with the name of Sister St. Clotilde.

The ceremony took place in our chapel of the Blessed Virgin of Le Puy, in the presence of the witnesses who have signed below:

L. J. Maurice, Bishop of Le Puy	Issartel v.g. Doutre, v.g.
	M. Marie Gonzague, Sup(erieure)
Marcelin Pierre Verot	Marie Magdelaine Marcet
Marie Clotilde, nee Euphrasie Verot, Novice.	

## 3

*Report of the ceremony of clothing celebrated at Le Puy by Mons. de Bonald, in the presence of the Servant of God, 21st April, 1827. - Ibidem.*

Little more than a month had passed since the previous clothing ceremony and another novice, also from Le Puy, received the habit of the Congregation from the hands of Mons. de Bonald. The Servant of God herself assisted at the ceremony.

We note, as a proof of the development of this house, that the first ten novices who took the habit there were all natives of Le Puy and of the surrounding area except Sr. St. Alexis who came from Russia and was born in St. Petersburg. She took part in the second ceremony.

The text of the Report is transcribed *infra*, Doc. XXI, 2, a, p. 437.

## 4

*Report of the General Council of the Congregation about the departure of M. St. Peter, 18th August 1826. - From the original preserved in A. G. Roma, Register III.*

M. St. Peter, superioress of the community of Monistrol from 1823, held the same post when she was transferred to Le Puy in August 1825. We do not know the motives which induced her to leave the Congregation the following year, and to incite her niece Clare Prat to leave the Novitiate; but some information found in the Registers and in the account books permit us to establish that M. St. Peter was called to Lyon on the 26th April 1826; that on the 3rd May her niece left the Novitiate, and that on the 14th August, taking advantage of an absence of the Servant of God, M. St. Peter obtained a dispensation from her vows. We may suppose that the summons to Lyon was motivated by some disobedience or deficiency in her administration, and that M. St. Peter could not bear the humiliation of the reprimand.

The Servant of God called her Council together on the 18th August 1826, four days after the departure of M. St. Peter, to give an account of the latter's conduct and to take the necessary steps in this regard. It was decided to refuse every attempt on her part to re-enter the Congregation, given the way in which she had behaved in leaving it.

*Meeting of the 18th August 1826*

The Council was presided over by our Rev. Mother St. Ignatius Superioress General.

We prayed to the Holy Spirit for guidance.

After having been informed of the steps which M(ar)ie St. Peter had taken to be dispensed from her vows and to leave the community in the absence of our Reverend Mother, without being willing to listen to any representation, we have judged that by this behaviour she has excluded herself for ever from re-entering the Congregation, no matter what pressing requests she might make to re-enter the community.

*Declaration signed by Marie Antoinette Bedor, widow Dioque (M. St. Peter), in which she promised to put an end to her complaints. 22nd January 1828. - From the original preserved in A. G. Roma.*

Before entering the community in 1822, Marie Antoinette Bedor, the widow Dioque had ceded her goods to the Congregation in the persons of Claudine Thevenet and Catherine Laporte, in exchange for a life-annuity of 400 francs in favour of her sister, Claire Bodard, and another in favour of her niece Claire Prat, who was sixteen years old, a boarder in Fourviere (cf. *Quittance de Mme Bedor* in file *Fourviere II, A. (I. Roma)*, with the same conditions. The two annuities were to begin at the death of the widow Dioque and last until the death of the beneficiaries. Claire Prat entered the Novitiate in Fourviere, went to Monistrol with the first group to receive the habit and the name of "Sr. St. Jean", the day after the profession of (lie Servant of God and of her aunt M. St. Peter.

After Claire left the community, the widow Dioque, M. St. Peter, made some claims foreign to the agreement of 1822; she had recourse to the archbishopric, where on the 3rd December, "Fr. Cattet supported the defence pleaded by Mme Thevenet" who, notwithstanding everything, made an agreement to pay the widow 7,000 francs, as appears in the present document; we see, besides, in the account books, that the Servant of God also paid an annuity to her sister and to her niece, from the 2nd April 1825 until the 20th September, 1828.

The date of the document reveals that these unpleasant discussions, to which the widow Dioque put an end with this declaration, had lasted two years, and that she had not avoided publicity.

Claire Prat, mentioned in the document, was the daughter of Jean Simon and Louise Bedor; she was born in Lyon on the 17th February 1806, entered the Congregation on the 12th May 1822, was clothed on the 26th February 1823 and left on the 3rd May 1826 — still a novice.

I the undersigned Marie Antoinette Bedor, widow of M. Jacques Dioque, of independent means, living in Lyon, rue Videbourse, in the district of St. Irene, acknowledge that I have received here and now, in cash, from Mme Thevenet, directress of the educational establishment and of the providence established in Lyon, Place Fourviere, the sum of 7,000 francs in cash by which has been amiably settled, and decided between us, the payment or balance of all the accounts which existed between me, Mme Thevenet and Madmle Laporte, which accounts have given rise to discussions and arguments

ended through the ecclesiastical Superiors, for which sum of seven thousand francs I give a full and entire receipt to Madame Thevenet.

By means of this same amount of seven thousand francs, I free entirely and wholly Madame Thevenet and Madmle Laporte from the price of the sale that I made to them of a part of my furniture under the annuity of four hundred francs a year on the life of Mile Claire Prat, my niece. I will and consent that this annuity be, from the present moment, paid off and wiped out purely and simply, for ever, without possibility of being demanded, either by me or by Mile Prat, my niece. This annuity is, from the present, considered null, and as never having existed; however the arrears which have been paid will not be returnable, the receipts will not produce any effect, they are cancelled.

I renounce all claims whatsoever against Mme Thevenet, Mile Laporte, and against all others, relative to the business interests which existed between us, be it in Lyon or in Le Puy; I will not go back on the payment of six thousand francs that Madame Thevenet received from Mr. Casati, Notary of Lyon, in money that belonged to me. My discharge to Mr. Casati is confirmed and I have no account of it to ask from Madame Thevenet, that sum also entered into our accounts and our disputes.

I expressly reserve to the advantage of my sister, the widow Bodard, the benefit of the life annuity of four hundred francs a year, that the said ladies Thevenet and Laporte created to her advantage, in the agreement to which I was a party. I consent that my sister should make, without my being present, such arrangements as she might wish, with the ladies Thevenet and Laporte, that the existing agreement be suppressed and replaced by another, without my name appearing. I wish to have nothing to do with this annuity or with whatever may be done afterwards.

Furthermore my present quittances, declarations and renouncements are on condition that Madame Thevenet shall not repute any thing against me under any title whatsoever, in such a way that we are both respectively discharged and free of everything up to today. I shall keep as my property the movable objects that she has returned to me; on her part, she shall keep as her right those which she still has that belonged to me.

Executed in Lyon on the twenty-second of January, eighteen hundred and twenty-eight. I have read and I approve the present receipt for seven thousand francs as complete payment.

Widow Dioque, nee Bedor

## 6

*Statistics of the 1st October 1832, about the house of Le Puy.* - From the original preserved in the National Archives of Paris, F<sup>19</sup>, 6307.

These statistics are the same as those of another dated 1st December 1831 preserved in the departmental archives of Le Puy. The first column probably indicates that the Congregation possessed four buildings in Le Puy, comprising the principal edifice. The number of pupils remained stationary because of the limited capacity of the house. Therefore a property was acquired in the district of St. Jean, covering about 17,000 sq. metres in area, with two buildings, where the community was transferred a little later. A large building and a big chapel in Gothic style were constructed there.

From the outset, the house of Le Puy gave solid vocations to the Congregation of Jesus and Mary, and it enjoyed a good reputation. This appears for example, from confidential information of the departmental prefect of Haute-Loire to the Minister of Worship in 1853, in which we read, regarding the Superioress, M. St. Cyprian, "She is a very refined lady and is very witty. The boarding school and day school, have many pupils; no political observations" (Departmental Arch. Le Puy, 8, V, 1).

M. St. Cyprian (Rose Eynac), was the daughter of Jean Pierre and Madeleine Bonnet. She was born in Coulon (Haute-Loire), on the 19th June 1815, and entered the Congregation on the 19th June 1832. She made her profession on the 18th June 1835. She was one of the first group of religious that went to found a house in Canada in 1855 where she died on the 19th December 1868.

Some years later, in 1880, when the project for suppressing the religious communities in France was about to be launched, the government requested confidential information from the departmental prefects on the situation of the religious houses and on the probable reaction of the public. In general, the prefects showed signs of hostility and little sympathy towards the religious. Regarding the community of Jesus and Mary, the Prefect of Le Puy wrote: "The Sisters of Jesus and Mary bring up young girls of middle class families of Le Puy, who number about 80. They will see their studies suddenly interrupted on the 29th June; the bourgeoisie of the town, even those who are liberal in outlook, confide their children to that Congregation. It follows from this consideration that the closure of the establishment without a transitional period will cause a certain disturbance and some discontent among the interested families, whose opinion is, moreover, in favour of established institutions. Otherwise the application of the decrees will not meet with the least resistance" (cf. National Arch., Paris, F<sup>19</sup>, 6256).

## Department of Haute-Loire

Place of Establishment	Name of the Communities	a. o X	Teaching	Com. independent of a Superioress Gen.	Head House	Number		Number of Pupils
						Prof.	Conv.	
Le Puy 4	1 1 1 1 Sisters of Jesus and Mary		Yes	Dependent	Lyon	8	9	46

1st October 1832.

## DOC. XVI

THE GOVERNMENT OF THE CONGREGATION from the election of the Servant of God in 1823 until the year 1836. — From the documents examined below.

We are assembling under this somewhat general and indeterminate title the principal events in which the Servant of God must have taken part as Superioress General of the Congregation during this period. In the first place we present the directions of her government as drawn from the official Registers which we shall study at some length, and elucidate with the aid of a handwriting expert. In the second place we shall explain the relations of the Foundress with the Vicar General and Ecclesiastical Superior of the Congregation, Simon Cattet. Finally we shall present some scattered and fragmentary information through which is seen the active and personal participation of the Servant of God in the life of the Congregation.

## A)

ACTS OF THE CENTRAL GOVERNMENT OF THE CONGREGATION. — From the original "Registers" preserved in A. G. Roma.

The approbation of the Apostolic Administrator of the diocese of Lyon of 1825 (Doc. XIV, 2) which was almost simultaneous with the transfer of the community from Monistrol to Le Puy (Doc. XVI), opened a new period in the life of the Servant of God and in the development of her Congregation, which appears henceforth established and definitely organised. From this point the real Mother House, with the Generalate residence, is that of Fourviere. The Superioress General lived there herself habitually and, while she attended to the two works of Lyon, the *Providence* and the boarding school, with particular care, she governed the Congregation with prudence and visited the houses of Belleville and Le Puy when necessary.

Executed in Lyon on the twenty-second of January, eighteen hundred and twenty-eight. I have read and I approve the present receipt for seven thousand francs as complete payment.

Widow Dioque, nee Bedor

## 6

*Statistics of the 1st October 1832, about the house of Le Puy.* - From the original preserved in the National Archives of Paris, F<sup>19</sup>, 6307.

These statistics are the same as those of another dated 1st December 1831 preserved in the departmental archives of Le Puy. The first column probably indicates that the Congregation possessed four buildings in Le Puy, comprising the principal edifice. The number of pupils remained stationary because of the limited capacity of the house. Therefore a property was acquired in the district of St. Jean, covering about 17,000 sq. metres in area, with two buildings, where the community was transferred a little later. A large building and a big chapel in Gothic style were constructed there.

From the outset, the house of Le Puy gave solid vocations to the Congregation of Jesus and Mary, and it enjoyed a good reputation. This appears for example, from confidential information of the departmental prefect of Haute-Loire to the Minister of Worship in 1853, in which we read, regarding the Superioress, M. St. Cyprian, "She is a very refined lady and is very witty. The boarding school and day school, have many pupils; no political observations" (Departmental Arch. Le Puy, 8, V, 1).

M. St. Cyprian (Rose Eynac), was the daughter of Jean Pierre and Madeleine Bonnet. She was born in Coulon (Haute-Loire), on the 19th June 1815, and entered the Congregation on the 19th June 1832. She made her profession on the 18th June 1835. She was one of the first group of religious that went to found a house in Canada in 1855 where she died on the 19th December 1868.

Some years later, in 1880, when the project for suppressing the religious communities in France was about to be launched, the government requested confidential information from the departmental prefects on the situation of the religious houses and on the probable reaction of the public. In general, the prefects showed signs of hostility and little sympathy towards the religious. Regarding the community of Jesus and Mary, the Prefect of Le Puy wrote: "The Sisters of Jesus and Mary bring up young girls of middle class families of Le Puy, who number about 80. They will see their studies suddenly interrupted on the 29th June; the bourgeoisie of the town, even those who are liberal in outlook, confide their children to that Congregation. It follows from this consideration that the closure of the establishment without a transitional period will cause a certain disturbance and some discontent among the interested families, whose opinion is, moreover, in favour of established institutions. Otherwise the application of the decrees will not meet with the least resistance" (cf. National Arch., Paris, F<sup>19</sup>, 6256).

## Department of Haute-Loire

Place of Establishment	Name of the Communities	a. o X	Teaching	Com. independent of a Superioress Gen.	Head House	Number		Number of Pupils
						Prof.	Conv.	
Le Puy 4	1 1 1 1 Sisters of Jesus and Mary		Yes	Dependent	Lyon	8	9	46

1st October 1832.

## DOC. XVI

THE GOVERNMENT OF THE CONGREGATION from the election of the Servant of God in 1823 until the year 1836. — From the documents examined below.

We are assembling under this somewhat general and indeterminate title the principal events in which the Servant of God must have taken part as Superioress General of the Congregation during this period. In the first place we present the directions of her government as drawn from the official Registers which we shall study at some length, and elucidate with the aid of a handwriting expert. In the second place we shall explain the relations of the Foundress with the Vicar General and Ecclesiastical Superior of the Congregation, Simon Cattet. Finally we shall present some scattered and fragmentary information through which is seen the active and personal participation of the Servant of God in the life of the Congregation.

## A)

ACTS OF THE CENTRAL GOVERNMENT OF THE CONGREGATION. — From the original "Registers" preserved in A. G. Roma.

The approbation of the Apostolic Administrator of the diocese of Lyon of 1825 (Doc. XIV, 2) which was almost simultaneous with the transfer of the community from Monistrol to Le Puy (Doc. XVI), opened a new period in the life of the Servant of God and in the development of her Congregation, which appears henceforth established and definitely organised. From this point the real Mother House, with the Generalate residence, is that of Fourviere. The Superioress General lived there herself habitually and, while she attended to the two works of Lyon, the *Providence* and the boarding school, with particular care, she governed the Congregation with prudence and visited the houses of Belleville and Le Puy when necessary.

Although the way of acting of the Vicar General Cattet, in his role of Ecclesiastical Superior of the community (cf. *infra*, 1 & 2), was at times difficult for the Servant of God, in general, at meetings, it was correct. From Register III of the Congregation we see that Fr. Cattet presided at a Chapter, and made two canonical visitations of the Fourviere community, in 1831 and 1833 respectively (cf. *infra*, 6). On her part the Servant of God showed every consideration due to his office. When, in the absence of the Superior Cattet, she took some important decision, it was immediately communicated to him, as we read, for example, in the report of the 4th September 1829: "the Rev. Chaplain undertook to communicate the decision of our Council of the 1st September to our Rev. Fr. Superior"; and on the 3rd December 1832: "Having informed our Rev. Fr. Superior of this opinion, he gave his approval."

For knowledge of the Servant of God in this period (1825-1836) we have documents which come from three principal sources:

1. The Registers of the Congregation;
2. A series of family letters;
3. The registers of the archbishopric of Lyon.

In this section we are using only the reports from Register III of the Congregation. The family letters will be presented in the following sections. In the registers of the Archbishopric of Lyon are found only references to the approbations and other small notes. In going through these last-mentioned registers we have noted the frequency of complaints and of measures taken against religious communities; but never against the Congregation of Jesus and Mary, an evident sign that the little community was functioning well.

Register III to which belong the documents transcribed here, is not the original but a copy in the handwriting of M. St. Andrew.

We believe that it is possible to establish with certainty the origin of this Register: when in 1823 the Congregation obtained canonical approbation in Monistrol, diocese of Le Puy (Doc. X, p. 245), Fr. Coindre began a register (I) in which were transcribed successively first the reports regarding the house of Monistrol and then of Le Puy. This register was closed on the 13th November 1827.

From 1824, new registers were gradually opened at Lyon, for reports regarding different events: appointments or elections, admission of postulants and novices, clothings, professions, etc. Of these first registers, which contain acts of government of the Servant of God, the following have come down to us:

Register II, *appointments*: opening with the transcription of four reports from Register I, beginning from the 6th January 1824. Then there were written the reports of successive appointments, and the register was closed on the 9th February 1837, with the minutes of the election of M. St. Andrew as Superioress General and a note written in the hand of Fr. Pousset.

Register IV, *admissions*: copy of minutes — disappeared — from the 2nd August 1834 until the 13th March 1837; from that date until the 10th February 1901 the entries are original.

Register V, *Clothings*: original in its totality, 2nd March 1824-2nd February 1838.

Register VI, *Professions*: Copies from Register I of deeds of profession from the 25th February 1823 until the 7th January 1824; it is original from the 2nd March 1824 to the 17th April 1895. In an early period (1822-1824) the reports were not written in bound books but on pages which at a later time were sewn together in a rather rudimentary way, as is seen in Registers I, II and III. In 1824 this system was abandoned for new registers, which would explain the disappearance of some reports afterwards, leaving gaps in the chronological series of events.

After the death of the Servant of God the new Superioress General, M. St. Andrew, worked actively for the interests of the Congregation, continuing the work of the Foundress, paying particular attention to obtaining the Pontifical Approbation of the Constitutions, and to everything connected with this. When, in 1841, the Mission to India was accepted and M. St. Teresa, the immediate collaborator of M. St. Andrew was on the point of departure at the head of the expedition, the Mothers wanted all the affairs of the Congregation to be left in order and so set to work on the registers. So at that time — 1841/1842, they prepared Registers III and IV; but Register III, which contains various deliberations from Register I and from others which have now disappeared, could, it would seem, have been copied by M. St. Andrew only in 1843.

The study of the documents has led to the establishment of the dates and other details from the Registers cited; all this was confirmed by technical analysis made by Rev. Fr. Pinzuti (cf. *infra*). Having referred them for final technical clarification by accurate handwriting tests made by Fr. Pinzuti, given the importance of these registers, and the mistaken interpretations of them which some have made, it seemed opportune to give beforehand the following information.

Referring to Register III, which is the register that concerns us in this document, it appears that the first two reports and those of the 26th February and the 16th March 1823, are copied from Register I, begun by Fr. Coindre in Monistrol (Doc. XI, *intr.*, 251). Into this Register III were then transcribed, from a register that has disappeared, the reports of the meetings of the Council which treat of admissions and dismissal of subjects, and all the decisions that did not refer to ceremonies of clothing and profession or appointments to important offices, which are written in the appropriate registers.

Judging from the copies of which the originals are preserved, the transcription of the registers that have disappeared is faithful, with the exception of some significant variations relative to the Servant of God in the

first report; in the other three, the variations result from copying in the third person phrases referring to Fr. Coindre which he wrote in the first person in the original. We give an example, copying some paragraphs from the first report. In the original the words that are suppressed or modified are in italics, and in the copy those which are added are in italics.

*Register I (original)*

Convinced by a serious examination of their regularity, their zeal and very special talents that they have received from God to form young girls in virtue and the knowledge necessary to become good Christians, edifying mothers of families and excellent class mistresses, we thought we would render a most important service first to the town of Monistrol and *thereafter* to other parishes of the diocese which *might* receive them, by favouring their arrival here. Having adopted the rule of St. Augustine and the Constitutions of St. Ignatius with the modifications necessary on account of the difference which must exist between the employments to which women devote themselves and those which clerics carry out, they inspire the Superiors of the diocese with the greatest confidence. We have written to Mile *Claudine* Thevenet, *foundress* of the establishment of Lyon and of Belleville, and *she* has *appointed* Mme Dioque, nee Marie Antoinette Bedor, called Sister St. Peter to be Superioress of the community; Mile Jubeau called Sister St. Bruno; Miles Daval and Anne Noel, *Mile* Marie Boisson, and they have laid the first foundations of the establishment *in* the house attached to the church of the former Capuchins of Monistrol.

*Register III (copy)*

Convinced by a serious examination of their regularity, their zeal and *of their* very special talents that they have received from God to form young girls in virtue and the knowledge necessary to become good Christians, edifying mothers of families and excellent class mistresses, we thought we would render a most important service first to the town of Monistrol and in *short* to other parishes of the diocese which *might wish* to receive them, by favouring their arrival here. Having adopted the rule of St. Augustine and the Constitutions of St. Ignatius with the modifications necessary on account of the difference which must exist between the employments to which women devote themselves and those which clerics carry out, they inspire the Superiors of the diocese with the greatest confidence. We have written to Mile Thevenet *of the* establishments of Lyon and Belleville, and *we have appointed* Mme Dioque, nee Marie Antoinette Bedor, called Sister St. Peter to be Superioress of the community; Mile Jubeau called Sister St. Bruno; Miles Daval and Anne Noel, Marie Boisson, and they have laid the first foundations of the establishment *of* the house attached to the church of the former Capuchins of Monistrol.

In Register III, which was copied after the death of the Servant of God, as we have said, it is logical that her signature, which figured in the original is lacking. If to this fact is added that in many reports it is not said explicitly that the Servant of God presided over the meetings, it is clear that superficial reading of them could make one think that the Foundress was absent from acts of government of the Congregation, an inadmissible supposition.

In fact, Register III contains in all 87 minutes. In 11 of these the beginning, where in the other minutes the person presiding is named, is missing. However, it is possible to deduce from the text that the Superioress General presided. We are dividing these reports into groups according to the person who presided over the General Council; moreover, in those not presided over by the Servant of God, we shall indicate whether her presence is mentioned, or if it may be deduced either from the text itself or from other documents:

52 Council Meetings are presided over by the Servant of God;

14 are presided over by Fr. Coindre; in 1 it is certain and in 12 one may deduce that the Servant of God was present;

8 are presided over by Fr. Cattet; in 1 the presence of the Servant of God is certain and in 5 it may be deduced;

13 have no indication; in 1 the presence of the Servant of God is certain and in 9 it may be deduced.

We now present a brief chronological synthesis of the contents of the Register, where we note 5 periods in which the meetings seem to be interrupted, and which correspond: to a grave and long illness of the Servant of God in 1828; to the revolutions of July 1830 and of November 1831; to cholera in 1832; and to a third revolution in 1834. The minutes indicated by a cross are those presided over by the Servant of God.

1. 10th October 1822 — Historical information about the foundation of Monistrol, copied from Register I.
2. 15th February 1823 — Historical information about the approbation of the Congregation, given by Mons. de Salamon, copied from Register I.
3. 15th February 1823 — The Servant of God decided who would make profession and organised the journey to Monistrol.
4. 25th February 1823 — Admission of 4 postulants for clothing.
5. 26th February 1823 — Election of the Superioress General and her Assistants; appointment of the superioresses of Monistrol and of Belleville, copied from Register I.
- +6. 10th March 1823 — Admission of three of the first companions of the Servant of God to profession.
7. 16th March 1823 — Election of the First Assistant General and appointment of Provincial Superioresses, copied from Register I.
8. 1st June 1823 — Admission of 4 postulants for clothing.
9. 27th June 1823 — Deliberation about the Providence and the admission of postulants to the novitiate.

- + 10. 10th August 1823 — Admission of 9 novices to perpetual profession and vow of stability, and 1 to temporary profession for 4 years.
- + 11. 10th September 1823 — Admission of one novice to profession.
- 12. 15th December 1823 — Admission of two novices to profession.
- + 13. 2nd January 1824 — Admission of one novice to profession.
- 14. 6th January 1824 — Appointment of 4 Electresses.
- 15. 28th February 1824 — Admission of 18 postulants to clothing and 2 novices to profession.
- 16. 10th August 1824 — Admission of 2 postulants to clothing and 1 novice to profession.
- 17. 25th October 1824 — Admission of 3 postulants to clothing and 3 novices to profession. Postponement of 1 clothing and 1 profession.
- + 18. 25th January 1825 — Admission of 2 postulants to clothing and 8 novices to profession. Postponement of 1 profession.
- 19. 30th March 1825 — Admission of 3 postulants to clothing.
- 20. 12th July 1825 — Admission of 2 postulants to clothing.
- 21. 18th July 1825 — Approbation of the Statutes by Mons. de Pins.
- 22. 27th October 1825 — Admission of one postulant to clothing, 9 novices to profession and 1 professed to the vow of stability.
- 23. 12th December 1825 — Admission of 2 novices to clothing. Deliberation on the frequency of Council meetings.
- 24. 24th January 1826 — 3 admissions to clothing.
- + 25. 1st April 1826 — 1 admission to clothing and 1 to profession.
- + 26. 20th April 1826 — A subject dismissed.
- + 27. 16th May 1826 — 2 admissions to profession.
- + 28. 15th August 1826 — Appointment of a Superioress.
- + 29. 18th August 1826 — Deliberation about M. St. Peter.
- + 30. 25th September 1826 — 4 admissions to profession. One deferred.
- + 31. 1st October 1826 — Dismissal of a subject.
- + 32. 2nd April 1827 — 2 admissions to profession. 4 deferred; one deferred for clothing.
- + 33. 1st September 1827 — 2 admissions to clothing; 3 to profession; 3 deferred; one dismissed.
- + 34. 22nd September 1827 — 2 admitted to profession.
- + 35. 23rd September 1827 — appointment of 3 Electresses.
- + 36. 10th October 1827 — Appointment of a superioress.
- + 37. 22nd January 1828 — 1 admission to profession; 1 deferred; 1 sent away.
- + 38. 25th April 1828 — 1 admission to profession.  
[During the long interval that follows, the Servant of God and 2 other religious were seriously ill. These last died.]
- + 39. 14th October 1828 — 1 admission to clothing; 3 to profession; 6 to vow of stability; 2 professions deferred; 1 dismissed.
- + 40. 16th October 1828 — 3 admissions to profession.
- 41. 7th November 1828 — Election of 2 Assistants General.

- + 42. 14th March 1829 — 3 postponed for clothing.
- + 43. 20th March 1829 — 3 admissions for profession.
- + 44. 23rd June 1829 — Proposal to dismiss a subject.
- 45. 26th June 1829 — Ibidem. Mons. Cattet confirmed the dismissal.
- + 46. 1st September 1829 — Arrangements were made for the said dismissal.
- 47. 4th September 1829 — The Superior Fr. Cattet confirmed the above.
- + 48. 7th September 1829 — 2 admissions to clothing; 2 to profession.
- + 49. 22nd September 1829 — 1 admission to profession; 1 to vow of stability; 2 professions deferred.
- + 50. 26th September 1829 — 3 admissions to perpetual vows; 1 to temporary vows for 6 months.
- 51. 27th September 1829 — Deliberation about the suppression of the house of Belleville.
- 52. 1st October 1829 — 2 Electresses named.
- + 53. 1st December 1829 — 1 admission to clothing.
- + 54. 9th January 1830 — 1 admission to perpetual vows.
- + 55. 27th April 1830 — 1 admission to clothing; 1 to perpetual vows; 1 to receive the cross.
- + 56. 18th May 1830 — 1 admission to temporary vows.  
[Interval caused by the revolution of July 1830]
- 57. 1st February 1831 — Deliberation about sending away 2 subjects.
- 58. 5th October 1831 — 2 admissions to clothing; 3 to perpetual vows.  
[Interval caused by the revolution of November 1831]
- + 59. 15th December 1831 — Deliberation about the correction of a subject.
- 60. 26th December 1831 — Report on the canonical visitation.
- 61. 18th January 1832 — Various deliberations.  
[Interval coinciding with the spread of Cholera in France.]
- + 62. 26th July 1832 — 3 admissions to the Novitiate; various deliberations.
- 63. 2nd December 1832 — Deliberations about the correction of a subject.
- + 64. 3rd December 1832 — 3 admissions to clothing.
- 65. 14th February 1833 — Deliberations on the modification of the timetable.
- 66. 8th March 1833 — Postulant dismissed for reasons of health.
- + 67. 14th March 1833 — The decision to be taken about the subject mentioned in no. 57 was postponed.
- 68. 18th April 1833 — The application of the above was settled.
- + 69. 23rd April 1833 — 1 admission to vow of stability; 1 admission to clothing.
- + 70. 6th June 1833 — 1 admission to the Novitiate.
- + 71. 18th July 1833 — A Postulant sent away for health reasons.
- + 72. 7th September 1833 — 1 admission to clothing.
- + 73. 5th October 1833 — 1 admission to clothing.
- + 74. 18th November 1833 — 1 admission to clothing.
- 75. 3rd December 1833 — 1 admission to the Novitiate.
- 76. 27th December 1833 — Report on the second canonical visitation.

- +77. 7th January 1834 — They took measures to promote order.
- +78. 20th January 1834 — Dismissal of a subject.
- +79. 25th February 1834 — 1 admitted to the Novitiate.  
[Interval which coincides with the Revolution of April 1834.]
- +80. 10th June 1834 — Deliberations about permission for postulants to receive Communion.
- +81. 1st July 1834 — 2 admissions to the Novitiate.
- +82. 12th August 1834 — 4 admissions to clothing; 1 deferred.
- +83. 22nd September 1834 — 1 admission to the Novitiate.
- +84. 25th September 1834 — 1 profession deferred.
- 85. 27th September 1834 — Dismissal of a subject.
- +86. 10th October 1834 — Election of 2 Assistants General and 2 Electresses.
- +87. 3rd November 1834 — 1 admission to clothing; 1 to take the Cross; 1 profession deferred.

The Minutes contained in this Register and which we have copied in this document are of great importance for knowledge of the Servant of God, of her way of governing and of the normal internal running of the Congregation. From these documents we present Nos. 30, 33, 34, 39, 44, 45, 56, 62, 69, 86, because in our opinion they are the most significant; their importance will be brought out in the respective introductions.

## 1

*Meetings of the 25th September 1826 and the 1st September 1827*

The Servant of God possessed the innate qualities of an educator: an intuition seldom at fault in judging people and an appropriate way of acting with each one in her care, according to their character and circumstances. This stands out in the reports that treat of admissions to the Novitiate, to clothing, etc., and which are not made *en masse*. In those which we present, we see some subjects who are admitted, others who are deferred, and still others who are sent away. To confirm what has been said, we present two reports, of 1826 and 1827 respectively; we note that the one indicated with the letter *a*) is the first in which the Servant of God is seen exercising her office after the death of Fr. Coindre and before the appointment of M. Cattet as Superior of the community. The report indicated by the letter *b*) concerns another meeting of the General Council, also before the appointment of M. Cattet. On these occasions the action of M. St. Ignatius was free from all pressure or influence.

## a)

The Council was presided over by our Reverend Mother St. Ignatius, Superioress General.

After invoking the light of the Holy Spirit, our three dear Sisters Sr. Ste. Ursule, Sr. Ste. Claire, Sr. St. Joseph were proposed for profession. They were admitted for 3 years. Sr. St. Leon, Sr. St. Regis were deferred until the next profession. M(ar)ie Aloysia was admitted for 3 years.

Then our three dear daughters: Mile Vachot, Agaritte Thomas, Toinette Dubost were proposed for admission to clothing. They were admitted.

M(ar)ie Andre

## b)

The Council was presided over by our Rev. Mother St. Ignatius, Superioress General.

After invoking the light of the Holy Spirit Mile Antoinette Cholle, Catherine Large were proposed to take the habit. They were admitted.

Then the very dear Srs. M(ar)ie Ste Marie, M(ar)ie St. Augustin, Sr. St. Clement, were proposed for profession. They were admitted. Sr. St. Leon, Sr. St. Laurent, Sr. St. Germain were deferred; Sr. St. Regis was dismissed from the Congregation.

At the annual retreat Sr. St. Louis and Sr. St. Jerome will renew their vows for 6 months only.

M(ar)ie Andre

## 2

*Meeting of the 22nd September 1827*

After the defection of M. St. Peter (Doc. XV, 4, p. 267) M. St. Gonzaga Chardon was appointed to replace her as Superioress of the Community of Le Puy. She was an exemplary religious and still young and she had been one of the first companions of the Servant of God (Doc. XI, *intr.*, p. 251).

M. St. Bruno was the Assistant of the community of Le Puy, and was also one of the first companions of M. St. Ignatius (Doc. XI, *intr.*, p. 251). She was among the first missionaries who sacrificed their lives in India, heroically refusing the offer of repatriation by the French Government during the Sepoy war. She died a holy death in the missions in the year 1877.

These two religious had inspired the greatest confidence in the Servant of God, as we see confirmed in the present report, and in various others of this same Register.



The Council was presided over by our Rev. Mother St. Ignatius, Superioress General.

After imploring the light of the Holy Spirit, the dear Sisters M(ar)ie Ste. Therese, and Sr. Ste Veronique, were proposed for profession. They were admitted in view of the testimony given of their edifying conduct during their novitiate made in our community of Le Puy.

M(ar)ie St. Andre

## 3

*Meeting of 14th October 1828*

The document that we present here is of the 14th October 1828. The preceding meeting had been held on the 25th April. Between these two meetings there was therefore an interval of more than five months, during which the Servant of God was seriously ill and another two religious died (Doc. XVIII, p. 336). We note that in the present document mention is made of Fr. Catlet for the first time in this Register (cf. *infra*, B, p. 296).

The Council was presided over by our Reverend Mother St. Ignatius Superioress General.

After invoking the light of the Holy Spirit, Mile Alexandrine Delion was proposed for admission to take the habit. She was admitted.

Then our dear Sisters, Sr. St. Philippe, Sr. St. Felix, Sr. St. Leon were proposed for profession. They were admitted.

M(ar)ie St. Francois, M(ar)ie Ste Therese, M(ar)ie St. Simon, Sr. Ste Marie, Sr. St. Antoine, Sr. Ste Scolastique, were admitted to make the vow of stability.

Sr. St. Louis will renew her vows only until the next renewal date.

Sr. Ste Cecile will not renew them. As far as Sr. St. Jerome is concerned, we are leaving the decision to our Rev. Fr. Superior, M. Cattet, Vicar General.

M(ar)ie St. Andre

## 4

*Meetings of the 23rd June 1829 and 26th June 1829*

The report which we present here under letter *a*), relative to the meeting of the Council on the 23rd June 1829, shows us a new aspect of the government of the Servant of God: her conduct when confronted with cases which might prejudice the good spirit of the Congregation. It can be deduced from the text that M. St. Ignatius did not act in a hurry, but when the means suggested by charity and prudence failed, she did not hesitate to put the general good before that of the individual.

In document *b*) we see the submission of the Servant of God to the authority of Fr. Cattet, and his reply confirming the decision of the Council of the 26th June 1829.

## a)

The Council was presided over by our Reverend Mother St. Ignatius, Superioress General.

After invoking the light of the Holy Spirit, we proceeded to examine the faults imputed to Sisters St. Paulin and St. Louis. Having observed the conduct of these two Sisters for a long time, we have recognised that neither one nor the other has the spirit proper to our Institute. The first, Sr. St. Paulin, is accused 1. of insubordination towards the Sisters employed in directing the workrooms; 2. of acting in an irresponsible manner in front of the merchants who visit the workrooms; 3. of being extraordinary in all her actions.

Sr. St. Louis is accused of having tried to undermine the confidence that the Sisters should have in their Superiors; 2. of having aroused others to disobedience by her dangerous insinuations; 3. of having by her spirit of intrigue brought a Sister to join with her to make false accusations against the Sister to whom they both were subordinate. The Council observed that for the six years since this Sister was admitted to holy profession in our Congregation there has been nothing but reproaches to make regarding her conduct; she was sent to our Mother House by the local Superioresses of Le Puy and of Belleville because of insubordination. Since the expiration of her vows, which she made only for four years, the Council has been able to allow her to renew them only for 6 months at the time of retreats because of

her disedifying conduct. In view, therefore, of the facts that we have just stated and according to Article 12 of our Statutes, the dismissal of Sisters St. Paulin and St. Louis has been decided provisionally whilst awaiting the definitive pronouncement of our most Rev. Superior M. Cattet, Vicar General.

M(ar)ie St. Andre

b)

On the 26th June 1829 the most Rev. Vicar General, our Father Superior, confirmed the decision of our Council of the 23rd of this month regarding Sr. St. Louis. She will leave the community as soon as possible. Sr. St. Paulin is put off indefinitely; if there were some improvement in her conduct she might still be pardoned.

M(ar)ie St. Andre

5

*Meeting of the 18th May 1830*

The Register preserves only three minutes of 1830. We are reproducing the last, that of the 18th May, which treats of the admission to profession of M. St. Pothin who, in 1867, would become the fourth Superioress General of the Congregation (Doc. XXVI, *intr.*, and 3).

M. St. Pothin, Antoinette Cholle, daughter of Jean Pierre and Jeanette Marie Brossy, was born in Chateau-Neuf near Rive-de-Gier (Loire) on the 7th July 1806. She entered the Congregation on the 7th June 1827, made her profession on the 23rd May 1830, and died in Lyon on the 15th February 1885.

The revolution of the month of July which dethroned Charles X inaugurated a new period of religious persecution, during which various novitiates were closed and the novices sent to their respective families. The novitiate of Fourviere remained open, but from that date until the 5th October 1831, there were no admissions.

We note that during the life of Fr. Coindre vocations for the Congregation of Jesus and Mary were numerous, and that later they diminished notably, not only because of the political situation, but also because of the attempt of M. Cattet to fuse the Congregation with that of the Sacred Heart (cf. *infra*, B, p. 296, and C, 6, p. 318).

The Council was presided over by our Reverend Mother St. Ignatius, Superioress General.

After invoking the light of the Holy Spirit, we proceeded to the admission to profession of Sr. St. Pothin nee Cholle; she was admitted for three years.

M(ar)ie St Andre

6

*Canonical Visit of the 26th December 1831*

The political and social situation in France and especially in Lyon in 1831 continued to be critical, until in the month of November a bloody revolution broke out, preceded and followed by months of unrest. Naturally this state of things had its repercussions in religious houses. From the Register it is found that there was only one admission during the whole year in Fourviere, and that was on the 5th October. The Apostolic Administrator of Lyon, wanting to understand the consequences of the revolution in religious communities of women, put M. Cattet in charge of making the canonical visitation. Register III of the Congregation preserves, in the report that we present, the account of the canonical visitation made in the community of Fourviere from the 26th to the 30th December 1831.

From this report we see that the visit proceeded normally, and that the Servant of God was the first to present herself to the ecclesiastical Superior. The observations that he made at the end of the visit are of a general character, as is usual in such cases, and in reality they bear witness to the regular observance of the community, which does not exclude the presence of faults susceptible of correction, since timely correction of faults and expulsion of subjects who do not observe the Rule is the sign of the good spirit of a religious community.

*1st Canonical Visit*

This year the Lord in His goodness has wished to accord to our community the grace of a canonical visitation. The Vicar General, our most Rev. Father Superior, delegated by His Lordship the Archbishop, came, on Monday the 26th December 1831, into our chapel, and after celebrating Holy Mass, he gave us some information relative to the visitation which he was about to begin. After urging all

the Sisters to tell him frankly and in conscience what each one had remarked regarding defects, whether in conscience or in conduct, or in short whatever they might have observed in the community concerning the different observances of the Congregation. After giving these recommendations, our most Rev. Fr. Superior listened to all the Sisters individually, beginning with our Reverend Mother. After this he visited all the rooms: classrooms, dormitories, cells, etc. On Friday the 30th December he returned to our chapel and before celebrating Holy Mass, he addressed some edifying words to us giving some advice relative to the present occasion.

He said: "There is no Congregation, however holy it may be, that does not need to renew itself from time to time in the spirit of fervour. That is why I believe that it is useful to speak to you today on four points that are essential to your holy state. I mean the religious spirit, obedience, poverty and charity.

I say firstly, the Sisters must seek to increase their religious spirit. It must animate all their conduct. Therefore they should always act from interior motives and those worthy of God, fulfilling all their duties as perfectly as possible, with the sole intention of pleasing their Divine Spouse, never losing sight of His divine presence. They must very carefully avoid acting from low and natural motives, such as fear of blame, or of a penance. Their only fear should be to displease God; their sole ambition to be pleasing to Him. They should often recall the motives which brought them to enter religious life and often ask themselves as St. Bernard did, 'Why have I come here?' It is through lack of the religious spirit that persons live a life that is wholly sensual, carnal, earthly, that places them beneath the level of ordinary Christians who live in the world. The Sisters shall use two very powerful means to increase their religious spirit: spiritual reading and prayer. They will look upon these two exercises as the two eyes of the spiritual life, which will make them see the stumbling blocks that they must avoid in the way of perfection. They will listen to the voice of God in spiritual reading, and in meditation they will speak to Him heart to heart.

Negligence in fulfilling these two duties dissipates the religious spirit little by little and ends by making it be lost entirely. There must be great exactitude therefore, in spiritual reading, and great attention to pray well. Above all one must make an effort to take practical

resolutions which will serve to amend one's life. In short, to reflect and to overcome oneself, that is in what prayer consists.

As for obedience, it must be perfect, prompt and entire. It must be an obedience of action, of spirit and from the heart. Unhappy the religious whom the Superioress would be obliged to spare on this point, the religious spirit would be weak, in her; she would show she has forgotten that when she entered religion she made a sacrifice of her will, which she put from then onwards into the hands of her Superior, and that at her profession she sacrificed it to God without reserve. It is therefore at this perfection of obedience that the Sisters must aim in all their conduct, obeying the first sign that is given them, obeying so that it is never necessary to repeat an order, each one fulfilling the employment with which she is charged as best she can, not doing it carelessly but with exactitude, and in such a way that nobody will have cause either to suffer or complain. Thus for example, the Mistress of the workroom will take care that all in the workroom is done at the right time, and in the manner indicated, that the children fulfil their duties exactly and observe the rules of the house, that the prayers be said with piety, and that silence be observed as carefully as possible.

The portress will fulfil her employment punctually so as to give nobody cause for murmuring and complaint against the house. They shall take great care of order and cleanliness in all parts of the house.

On the subject of holy poverty, each one shall take care not to dispose of the least thing without permission, whether it be to lend or give; permission shall not be presumed; they shall take care to have permission before acting. Each one must take the greatest care of the things of which she has charge or of which she has the use, so that nothing will be spoilt or lost.

Finally, charity must reign among the Sisters. It is for this reason that they will help each other in their employments, that they will support each other patiently, that they will never argue, above all in front of the children. They will always act in harmony and seek to gain the heart of their pupils by their gentleness and by their interest in them."

Such was the advice that our very Rev. Fr. Superior gave us, and with the grace of God, we shall make every effort to put it more and more into practice.

*Meeting of the 26th July 1832*

In 1832 the cholera had invaded Paris and various other cities of France, killing numerous victims everywhere. Lyon, with its narrow streets where the air circulates only with difficulty, and its high density of population, seemed especially suitable to be a victim of the deadly scourge. The Apostolic Administrator of the diocese, Mgr de Pins, ordered processions and a novena to Our Lady of Fourviere, to begin on April 9th, when the cholera was raging in Paris. The protection of Our Lady was not slow in coming and Lyon was saved from the scourge.

In these circumstances the meeting of the Council to which the following report refers took place. We find in it, in the first place, an act of charity of the Servant of God, which established the offering of prayers for the repose of the souls of dead parents of the religious. Then we see how, in the presence of imminent danger, when all the people of Lyon were going to Fourviere to implore the protection of the Blessed Virgin Mary, on the proposal of Fr. Cattet the Vicar General, Mother St. Ignatius made a vow in the name of the community to adopt two poor children of five years of age, until they were twenty-one.

Later, on the 23rd November, 1832, when the Bishop opened with his own contribution a list of subscribers to raise a monument in thanksgiving to Our Lady of Fourviere, the Servant of God was among the first to support the initiative, on the 24th December, with a contribution of 360 francs. This was a considerable amount at that time, given her financial condition, and few contributions exceeded it (cf. A. A. Lyon, "*Souscription au monument de Fourviere*").

The Council was presided over by Rev. Mother St. Ignatius, Superioress General.

After imploring the light of the Holy Spirit, it was proposed to the Council to determine the prayers that should be offered by the religious for their deceased parents.

1. It was decided that when the news of the death of father or mother of one of the Sisters of the community came, a Mass would be said for the repose of the soul of the deceased, and all the religious would offer a communion for that intention.

2. Our Reverend Mother ordered us to give an account here of the vow that we made in the month of April.

Towards Easter time, when heaven seemed to threaten us with a terrible scourge, the plague known as deadly cholera, which was

making fearful ravages in the capital at that time, our very Rev. Fr. Superior, M. Cattet, Vicar General, proposed that we should make a vow, in order to avert the anger of God. This vow consisted in receiving two children into our *Providence* free of charge, and keeping one whom we already had, Alix Mazoyer, for life. Being infirm and without any resources she would find herself entirely abandoned in the world. We vowed to keep her for the rest of her life unless however, through lack of submission showing signs of insubordination, she rendered herself unworthy of the advantage we gave her. We have received Catherine Lafleur aged five years free of charge, and we shall keep her until she is twenty-one years old. Marie Hugonet, aged five years, has also been received with the intention of fulfilling our vow. The protectors of this last child had set aside a sum of one hundred and fifty francs to place their protegee in a *Providence*. This money was given to us, but we have promised God to give it to the child when she leaves the house at the age of twenty-one years.

It was proposed to admit the first exercises of the Novitiate Mile Amelie Faisandier, Mile Rosine Eynac, Mile Zulme Limosin. They were admitted.

It was decided that Sr. Madeleine who had been excluded from the refectory and the chapter for a long time, shall take part from now on. One week she will come on Wednesday and the following week on Friday. She will listen to the reading, and after making her accusations and passing the chapter, she will withdraw. At dinner she will not enter the refectory until after the accusations of the Sisters.

M(ar)ie St. Andre

*Meeting of the 23rd April 1833*

The year 1833 was a relatively normal one in Lyon. This is reflected even in the Register where the meetings recorded are more numerous than they were in the three preceding years, in which there were interruptions due to the revolution and the cholera. We reproduce here the report in which there is the account of the admission to the vow of stability of M. St. Paul and the clothing of Rosine Eynac.

The vow of stability, according to the documents preserved, both of Fr. Coindre and of the Servant of God, was not permitted to all the religious.

Those who had made it could participate in the General Chapter. By this vow they bound themselves to go to any house whatsoever of the Congregation where they might be sent, and to do whatever work might be assigned to them, to live always in dependence on the Generalate house and never to ask or accept dispensation from vows.

M. St. Paul, Julie Ferrand, who according to this document was admitted to the vow of stability, was the daughter of Gabriel and Françoise Blanc. (Docs XI, *intr.*, p. 251, and XVI, *intr.* p. 264). She was born in Lyon on the 17th March 1808, entered the Congregation on the 1st October 1825, and made her profession on the 2nd Feb. 1828. She took part in the first expedition to India in 1842 where she was successively Superioress in various houses; she died in Murree after a long and fruitful apostolate, on the 20th June 1879 (Doc. III, I, b, *intr.*, p. 24).

Rosine Eynac, in religion M. St. Cyprian (Doc. XV, 6, *intr.*, p. 270).

The Council was presided over by Reverend Mother St. Ignatius.

After imploring the light of the Holy Spirit, our dear Sister M(ar)ie St. Paul was proposed for the vow of stability. She was admitted.

The ceremony of clothing of Mile Rosine Eynac, which was postponed, will take place on the same day.

M(ar)ie St. Andre

9

*Meeting of the 10th October 1834*

In Register III we find again, in 1834, indications of a revolution. After the report of the 25th February, there is an interval until the 1st July. At this meeting of the Council another two postulants were admitted. The break in the meetings corresponds with the revolution of the month of April 1834. This was the most terrible of all the revolutions of that period.

We reproduce the report of the 10th October, which treats of the election to some offices, and which refers to the corresponding registers, giving some details about the procedure under these circumstances.

The Council was presided over by our Reverend Mother Superioress.

After imploring the light of the Holy Spirit, our very dear Sisters, St. Hilaire, and St. Aloysia were proposed for the rank of electresses, and their names were put to the vote. The result showed that our very dear Sisters St. Hilaire and St. Aloysia were admitted to the rank of electresses. The act of admission was drawn up. It was written in the Book of Elections.

We then proceeded to the election of two Assistants General whose term of office had expired. Fr. Rey, our Reverend Chaplain, who had been delegated by the Bishop to count the votes announced that Mother St. Andrew and M. St. Teresa were named by an absolute majority of votes.

The deed of election was recorded and signed in the Book of Elections.

M(ar)ie St. Andre

APPENDIX

Given the importance of the Registers examined and in order to clarify and better evaluate the interpretation of these, we have considered it opportune to give the report of the test of handwriting carried out at the request of the Historical Section by the calligraphic expert, Fr. Mario Pinzuti of the Benedictine Monastery, Olivetano, Director of the Institute for the "Scientific Restoration of Books."

*Calligraphic Test for the Cause of beatification of the Servant of God, Sr. M. St. Ignatius (Claudine Thevenel), Foundress of the Congregation of Jesus and Mary.*

Institute for the Scientific Restoration of Books  
(Benedictine Monastery, Olivetano)

In the name of Our Lord. Amen.

I the undersigned, Dom Mario Pinzuti O.S.B. Oliv. Director of the Institute for the Scientific Restoration of Books, situated in the Palaces of the Sacred Congregations, Via Rusticucci, 13, Rome, in the capacity of Calligraphic Expert, present and subscribe to the results of the Calligraphic Technical Test, carried out by me, in connection with the process for the beatification of the Servant of God, Sr. M. St. Ignatius, secular name Claudine Thevenet, foundress of the Congregation of Jesus and Mary.

The aforementioned test was entrusted to me at the express charge of Rev. Monsignor Pietro Amato Frutaz, Relator General of the Historical Section of the Sacred Congregation of Rites, who put the following questions:

1) What can the Technical Expert say about the signatures of Sr. M. St. Andrew, secular name Louise Claudine Victoire Ramie, and that of Fr. Pousset, that have been affixed to these Registers:

- a) Reg. VI.-F Archives, Mother House  
N. 85 A. 2 R. 4 B. 43
- b) Reg. V.-E Archives, Mother House  
N. 84 A. 2 R. 4 B. 43

c) Reg. III-C Archives, Mother House  
N. 82 A. 2 R. 4 B. 43

2) Let the Technical Expert say at what time, presumably exact, it is possible to date the signatures.

3) Let the Technical Expert say to what date it is possible to attribute the corrections to the text and the substitution of the pages of the Rule — Archives, Mother House — N. 95 A. 2 R. 4 B. 37.

4) What else may be said in the course of such an examination? Having studied the documents referred to in the questions, after an attentive, accurate and detailed examination of each of these

/ reply

to questions n. 1 and n. 2 regarding the signatures of Sr. M. St. Andrew and of Fr. Pousset.

*In general*

Since the debate does not turn on the authenticity or not of the signatures in question, but on the date when they were affixed to the registers mentioned in question 1, I am of the opinion that it is useless to compare them with other documents presented, having found in these Registers all the elements, in my opinion, possible, probative and sufficient to make an expert judgement.

*In particular*

A) Register VI-F Archives, Mother House  
N. 85 A. 2 R. 4 B. 43

Register for the ceremonies of Profession

Size: 80 pages, 36 cm by 22 cm.

Is copied from page 1 to page 6

Is original from page 7 to page 80

The volume presents the following alterations:

Page 24 has been cut with a razor on the inside edge and then glued afresh to the stump with a strip of material.

Page 30 has two pages stuck together.

The following pages have been removed from the volume as well:

1 page between pages 13-14	2 pages between pages 64-65
1 „ „ „ 17-18	1 page „ „ 66-67
1 „ „ „ 20-21	2 pages „ „ 78-79
1 „ „ „ 49-50	1 page „ „ 79-80
1 „ „ „ 58-59	

*Various examinations* of the signatures of Sr. M. St. Andrew and of Fr. Pousset affixed to different pages of the register examined.

As regards time we limited ourselves to the year 1843, because it seems to us that this date marks a decisive change in the validation of the different acts. After this date the acts were always signed by those present when they were being drawn up.

I) *Examinations under ultraviolet rays*

Although with Wood's Lamp the examinations of the colour of the dye (= ink) had negative results until page 36 (year 1855) because of the identical chemical components, nevertheless the fluorescence is slightly, but clearly different in intensity, through the different way the mixture (= ink) oxidises, according to the different quantity of the substances of which the formula is composed.

In other words, although the formula of the ink (= chemical mixture) is identical in the quality of the substances used:

Gall nut (for tannic acid)

Iron filings (for iron oxide)

Alcohol (Wine, vinegar, beer?)

Spring water

nevertheless, because it is applied empirically, it varies in the *quantity* of each substance, in the average *boiling and sediment at ion points* and the *purity* of the *substances* used.

For this reason we will have the result: that writings of identical colour will have different fluorescence through the different oxidation of various products during the passage of time.

Therefore, two pieces of writing will be identical and written with the same ink within a more or less short period of time (about six months in a century) if they have identical colour and fluorescence under Wood's Lamp.

Applying this method we shall have the following results:

a) Signature of Sister M. St. Andrew affixed to the pages indicated below in the Register which is being examined.

page 7. Front and back	page 15. Front and back
8. Front and back	„ 16. Front and back
9. Front and back	17. Front and back
10. Front and back	18. Front and back
11. Back	19. Front and back
12. Front and back	20. Front and back
13. Front and back	21. Front and back
14. Front and back	22. Front and back
	23. Front and back

are all written with the ink used for the signature of the said Sister on page 23, back, in the act bearing the date 14th February 1843.

After that date something inexplicable took place.

In fact it appears that page 24 as we have already noted, has been tampered with and the ink used for the writing on the back of the act dated the 10th August 1843 is the same as that which M. St. Andrew used to add to the signatures affixed on pages

18 back

19 front and back

20 front and back

21 front

the title Sup. General.

In confirmation of this there is the singular fact that on the back of page 21 Mother St. Andrew signed the act of the 29th August 1840, and by mistake forgot to add the title Sup. General.

Therefore we must conclude that all the signatures of Mother St. Andrew affixed to this register (Reg. VI — F, Mother House Archives — N.85 A.2R.4 B.43) from page 7 to page 23 are to be dated between the 14th February and the 10th August 1843.

*b) Signature of Fr. Pousset.*

Since all the signatures written by Fr. Pousset in the register under examination, from pages 17 to 21 present identical characteristics of colouring and fluorescence to those of Mother M. St. Andrew examined above, we must conclude that these too were written between the 14th February and the 10th August 1843.

*II) Chromatographic Examination.*

The chromatography down through the ink of the signatures in question, both those of Mother M. St. Andrew and of Fr. Pousset, has confirmed the identity of stratification and sedimentation on absorbent paper separating in colour the chemical components with the signature of Mother M. St. Andrew affixed by her to the act of the 14th February 1843.

The addition — Sup. General — to the signatures of Mother M. St. Andrew on pages

18 back; 19 front and back; 20 front and back; 21 front presents the same chromatographic stratification as that of the signature of the same Sister, affixed to the act of the 10th August 1843 on the back of page 24.

Regarding the first part of the register from page 1 to page 6, it is a copy, written with the same identical ink as that used for the act dated the 14th February 1843 on page 23, since the examinations under ultraviolet rays and chromatographic comparisons have given a positive result.

B) Reg. V-E Archives of the Mother House.

N. 84 A.2 R.4 B.43

Register of Clothings

*Measurements:* 16 pages, 26 by 18.5 cm.

It is *original* in all its parts.

It has been tampered with by removal of pages:

1 page between pages 13-14

5 pages after page 16.

1) *Examination of signatures affixed by Mother M. St. Andrew* to the following pages of the register in question:

page 2 back; page 3 front and back; page 6 back; page 8 back; page 9 front.

*I) Examination under ultraviolet rays.*

Under ultraviolet rays the colouring and fluorescence of the said signatures are identical with those of the signature of the same Mother St. Andrew on the document dated the 14th February 1843 of Reg. VI-F, on the back of page 23.

*II) Chromatographic Examination.*

The chromatography up through the said signatures being examined, presents chromatic stratification and chemical sedimentation identical with that of the signature examined above in Reg. VI-F on page 23, back, bearing the date 14th February 1843.

Therefore it must be admitted that the said signatures were written around the aforementioned date.

The writing at the close of the register dated 2nd February 1838 and the signature of Mother M. St. Andrew has similar fluorescence and colouring under Wood's Lamp and the chromatic stratification is like the chromatography of the ink used for the signature of Mother M. St. Andrew affixed to the back of page 24, dated August 1843, ink never found before that date.

Therefore in my opinion this writing was not put on paper on the date given (2nd August 1838) but around August 1843.

2) *Examinations of the signatures of Rev. Fr. Pousset* from page 10 to page 16 of the Register in question.

*I) Examination under ultraviolet rays.*

The signatures of Fr. Pousset under examination, affixed to the register in question, have the same identical characteristics of fluorescence as the ink used at the close of the same register, dated (2nd February 1838) and signed (Mother St. Andrew).

*II) Chromatographic Examination.*

The chromatographic examination of the ink used for the said signatures of Fr. Pousset also shows complete identity of chromatic stratification and chemical sedimentation with the ink used for the signature at the close of the same register dated (2nd February 1838) and signed (Mother St. Andrew).

Through the same means of verification carried out above on the close of the register, the date and the signature of Mother M. St. Andrew in the register examined, we must conclude that the signatures of Fr. Pousset were written in August 1843.

C) Reg. III — Archives of the Mother House

N. 82 A.2 R.4 B.43

Register containing deliberations.

*Dimensions:* 22 pages, 35.5 by 24.5 cm.

It is *copied* from the beginning to the end.

The Register has been tampered with on the back. As it now appears, it seems composed of a collection of loose pages that have been sewn together badly.

It is entirely written in the hand of Mother M. St. Andrew and is signed only by her.

At the foot of the last page it has a conclusion with the date 3rd November 1834 and signed by Mother M. St. Andrew, which calls for a separate examination.

*Examinations under ultraviolet rays and chromatography.*

I) *Under ultraviolet rays* the identity of the fluorescence and colouring of the ink of the first six pages of Register VI-F, already examined, is established.

The same must be said for the chromatic stratification and chemical sedimentation resulting from the chromatography.

Therefore this register also, with the corresponding signatures, must be held as written between February and August 1843.

II) The conclusion of the register with the corresponding signature of Mother M. St. Andrew dated the 3rd November 1834, whether under examination by ultraviolet rays or chromatography shows that it was written with ink that is identical with that used for the conclusion, date and signature of Register V-E, namely around August 1843.

D) Rule of St Augustine ... Archives of the Mother House. N. 95 A.2 R.4 B.37.

*Description:* 2 blank pages, then 322 pages, then 2 blank pages.

It is a *copy* concordant with the original.

The following pages have been removed and pages which have been copied have been substituted:

Pages	35-36	Pages	159-160	Pages	285-286
	103-104	„	167-168	„	291-292
	117-118	„	179-180	„	313-314
	151-152	„	201-202		
Words have been erased on the following pages:					
Page	27	Page	47	Page	58
	29	„	48	„	101
	41	„	50	„	106
	42	„	51	„	108
	46	„	53	„	113
					141
					144
					163
					166

Except for the erasure on page 124, which is modern, all the others are old.

As a result of this study there is need to examine:

I) The writing of the text;

II) The writing on the pages substituted;

III) The erasures.

For this part of the test I have taken as a basis for comparison and as a point of certain proof:

a) Reg. **VI-F** Archives of the Mother House  
N. 85 A.2 R.4 B.43

b) Register of Deliberations of the General Chapter  
N. 102 A.2 R.4 B.41

according to the case.

I — *The writing of the text*

*Examination under ultraviolet rays.*

The colouring and fluorescence of the ink used for the text of the Rule are identical with the fluorescence and colouring of that on page 18 front and back, dated the 3rd April-27th October 1837 of the original Register VI-F.

Therefore it is possible to conclude that the said Rule was written between April and October 1837.

*Chromatographic Examination.*

The chromatographic examination fully confirms what has come from the examination under ultraviolet rays. In fact both the chromatic stratification and the sedimentation of the ink correspond perfectly with that of the ink on page 18 back and front (3rd April-27th October 1837) of Register VI-F.

II — *The writing on the pages substituted*

The ink when placed under ultraviolet rays gives the same fluorescence and colouring and under chromatographic examination has identical chromatic stratification and chemical sedimentation with that of the Register of deliberations of the General Chapter, on page 12, with the signatures of the act dated 10th March 1842, and the signatures of the act of 23rd December 1842, on page 13.

Therefore the said pages are very likely to have been substituted between these two dates: March-December 1842.

III — *Cancellations*

The ink used for the cancellations, except that used on page 124 which only dates back a few years, gives the same result from the analysis using ultraviolet rays as from chromatography. It is of the same chemical composition and of the same time as that of the signatures of Fr. Coindre and Fr. Pousset affixed to the act of the 14th February 1843 on the back of page 23 of Register VI-F.

Therefore it must be concluded that the said cancellations were made around that time.

CONCLUSIONS

Regarding questions 1 and 2, to sum up:

A) *Reg. VI-F*

All the signatures of Mother M. St. Andrew from page 7 to page 23 were affixed between February and August 1843.

Pages 1-6 were also copied either immediately before or immediately after the 14th February 1843.



All the signatures of Fr. Pousset from page 17 to page 21 were also written between February and August 1843.

B) *Register V-E*

The signatures of Mother M. St. Andrew on the back of page 2, back and front of page 3, back of page 6, back of page 8, front of page 9, were affixed immediately before or soon after the 14th February 1843.

The conclusion of the Register with the date (2nd February 1838) and the signature was written around August 1843.

The signatures of Fr. Pousset, from page 10 to page 16 are also from August 1843.

C) *Register III-C*

This register, with the corresponding signatures, except the conclusion, was written between February and August 1843. The conclusion of the register, dated 3rd November 1834, and the signature, should be attributed to August 1843.

For question N. 3 we sum up:

I) The writing of the text of the Rule must be fixed between April and October 1837.

II) The writing on the pages substituted, was done between March and December 1842.

III) The cancellations, except that on page 124, were made either immediately before or immediately after the 14th February 1843.

The answer to question 4 is fully covered in the individual analyses.

Rome, 6th March 1963.

In Fede

Dom Mario Pinzuti

B)

THE VICAR GENERAL SIMON CATTET AND THE SERVANT OF GOD

Fr. Coindre, although he was the Superior of the Congregation of the Sacred Hearts — later known as Congregation of Jesus and Mary — left Mother St. Ignatius, in whom he had absolute trust, freedom to act, as we see also from letters (cf. *infra*, C, 1, p. 301). The Servant of God on her part, governed the Congregation as Superioress General, consulting him when necessary. The death of Fr. Coindre, then Vicar General of Blois, which took place on the 30th May 1826, was the beginning of a new series of difficulties for the Servant of God. Provisionally, it seems that she addressed herself for the necessary authorisations to the Vicar General Cholleton, in charge of the religious communities, but from the 27th December 1827, the name of M. Cattet appears in the register of the Congregation with the title "our very Rev. Fr. Superior".

Simon Cattet was born on the 4th October 1788 in Neuville-sur-Saone (Rhône). In 1809 Cardinal Fesch sent him to Paris to complete his studies in the Seminary of St. Sulpice. He was ordained priest in 1811 by Mgr Simon, Bishop of Grenoble, and was entrusted with the office of teaching dogmatic theology in the Seminary of Lyon. On the 28th December 1825 he was

appointed Vicar General by Mgr de Pins, who retained him in this office all during his administration, at the end of which Fr. Cattet also ceased to be the Vicar General. He was appointed Canon of the Primatial Church in 1840 by Mgr de Bonald. He died in Lyon on the 30th June 1858. There exist abundant documents of that time which present Fr. Cattet as a person who was impulsive and authoritarian. It is sufficient in this regard to quote some evidence.

1. The Vicars General, of whom M. Cattet was one ... "Believed that the diocese should be conducted along the same lines as those on which they conducted the seminaries, that is to say, always with an iron hand" (Secret Archives of the Vatican, Nunciature of Paris N. 57: *L'Administration du diocese de Lyon jugée d'après ses actes*).

2. Canon Delandine wrote to Cardinal Fesch on the 28th August 1830 "I tell you in confidence that the Administrator of the diocese is weak, inexperienced and not well informed; it is a recognised fact both here and in Paris at the former Ministry of Ecclesiastical Affairs; the Vicars General are too young and do not inspire enough confidence in general and especially among the older members of the clergy who tolerate this youthful superiority unwillingly." (Secret Archives of the Vatican, *Napoleonic Epoch, France*, 5).

3. In an anonymous and undated *Note sur l'état du diocese* one reads "To improve on things, they had the idea of adding the young and hasty Cattet junior to this immature group who were already governing; this only served to create an even greater muddle." (National Archives, Paris. F<sup>19</sup>, 1904).

4. Pauline Jaricot in her *Memoire* of 1834 to Cardinal Lambruschini, in exposing in all its details the persecution against the "Living Rosary" on the part of the "Archbishop's Council" showed clearly the situation in which the works and even the Apostolic Administrator found themselves under the authoritarian pressure, of these "Gentlemen of Archbishop's House". In a note we read "But since I am opening my whole soul to you today, I will tell you, that this sad state of affairs often gave rise in me to the wicked thought that the devil of this century had perhaps placed in Lyon his most perfidious batteries against God's Church and that if we were destined to see a schism in France, the *Council* could well be the centre and focus of it." (S. Congregation of Rites. *Writings of Pauline Jaricot* Vol. 11, p. 56).

Besides this it may be added that Mr. Cattet was then a partisan for the fusion of religious congregations that pursued more or less the same ends. Two letters which we are publishing here are, in this regard, very significant. Without doubt the Vicar General, Fr. Cattet, entertained the same sentiments with regard to the Servant of God, and this is indicated in his intervention in the closing of the house of Belleville, to the prejudice of the institution of which he was the Superior (Docs. IX, 8 and 9, pp. 240-241). In the last years of his office as Vicar General we see him still adopting an unfriendly attitude towards Fr. Francois Vincent Coindre who was the successor of his dead brother as Superior of the Brothers of the Sacred Heart (cf. *infra*, 2).

The character and way of acting of Fr. Cattet as Superior of the Congregation of the Sacred Hearts — later Congregation of Jesus and Mary — must have created difficulty for the Servant of God, whom we see as it were eclipsed. In fact, Mother St. Ignatius while keeping the title and rights of Superioress General, no longer had the liberty of action that she was given when Fr. Coindre lived. Fr. Mayet, Marist priest, nephew of the Servant of God, wrote in this regard as follows: "But as far as I could see, Mother St. Ignatius never did anything out of the ordinary without the express permission of the Vicar General, Fr. Cattet, who was appointed by the Bishop as Spiritual Father of the house. It seems that I can still hear the words 'With the permission of M. Cattet'." (Doc. XXV, 2. p. 487).

## 1

*Letter of Fr. Andre Coindre to Brother Borgia, Director General of the Brothers of the Sacred Heart, 3rd May 1826.* — From the original kept in the Gen. Arch. of the Brothers of the Sacred Heart in Rome.

The document which we present is an extract from the last letter of those preserved, from Fr. Coindre, written three weeks before his death. In it is seen his preoccupation for the Congregation of the Brothers of the Sacred Heart, whom he followed closely in the smallest details. The First part concerns the Vicar General Cattet, who at that time was attempting to fuse the Brothers of the Sacred Heart with those of St. Viateur, founded by Fr. Querbes, and with those of Blessed Marcellin Champagnat.

The arguments put forward by Fr. Coindre in the letter, in defence of the autonomy of his Congregation are doubtless the same as those the Servant of God used in the same circumstances (cf. *infra*, 6. pp. 318-320).

Blois, 3rd May 1826

My very dear Brother,

The restless mind of Fr. Cattet shows us the way we should proceed. He is one of those men who want to undo everything in order to remake it in their own way. Let us distrust such a system. Nothing nature has produced can be remade without total destruction; and we can never be sure that what has been reduced to dust will enter again into the constitution of a new product. It is the same with the works of grace. It shows little knowledge of men or of the works of God to think about such fusions. It is as if someone said that all families must be dissolved and made into one; all states fused to make only one.

Furthermore, if they are happy, what more is needed? No one will trouble [us] I think, because we are not bothering anyone.

It is quite unnecessary to go to Monistrol to take the habit, since it can be given in Lyon, without a ceremony, when necessary. Moreover, this permission has been granted in a general way, and no one has said that it is not to be used any more. Besides, it is well known that the Brothers wear it, no one forbids it, no law forbids it, the Government leaves each one to dress as he likes as long as he does not wear the dress of an authorized institute. We also know that if there were difficulty for a priest to give the habit, there would be none for you. We know too that the Brothers of the Christian Schools give the habit without a presiding priest and without even informing the Ordinary. I see no need to ask this permission every time. The first permission seems to me to be sufficient, until it is forbidden.

As for vows, that could cause difficulties. Although anyone can make a vow to God to do something good and better than if that person remained in the ordinary state; although this vow obliges equally in conscience; the person who would receive them publicly without authorisation could be repudiated if the one who makes them complained, if he changed his mind, if he were to apostatise. Therefore it is better if they are made in territory where authorisation is granted and all is well regulated. But taking the habit which only requires a ceremony without any other obligation than to be faithful as long as one wears it, does not involve the same difficulties.

Keep this to yourself and communicate it to the Chaplain. For the rest, as M. Cholleton is in charge of communities, and M. Cattet is only responsible for small works, it seems to me that your business is more in the competence of M. Cholleton. Moreover, I think that I shall have an explanation with M. Cattet when I go on holiday.

I do not doubt that Brother Chrysostome has made Brother Bernard suffer. But I also know very well that Brother Bernard has sometimes a dry way of speaking which will undoubtedly not have pleased the parish priest, if it is he who has complained to Mgr. As for Brother Stanislaus, I agree that he should be in Lyon, if you think it is a good thing. Brother Bernard has great need to read and re-read the rules of conduct that I sent to our Ladies in Fourviere, and which apply to all Directors. Meditate much on them and endeavour to put them

into practice. The more experience you have the more you will realise the truth they contain.

Our establishments . . .

Your Father, Coindre

## 2

*Letter of Fr. Françoise Vincent Coindre to Mgr de Pins, Apostolic Administrator of Lyon, 11th May 1838.* — From the original preserved in A. A. Lyon.

Fr. Vincent Coindre was the younger brother of Fr. Andre, and like him he was a priest (Doc. IV, 2, note 78, p. 170).

For many years he was chaplain of the *Providence* of Fourviere and was the successor of Fr. Andre Coindre as Superior General of the Brothers of the Sacred Heart. In the exercise of this office he encountered various difficulties with the Vicar General M. Cattet, difficulties that impelled him to write the letter which we publish here. In it he confides in Mgr de Pins, asking his protection against the attacks of M. Cattet, which lasted for more than ten years. This period of time coincides with that in which the Vicar General Cattet was Superior of the Congregation of the Sacred Hearts (later Jesus and Mary). So it is logical to think that the Servant of God found herself in the same situation as that disclosed by Fr. Francois Vincent Coindre.

Les Chartreux, 11th May 1838

Monseigneur,

Counting above all on your kindness, and the interest which you have always shown in me, and seeing that by suppositions which have some semblance of truth, Fr. Cattet would in the end make me lose both one and the other, and after suffering for more than ten years from him, I would like, if possible, to submit the differences that exist between him and me to Your Lordship. These differences put him in the position to publish everywhere and to whoever wishes to listen, that I am nothing but an *unjust person* and an *interfering busybody*. These things coming from him would not bother me if they were only against me personally, and did not also affect a work that I hold dearer than myself; but alas, it is not so, it seems necessary to pull down. And gossip, which tends to do just that is published and repeated by persons who ought to be models of prudence and discretion. It had to reach this point for me to feel justified in complaining.

But knowing your kindness, I am having recourse to you like a docile child who comes to its father, confiding his sufferings to him and feeling in some way happy as soon as he has done so. If this last-mentioned grace is not accorded to me, at least please keep for me the last place in your heart, so that, if you forget me elsewhere, you will not forget me in your fervent prayers and Masses. In that way I hope to obtain that resignation in suffering that is so necessary to a minister of a God who has suffered.

Assuring Your Lordship of my most profound respect, I am your most humble and obedient servant,

[Vincent] Coindre, p. m.

P.S. If Your Lordship wishes to grant me an audience, please write to me by the local post to Les Chartreux.

## C)

### DIRECTION AND DEVELOPMENT OF THE CONGREGATION

The documentation relative to the development and the life of the Congregation, except that of the foundations of Lyon, Belleville, Monistrol and Le Puy, is rather scarce and fragmentary. The information gathered here will serve to illustrate more fully the zeal of the Servant of God in defending her work and in promoting the spiritual good of the religious and pupils. In addition, it will in some way provide a view of the state of the Congregation towards the end of the life of the Foundress.

## 1

*Extracts from the letters of Fr. Coindre to Brother Borgia of the Brothers of the Sacred Heart, 1821-1826.* From the originals preserved in the Gen. Arch. of the Brothers of the Sacred Heart, Rome.

The letters written by Fr. Coindre to the Servant of God and to other religious of the Congregation have disappeared. Only two are known, the text of which is preserved in the *Histoire* (Doc. XXVII, pp. 560-563, 571).

The Brothers of the Sacred Heart have preserved twenty-three letters of Fr. Coindre. Twenty are directed to Brother Borgia, Director General, two to Brother Bernard, Econome General, and one to Brother Louis, Director of the house of Pradelles.

The incessant apostolic activity of Fr. Coindre is clearly seen from these letters, and his constant preoccupation with the problems of the Brothers, even the smallest details. The good progress of the Congregation of the religious under the government of the Servant of God is also seen through

these same letters. She is in frequent communication with Fr. Coindre, with whom she is collaborating in the definitive drawing up of the Rules.

Among the letters directed to Brother Borgia, we see that there are eight in which he refers to Mother St. Ignatius. We are publishing extracts taken from six of these letters which contain some information which directly concerns the Servant of God.

a)

Anse, 10th January [1822]

Fr. Coindre instructs the Brother Director on the government of the Congregation and encourages him in difficulties. In one of the last paragraphs we can perceive his satisfaction with the good spirit of the community of the Servant of God, which he proposes for the example of the Brothers.

Let the Brothers be very united among themselves. Let them be saints, let them show the same zeal for their work as do the fathers of families. I am responsible for them and in token of this I would like to offer them the example of Fourviere.

b)

St.-Arcon-pres-Pradelles, Haute-Loire, 29th April [1823].

This is a long-letter in which Fr. Coindre descends to the smallest details in his advice, and consoles Brother Director in his sufferings. It is evident from the paragraph we have copied that the Servant of God corresponded frequently with Fr. Coindre, requesting advice and permissions.

Tell me about your little sufferings. I could write to you so as to dispel them and give you advice. Mother St. Ignatius is at my door much more often than you are. She always has something to ask me, and I always have some answers to give her. I will do the same for you when you open your heart and that of our Brothers to me.

c)

Tence, near Yssingaux, 11th September 1823.

Advice to the Brothers on government and the direction of the pupils; information about the mission. From this letter we also learn of the appeal to the Servant of God to found a Providence at Ste-Sigolene, but this foundation was prevented by a fire which destroyed the building constructed for this work.

The Parish Priest of Ste-Sigolene was very upset to see the house that he had had prepared for the little Providence, and to which he wished to call some of our Sisters, consumed by flames and reduced to a heap of ashes. Please let the Sisters of Fourviere know about this calamity and urge them to take every possible precaution.

d)

Monistrol, 24th April 1824.

In this letter Fr. Coindre gives much information on the vocations of the Brothers. From the last few lines, which we have copied, we see how he was working in collaboration with the Servant of God at that time, drawing up the Rules which were to be definitive.

I am sending our Sisters in Fourviere several articles of their Rules which will be of use to you one day. See that they are forwarded immediately.

e)

Blois, 25th February 1826.

In this long letter, Fr. Coindre, besides concerning himself with every detail of the Brothers' personnel, gives the Master of Novices some special norms, many of which are found in the Rules of the Servant of God, which were later approved, in 1838 (Doc. XIX, p. 412). Fr. Coindre said that he was also sending a letter for a Brother who was vacillating in his vocation; this letter is referred to in the paragraph which we give here.

I am sending you a letter for Brother Louis. Copy it. Take out what is personal to him and put as the title:- "Letter of our Father to a Brother who might be tempted to lose his vocation." When you have written it in this way, send it to our different houses. Please give a copy to Fourviere. What I say for a Brother can be equally useful for the Sisters, and even to their pupils and yours, with suitable modifications, for it is the seed of the whole doctrine of salvation.

Yours ever, L.J.C.

## 0

Blois, 3rd May 1826.

The first part of this letter treats of the attempts made by the Vicar General, Cattet, to fuse the Brothers with another Congregation. In the paragraph which we give here we see Fr. Coindre still concerned with drawing up the Rules for the community of Fourviere.

Brother Bernard greatly needs to read and re-read the Rules of conduct that I sent to the Sisters of Fourviere and which are for all Directors. Meditate well on them and try also to put them into practice. The more experience you have the more you will find truth in them.

## 2

*Extracts from some letters of Father J. M. Mioland about the activity of the Servant of God, Lyon, 1824.* From the originals preserved in the Archives of the "Carthusian" Missionaries, Lyon.

The Rev. Fr. J. M. Mioland (Doc. IV, 2, note 34, p. 119), was a good friend of Fr. Coindre and of Mother St. Ignatius and her family, as is proved by many original letters preserved, from which we are publishing here some extracts which refer to the Servant of God.

## a)

*Extract from a letter of Rev. J. M. Mioland to Rev. J. M. Ballet, Lyon, 12th April 1824.*

In 1824 an important event for the diocese took place in Lyon: the arrival of an Apostolic Administrator to govern the diocese during the enforced absence of the Titular Bishop. The negotiations had been long and difficult. Monseigneur de Pins made his entry into Lyon on the 18th February and was received with the honour due to an envoy of the Pope, although one sector of the clergy and population questioned the authority of an administrator while the Titular Bishop was still alive. As Superior of the "Carthusian" Missionaries the Rev. Mioland was the first to give good example, and on the day following the solemn entry of Mgr de Pins, he hastened to present his own respectful obedience and that of his Missionaries. The Servant of God acted in the same spirit, and on the 2nd March, 12 days after the installation of the Apostolic Administrator, the first ceremony of clothing and profession took place in the Mother House of Fourviere "with the authorisation of Mgr de Pins", as is recorded in the Register of the Congregation.

The extract from the letter which we reproduce says that Mother St. Ignatius also invited the Prelate to give the First Communion to the children; after some unavoidable delays this celebration took place on the 21st June.

Joseph Marie Ballet who was still a sub-deacon, was one of the first members of the society of "Carthusian" Missionaries in 1816 (A. M. ODIN, *Les Chartreux de Lyon*, Lyon, 1937, pp. 63, 64); he preached with Fr. Coindre under his direction for many years. He had connections with the Servant of God and with her Congregation, and in the Registers we repeatedly find his signature. Although remaining a missionary he was a Canon and the Vicar General of Avignon.

Monseigneur was enchanted with Verrieres ... he is going to have two vast wings built at Argentiere. They will be for studies, recreation rooms, dormitory and refectory. He is going to build at Alix; to build everywhere. I fear that too many projects will come to nothing. There are always difficulties if things are not done as promised; yet all can be done and not without need. This morning Monseigneur is going to officiate at the First Communion at the establishment of Mile Thevenet in Fourviere.

## b)

*Extract from the letter of Rev. J. M. Mioland to Rev. J. M. Ballet, Lyon, 16th April 1824.*

Four days after the preceding letter, Rev. Mioland wrote again to the Rev. Ballet. From the extract given here it is clear that the First Communion of the pupils of Fourviere was postponed because of some obstacle on the part of Mgr de Pins.

You may be sure that the Prelate was unable to keep his promise and this was a source of great embarrassment for him. He is beginning to realise that his kindness makes him promise more than his strength allows. Last Monday, he should have gone to Fourviere for the First Communion. A heavy cold caused him to put it off until Tuesday, and on Tuesday word had to be sent that he could not go. You can imagine the predicament of Mile Thevenet. He had promised to bless the church of the Trappists on Saturday. At the very moment of departure he was unable to go, and he sent M. Cholleton, who found a great gathering, and everybody very dissatisfied to see only him.

*Care of the Foundress for the spiritual good of the religious.*

We present here three initiatives of the Servant of God which reveal some traits of her spirituality: a) Marian devotion, b) love of the religious life, c) devotion to the Holy Family.

a)

*Letter of M. St. Andrew to Elisabeth Mayet, Lyon, 2nd September 1828.*

— From the original preserved in A. G. Roma.

In giving news of the convent to Elisabeth Mayet, M. St. Andrew wrote particularly about the way in which the community honoured Our Lady. She narrates the ceremony of the opening of the month of Mary. This long and affectionate letter reveals that M. St. Andrew was on familiar terms with the niece of the Foundress.

L.s.J.C.

Lyon, 2nd September 1828

My very dear Elisabeth,

You will be surprised, my dear, to receive my letter. I am ahead of you for sure, as you will not be expecting this letter on account of my laziness. If I were to confess to you from my heart ... if I were to tell you that you caused me a big distraction on Sunday evening during Benediction, what would you think? Yes indeed! The idea of writing to you came to my mind whilst I was in the presence of the Blessed Sacrament. I thought of telling you about the ceremony we had celebrated that day.

Perhaps you have heard that we had the intention of keeping the month of September as a month devoted to Mary? We began this on Sunday evening. I must give you some details about it. I am going to let you into our little secret. It goes without saying that it is between the two of us. You have promised me and I have the greatest confidence in your discretion. I am rousing your curiosity. You cannot imagine, my dear child, what you are going to learn after such a long introduction. Calm your eagerness. Here is what we did. You know very well that the homage of our prayers is worth very little before God if we do not join the practice of virtue to it. And so we each took the resolution to apply

ourselves to the practice of a virtue, and after choosing the flowers to symbolise them, we made a bouquet which we placed at the feet of the Blessed Virgin. A number of Sisters chose a virtue to which we gave the bell flower as the emblem, so that it was easy for us to make a large garland with which the Blessed Virgin was completely surrounded. Each one liked to think about her flower and present it to Mary while offering her at the same time the desire that we all have of honouring her by the virtues which we do not yet possess, but that we hope to obtain. How heartily and sincerely we sang the pretty hymns that you know, and that you have so often sung with us. Well, to finish where I began, it was in the middle of that touching ceremony that the memory of all my dear little ones came to my mind. You understand that it would have been impossible to forget them on such a beautiful occasion, and could my dear Elisabeth have been forgotten? No, definitely not! She loves God too much for me not to love her with all my heart. Yes. She will always be God's dear child, and consequently my much-loved little daughter.

I left off writing, my dear Elisabeth, to go and say the prayers for the dying for poor Mother Xavier. They fetched me because she asked for me. I ran to her with my good St. Teresa; she had such difficulty in expressing herself that I could not understand what she said, but I knew that she had just asked Sr. St. Vincent to fetch me to pray near her bed. Without delay we began to pray to the good God — indeed we prayed with all our heart. I sent for about fifteen Sisters, and we all knelt at the foot of her bed. Our dear Sister, after three quarters of an hour in agony, fell asleep in the Heart of Jesus. Yes, we have every reason to believe that her death was precious in the sight of God. May we have the grace to die as peacefully, or rather, have as saintly a death.

You must be very worried about our Mother. Undoubtedly we have all had to make a very painful sacrifice, but God is our support, and divine Providence has allowed that neither our Mother nor Mother Stanislaus should be here. They had been out of the house since morning without suspecting what would happen in the evening. Our Mother had gone to your mother to have the pleasure of spending a short time with her before leaving for Belleville. The next day they were to take the coach, but this was cancelled and they returned in the evening.

Our Mother's health is always more or less the same. As for us, we are always in excellent health.

You are well aware that I would reproach myself severely if I did not send you a message for your dear sister, Mme Nicod. I love her with all my heart, but do not tell her that I used that expression. I console myself by confiding this to you. Give her a thousand best wishes from me. You cannot exaggerate my affectionate greetings to your dear sister, still less put into words all that I feel for her. I await a letter from you soon, my dear little friend. Our Mother will write to you one of these days. She sends you her love.

M. Andre

b)

*Rescript from the S.C. for Indulgences, 1829.* — From the original preserved in the Secret Archives of the Vatican. Rescripts of the S.C. for Indulgences and Holy Relics, 1829, 3 n. 294.

A document of 1829 shows the solicitude of the Servant of God to procure the greatest spiritual good for her religious and for the persons in her care.

On the 12th November 1829 she requested His Holiness Pope Pius VIII to grant a plenary indulgence in favour of the religious and persons who lived in the house, on the day of profession and renewal of vows, on condition that they receive Holy Communion in the chapel of the Mother House, Lyon.

We present: aa) the petition of the Servant of God together with the recommendation signed by the Vicar General, Cattet, and bb) the rescript dated 27th November 1829, with the concession valid for 20 years.

aa)

Our Most Holy Father Pope Pius VIII happily reigning in Rome.

Most Holy Father,

The Superioress of the religious known by the name of the Sacred Hearts of Jesus and Mary, who live in the city and diocese of Lyon, with the authorisation of the Ordinary, humbly prostrate at the feet of Your Holiness, earnestly beseeches that in his clemency he will deign to

grant each and all of the religious and persons living in the Convent in Lyon who receive Holy Communion in the chapel of the aforesaid Convent, a plenary indulgence on the day of profession of the religious and of the renewal of vows of the same, which, etc.

We the undersigned Vicar General of the diocese of Lyon, testify that the petition written above is true, and likewise prostrate before Your Holiness, and kissing your feet, humbly beseech, that, to promote the praiseworthy love of prayer, the progress of the religious and the fervour of the faithful, the grace solicited be granted.

Lyon, 12th November 1829

Cattet Vicar General

L.S.

bb)

From the Audience of the Most Holy Father

Our Most Holy Father graciously grants to all the religious and those who live in the above mentioned convent, who, being truly sorry for their sins, and having confessed them and devoutly received Holy Communion visit the convent chapel mentioned in the petition and pray there, that they may gain a plenary indulgence on any of the days on which religious profession is celebrated in the same convent. He also grants to the aforementioned religious that they may likewise gain a plenary indulgence on the day of the anniversary of renewal of their vows, on the conditions mentioned above, provided that they are in the required dispositions and have visited the chapel and prayed there. Valid for twenty years, etc.

Dated 27th November 1829.

[Attested]

His Holiness Pope Pius VIII

Lyon. From the Audience on the 27th November 1829

Rescript graciously accorded

For twenty years.

For the undersigned petitioners of the Diocese of Lyon.

Cav<sup>e</sup> de Rossi

C)

*Erection of the Confraternity of the Holy Family, 1834.* - From the original preserved in A. G. Roma.

The Servant of God, always zealous for the spiritual good of souls, and especially for those confided to her care, through the chaplain, J. Rey (Doc. XX VII, pp. 593-602), requested Mgr de Pins, Apostolic Administrator of the diocese of Lyon, to set up the Confraternity of the Holy Family, in the chapel of the *Providence*. Mgr de Pins kindly agreed to this petition on the 24th March 1834, as the document we present shows. It is signed by the Vicar General Cattet.

We Jean-Paul Gaston de Pins, by the grace of God and the favour of the Holy See, Archbishop of Amasie, Apostolic Administrator of the Diocese of Lyon and Vienne.

In view of the request of the chaplain of the *Providence* of Fourviere to obtain the erection of the Confraternity of the Holy Family in the church of that community.

In virtue of the Brief His Holiness deigned to address to us on the 9th July 1824

We institute in perpetuity in the said church the Confraternity of the Holy Family, with all the indulgences that the Sovereign Pontiffs have attached to it.

Given at Lyon, 24th March 1834.

Cattet v.g.

L.S.  
Archbishop's House  
Lyon.

4

*Statistical data on the development of the Congregation*

a) MONISTROL

*Statistics of the community of Monistrol, 1824* — From the originals preserved in the departmental archives of Le Puy (Haute-Loire), V, 3.

As we have been unable to collect detailed information on the beginning and activity of the foundation of Monistrol which took place in 1822, we are presenting two sets of statistics which show the evolution of the work of the Servant of God until the end of 1824.

1) When the community was first established in Monistrol, the religious were only occupied with looking after the wardrobe and infirmary of the college of Missionaries (cf. *Prospectus* - Arch. Minor Seminary, Yssingeaux, Haute Loire, 1822); on the 10th January 1824, the date of these statistics, the community did not yet have a school.

2) According to the second statistics which were certainly compiled by the end of 1824, in the first scholastic term, a school was functioning with 30 free pupils and, between boarders and day-scholars, 100 fee-paying pupils, with an increase in the personnel of the community.<sup>1</sup>

1)

*List of religious communities of women who are dependent on a hem I house, and a Superioress General, presenting:*

1. Those who have asked for legal recognition.
2. Those who have not made any request.

Names of the Congregation	Place of its establishment	Name of the Community	Number of members who compose it		
			Professed	Novices	Postulants
Ladies of the Sacred Heart of Jesus and Mary	Monistrol	Sacred Hearts of Jesus and Mary	8	<b>6</b>	<b>6</b>

<sup>1</sup> In the same archives there is another statistic without a date, probably going back to 1823. It is a little different from that above, in the way it is set out. but the data are identical.



This house has just been established, it has not yet begun to receive pupils. It is supported by the Head house in Lyon.

Yssingeaux, 10th January 1824.

2)

*Table of Religious Communities of women who are dependent on a head house and Superioress General presenting:*

1. Those who have asked for legal recognition.
2. Those who have made no request.

Names of the Congregation	Place of the establishment	Name of the Community	Number of members who live there				Number of Pupils	
			Prof.	Nov.	Post.	Lav Srs.	Paying Pupils	Free Pupils
Ladies of the Sacred Heart of Jesus and Mary	Monistrol	Sacred Heart of Jesus and Mary	9	3	6	2	100	30

Vice-Prefecture of Yssingeaux

Yssingeaux, 1824

b) LYON AND BELLEVILLE

a a)

*Statistics of the Houses of Lyon and Belleville, 1831. — From the original preserved in A. D. Lyon, V, 257.*

The statistics of the 14th January 1832 which are reproduced here refer to the situation on the 1st December 1831. In them may be noted how there was a diminution of novices and boarders after the revolution of November 1831 in Lyon, while the number of orphans was maintained almost at the maximum level.

Regarding the house of Belleville, the statistics confirm the closure of the boarding school and the uninterrupted functioning of the free day school (Doc. IX, 1, p. 217).

General state of communities of Religious women.

Situation on 1st December 1831

districts where the religious are established	5 2 5 £ 3 p 2 5 -	Name of the Institution	Occupation of the Religious			
			Nursing	Nursing and Teaching	Teaching	Contemplative
Lyon Belleville	1 1	Sacred Hearts of Jesus and Mary			Yes Yes	

	Communities dependent on a Superior General	Head house of the Congregation	Number of Religious				Number of pupils	
			P.	c.	P.	N.	Free	Paying
Lyon Belleville		Lyon	8 3	16 8	i	2	70 60	10 (a) (b)

(a) It is a Providence of orphan girls; all are domiciled at the place, where they are taught a trade such as the making of silk materials and winding.

(b) Sixty poor extern pupils, free tuition.

The present table certified by us is a true copy of the information given by the communities above named.

Lyon, 14th January 1832

The Mayor of the Town of Lyon member of the Chamber of deputies.

Signed Prunelle

bb)

*List of the community of the Mother House, written in the hand of the Servant of God, Lyon, 9th November, 1832. — From the original preserved in A. G. Roma.*

In the first cash book of the Congregation, begun, as said in the subtitle, on the 15th October 1819, and ended on the 2nd March 1831, the Servant of God, on the last page, on the 9th November 1832 gives the list of the members of the community of Lyon and of the personnel of the house: there were 126 persons there.



chapter meetings and to have active and passive voice in the elections, in witness whereof we have signed.

Lyon, 19th February 1836

M(ar)ie St. Andre

b)

In the year 1836 on the 2nd March, we the undersigned, assembled in chapter, after collecting the votes of Mother St. Ignatius, St. Andrew, St. Francis, St. Teresa, St. Bruno, St. Ambrose, and our Rev. Fr. Superior, M. Cattet, Vicar General, having counted the votes, declare that our dear Sister, Marie St. Regis, nee Viscomte, has been elected unanimously to the office of Assistant General, in witness whereof we have signed.

Cattet, Vicar General.

## 5

*Notes of accounts of M. St. Borgia, administered by the Servant of God, Lyon, 1830, 1831, 1832. — From the original preserved in A. G. Roma.*

In A. G. Roma the original of this memorandum, written almost entirely in the hand of the Servant of God in the years 1830, 1831, 1832, is preserved. Francoise Blanc nee Ferrand and her daughter Julie, named in the note, are respectively M. St. Borgia and M. St. Paul (Doc. XI, *intr.*, p. 251, and Doc XVI, A, 8, p. 288). During these years M. St. Borgia was in Le Puy as Superioress and the Servant of God undertook the responsibility of looking after her business affairs. In these notes is seen the precision with which M. St. Ignatius treated financial matters, noting the payments made and writing down those particulars which she judged useful for the exact fulfilment of her obligations. Her obedience is also evident, e.g. the charge which she gives to her heirs, whenever they might find it impossible to fulfil any of their obligations, to consult the Fr. Superior and abide by his decisions.

In A. G. Roma, in addition to these notes and other letters of Sr. Marie Josephine de la Rochette, some letters are preserved, as for instance that of the Rev. Fr. Bonnet, parish priest of Malavellette (Haute-Loire) regarding the inheritance of Sister St. Jerome (Henriette Claire Brouillat), and of Rev. F. J. Silvent, parish priest of Chatonnay (Isere), which treats of the inheritance of M. St. Maurice (Marie Poccaton), and all reflect these same qualities of the Servant of God.

Send to the Justice of the Peace of Vitri sur Marne, two thousand francs to be distributed among the heirs of the widow Benoit, nee Paquet, deceased on the 19th

- 2,000. September 1829 in the region of Vitri, the said two thousand francs to be distributed according to the share that the widow Paquet had given to her heirs in her will.
500. To Mme Pierrette Goselin nee Nete, five hundred francs, her husband is a watchmaker in Paris.
500. To Mme Lebon, nee Rose Nete, five hundred francs.
500. To the Nete children, whose father died in the district of Vitri, five hundred francs.
- 1,800. To the heirs of the late Benoit who lived in 1829 in Grande Cote, near rue Vieille Monnaie, eighteen hundred francs.
370. To M. Berger, living in 1810 on Quai du Rhone, three hundred and seventy francs.
- 5,670. To M. Villard, living in 1810 in rue Merciere, forty francs.
46. To M. Petrequin, former farmer at the Tete d'Or, where he was living in 1810, forty-six francs.
- 5,756.

I oblige my heirs in conscience, to pay the sum of five thousand seven hundred and fifty-six francs, in the year of my death; I declare that the said amount is not a debt that regards me personally. It is by Francoise Blanc, Madame Ferrand that I have been charged to pay it; it must be deducted from the sum of eighteen thousand two hundred that I have received from her for her dowry and that of Julie Ferrand, her daughter.

Fourviere, 21st October 1830.

Claudine Thevenet

In case it should be impossible for my heirs to reimburse the sum of 5,756 which has been mentioned above, the Father Superior of the house shall be consulted and his decision shall be accepted. Were it not for the unfortunate circumstances in which we find ourselves, my intention was to pay this sum this year, if I am able to effect this payment (*all or in part*) before my death. I shall have two copies which must remain in my papers, and I wish they should not be known except to my heirs alone.

Fourviere 21st October 1830.

Claudine Thevenet

I declare that I have paid the sum of eighteen hundred francs that I was obliged to pay to the heirs of the late Benoit, living in 1829 at Grande Cote des Capucins.

Fourviere, 30th October 1831.

Claudine Thevenet

I have handed over to M. Cotte, Notary, rue Neuve, the five thousand seven hundred and fifty-six francs indicated in the said note which he has undertaken to send to each of the heirs designated above by Francoise Blanc, Widow Ferrand, called Mother Borgia.

My heirs will be absolutely free of the said sum of five thousand seven hundred and fifty-six francs.

Fourviere. 14th October 1832.

Claudine Thevenet

6

*Unsuccessful attempts to unite the Congregation of Jesus and Mary with the Society of the Sacred Heart founded by Saint Madeleine Sophie Barat.*

When the disagreeable business of M. St. Peter and its repercussions, which must have caused much suffering to the Servant of God, seemed to have blown over, new preoccupations and sufferings came, just at the time when the dispute with the parish priest of Belleville was beginning (Doc. IX, 5, pp. 237-242).

M. St. Borgia discovered that an attempt was being made to unite our Congregation with that of the Sacred Heart, founded by Madeleine Sophie Barat, which pursued similar aims, and she communicated the danger to the Servant of God.

The *Histoire*, relating this fact, makes us realise the profound grief which this caused the Servant of God and all the community, and states that these attempts were repeated "several times" causing the Foundress continual suffering and requiring her to practise virtue (cf. Doc. XXVII, *Histoire*, pp. 615-616, 619).

The attacks against the Congregation did not end with the death of the Servant of God; there is evidence in a letter of Pauline Jaricot (cf. *infra*, b), which shows that they continued in 1841, and Mons. Borghi was sadly surprised when he had occasion to note this in 1844 (cf. *infra*, c).

Mother St. Ignatius struggled during her life (cf. *infra*, a), to defend the autonomy of her Congregation, with humility, prudence and firmness, and at the same time to provide for the good of the young silk-workers. "What suffering our Rev. Mother St. Ignatius had to bear!!! Her zeal had made her undertake this work for poor children and she was not at all discouraged, in

spite of difficulties. She placed her confidence in God. I le upheld hu and hi I great spirit did not weaken." Thus testified Mother St. Pothin (I)oc. XXVI, 3, a, p. 498).

We may believe without being rash, that her prayer on her death bed (Doc. XX, *intr.* 424) and her intercession in Heaven preserved the autonomy of the Congregation, all the more if we consider that the attacks in 1841 and 1844 were not known to the religious of that period, and so they were unable to defend the work from unknown dangers.

The "Society of the Sacred Heart of Jesus (Ladies of the Sacred Heart — Rome), with which it was desired to fuse the newly-formed Congregation of the Servant of God, was founded in Amiens at the beginning of the XIX century, but the Generalate, which is now in Rome, was soon established in Paris. The foundress and first Superioress General was Saint Madeleine Sophie Barat. Approved by Leo XII on the 22nd December 1826 in the Bull *In supremo*, its Constitutions were a little modified on the 23rd May 1851. The aim of the institution is the education of young upper-class girls and the promotion of free elementary education for young working-class girls. The sisters also occupy themselves with the work of giving retreats to ladies of the world and with other works of charity both spiritual and material" (*Catholic Encyclopedia*, XI, p. 863).

The Society of the Sacred Heart had experienced splendid development, helped by the approbation and benevolence of the French Government and of the ecclesiastical authorities. When in 1818 the Servant of God began her work, in the humble house of Pierres Plantees, opening a *Providence* for poor silk weavers, the Congregation of the Sacred Heart was already solidly established in various cities of France, and it opened a boarding school not very far from Lyon, at Ferrandiere, in the diocese of Grenoble. Later on, in 1827, a second house was founded in Lyon at the foot of the hill of Fourviere. From its origin the Institute of the Sacred Heart dedicated itself especially to the education of upper class girls. The Servant of God on the other hand was filled with zeal to do good for souls of whatever social class, but she saw that in Lyon, in the years that followed the revolution, there was an urgent need to procure the good of the silk weavers, and she opened the *Providence* with the double aim of protecting them from the moral dangers of their domestic surroundings and of the factories, giving them a solid Christian formation, and at the same time, procuring for them material well-being from honest, lucrative and independent work. Therefore, while both Congregations were dedicated to the formation of the young, the foundress of the Society of the Sacred Heart gave preference to the upper class, and the Servant of God to the poor workers, considering the boarding school as a means of helping the *Providence*. And so, when for want of space she had to sacrifice a part of her work at Fourviere, without hesitating for an instant she decided "Let us keep our poor" and she closed the boarding school (cf. Doc. XXVII, *Histoire*, p. 629).

Therefore the aims of the two Congregations were not the same. Somebody, animated with a good intention, but without understanding this essential difference in the aim of the respective congregations, believed it was a good thing to use all possible means to fuse the works. This fusion, pursued tenaciously by one person or another, provided continual suffering for the Servant of God in her life as foundress. Her conscience obliged her to defend the work which she saw to be the will of God, and by taking this position she had to oppose persons worthy of respect and esteem.

The *Histoire* says that this attempt to fuse the two congregations was repeated a number of times. We can determine that for the Servant of God, this painful situation began in the first place in Lyon with the intervention of the Vicar General Cattet, after the death of Fr. Coindre in 1826; and simultaneously at Le Puy, soon after its foundation in 1825, when Mons. de Bonald had the same idea, which took shape with the establishment of the Jesuits at Vals, only 2 km from Le Puy, on the 10th October 1828 (J. BURNICHON, *La Compagnie de Jesus en France. Histoire dun Siecle 1814-1914*, I Paris, 1914, pages 478-483). The *Histoire* refers to these when it says "How did it come about that some persons, with confidential missions in the house, conceived the idea of taking away our autonomy from us?" (Doc. XXVII, p. 615).

In Lyon the danger continued to be hidden and unknown to the Mothers; Pauline Jaricot speaks of it in 1841; Cardinal de Bonald abandoned the idea when he authorised the foundation in India in 1842. However, Mons. Borghi in 1844 reveals that some person was trying to bring about the fusion, which was prevented so many times. Finally these attempts ceased with the unexpected development of the Congregation and especially after the Pontifical approbation in 1847.

a)

*Extract from the "Deliberation of the Archiepiscopal Council of Lyon", 7th October 1835.* — From the original preserved in A. A. Lyon.

This short extract from the Register of Archbishop's House, Lyon proves that the Servant of God, in face of the danger that threatened the Congregation in Le Puy, seriously menaced with extinction, had recourse to the ecclesiastical authority of Lyon requesting advice.

The date of the document which we present shows that this last attack on the autonomy of the Congregation at Le Puy, took place a few days before the death of M. St. Borgia, which occurred on the 21st September 1835 (Doc. XXVI, p. 613). The reply from Archbishop's House to the request presented by the Servant of God was received only at the meeting of the Council on the following 7th October.

The danger was averted even though it led to the loss of some vocations. Some years later Mons. de Bonald, as Archbishop of Lyon, confessed that he had supported the project of the fusion of the Congregation when he was at Le Puy.

7th October 1835

9. It was decided that the Superioress of the Sacred Heart in Fourviere is free to recall her Sisters from the house of Le Puy, since an attempt is being made to change the organisation there.

b)

*Extract from a letter of Pauline Jaricot to Mother Prevost, Lyon, 29th February 1841.* — From the copy preserved in the archives of the S.C. of Rites. *Writings of Pauline Jaricot*, Vol. 26, p. 83.

This letter of Pauline Jaricot to Mother Prevost, from which we present some paragraphs, although written in 1841, four years after the death of the Servant of God, is of direct concern to the Cause.

Mother Prevost, to whom the letter is directed, was the Superioress of the community of the Sacred Heart at La Ferrandiere, which she governed for more than twenty years, fulfilling at the same time, important duties in the General Council as principal collaborator of St. Madeleine Sophie Barat in the foundation or fusion of various communities in Annonay, Charleville, Tolosa, Algeri, Sarria (Barcelona), Montfleury (L. BAUNARD, *Histoire de la bienheureuse Mere Madeleine Sophie Barat*, II Paris 1910, p. 352). At La Ferrandiere, a place very near Lyon, but belonging to the diocese of Grenoble, the Congregation of the Sacred Heart had founded a boarding school in 1818, where later Pauline Perrin was a boarder. She was the niece and god-daughter of Pauline Jaricot. It was for this reason that Pauline was in contact with Mother Prevost and the Congregation of the Sacred Heart. This connection became even more close in the journeys of Pauline Jaricot to Rome, where she was accustomed to lodge at the house of the Sacred Heart at Trinita dei Monti.

This letter of Pauline has for its principal object to propose to Mother Prevost that a foundation should be made on the hill of Fourviere, with the principal aim of dedicating it to the work of retreats. From the text it may be deduced that this business had already been proposed earlier, but Mother Prevost had avoided it, giving as her reason that she lacked resources. In this letter Pauline insists on her intention and explains all the things she has initiated regarding it, on her own account: she went together with her sister, Mme Perrin, to pay a visit to Mons. de Bonald, who showed himself favourable to this work of retreats, as well as to the proposal that the religious of the Sacred Heart would take on the direction. Pauline Jaricot was also interested in the house and proposed to Mother Prevost diverse solutions in order to acquire or, better still, to lease, a property adjoining her own, offering her help to procure some easy terms. Among the advantages which

would result from this foundation in Fourvière, great prominence is given to the union or fusion of the Congregation of the Sacred Heart with that of the Servant of God, which would provide "this beautiful property of the Religious of Jesus and Mary", where the novitiate, *the Providence*, the work of retreats, etc. could be carried on, says the writer, thus achieving fusion without the drawback of exciting gossip, jealousy, and other distressing things which accompany brilliant undertakings ... Pauline then speaks about the vocation of her niece and of other details relating to her project, and ends by saying that she looks forward to a reply, "with a certain impatience".

Such a reply could never have arrived since no document is preserved that refers to it, and the occasion was not propitious. In fact Pauline Jaricot's letter reached Mother Prevost at the most critical moment for the Congregation of the Sacred Heart, when its unity and even its very existence in France were threatened (L. BAUNARD, *op. cit.*, II, pp. 175-225).

The document which is copied here puts four questions which concern the Cause: *a)* "The matter of the Ladies of the Hearts of Jesus and Mary who would like to unite with your Congregation;" *b)* "It would have been done if it were not for an important person . . . the changing of the important person in question;" *c)* The attitude of Pauline Jaricot, apparently unfavourable to the work of the Servant of God; *d)* The attitude of Mons. de Bonald, who was in favour of the fusion of the Congregation of the Servant of God.

*a)* Pauline Jaricot speaks in this letter of 1841 of some religious of the Sacred Hearts of Jesus and Mary who wanted to join the religious of the Sacred Heart. No evidence of this exists at that time, either in the archives of the two Congregations or in the archives of Archbishop's House in Lyon, or in any of the archives consulted. There is the fact, registered in Le Puy, of two religious who transferred to the community of the Sacred Heart in 1834 (Doc. XXVII, p. 616), when Mons. de Bonald himself was in favour of the fusion, as we read in this letter of Pauline, and there were other attempts at fusion on the part of persons outside the Congregation. It is probable that Pauline knew about this from the Servant of God herself, and had referred to it without mentioning the precise date, thinking that perhaps there were still some religious favouring the idea of fusion.

*b)* The letter says that the fusion would have taken place in 1834 if it had not been prevented by a *person* of note, and that now (1841) the same *person* continued to be an obstacle. An effort has been made to identify this influential person, taking into account that, because of the matter in question, it must have been an ecclesiastic who held a high position in the diocese of Lyon or of Le Puy. It does not seem to have been Le Puy, where Mons. de Bonald was Bishop, and as Fr. Coindre was already dead, it would have been difficult to find someone who would have opposed that Prelate. In 1834 the *person* in Lyon could have been identified with Mons. de Pins, who at that time had himself offered to receive the community of Le Puy, because: "they wanted to change the organisation" (cf. *supra*, 1), but it does seem impossible

that, in 1841, he could have opposed the wishes of Mons. de Bonald. In fact on leaving Lyon on the 6th May 1840, Mons. de Pins retired to the "Grande Chartreuse" of Grenoble, and at that time (1841) he had no influence whatever on the administration of the diocese of Lyon. If Mons. de Pins is excluded as *the person* in question, it must have been someone who possessed the above mentioned qualifications and who was favourable towards the Servant of God and her work. In all probability this was Mons. Mioland, whose interest in the Foundress is proved from some of his letters (Docs. IV, 2, note 34, p. 119 and XVI, c, 2, p. 304). Superior of the "Carthusian" Missionaries and an honorary canon, he was a member of the Archbishop's council in Lyon, from 1824 to 1838; he was appointed Bishop of Amiens, but often came to Lyon, where he stayed with the Missionaries or with the Perroud family, niece and nephew of the Servant of God. Mons. Mioland was the Superior, friend and admirer of Fr. Coindre, and of his works, and friend and spiritual director of the family of M. St. Ignatius, as is proved by many letters that still exist, both of this prelate and of the Mayet family.

*c)* Attitude of Pauline Jaricot regarding the Servant of God. — Pauline Jaricot had maintained an intimate relationship with Mother St. Ignatius, as can be seen from the register of the Association (Doc. IV, 2, pp. 107, 146), and this is confirmed by *the Histoire* (Doc. XXVII, p. 544), and by Fr. Mayet in his letter of the year 1878 (Doc. XXV, 2 and 3, pp. 486, 492), but without any details. The attitude which can be inferred from this letter, united with the absence of particular information, could make one think that at a certain moment a break in friendly relations between Pauline and the Servant of God had taken place. The documents preserved in A. G. Roma, although scanty in information give sufficient to prove the contrary. In the account books of the Congregation we find that Pauline Jaricot sent the Servant of God a sum of money from time to time, for the upkeep of some orphans. The Servant of God and the Superioresses who came after her were interested in the work of the Propagation of the Faith, and the Living Rosary, to which they sent their offerings. In some letters coming from India dated after 1841, news is given which proves the uninterrupted friendship of Pauline with the Congregation of the Servant of God (cf. A. G. Roma, letter of M. St. Teresa to M. St. Andrew, Agra, 17th April 1844).

*d)* The attitude of Mons. de Bonald — The idea of fusion of the two congregations in the mind of Mons. de Bonald, Bishop of Le Puy, does not suppose lack of friendship towards the Servant of God, nor towards her Congregation. The new Bishop of Le Puy had known the Congregation of the Sacred Heart in Paris, its rapid development and the favour it had enjoyed from the Government. On his arrival in Le Puy, he had found in the diocese, another Congregation with similar aims, but which, in its early stages, had not obtained authorisation from the State, and probably this was the reason that moved him to promote fusion, judging it to be for the benefit of all. When Mons. de Bonald arrived in Lyon he had not changed his opinion; but the

designs of God were different, and Cardinal de Bonald saw the new turn of events with satisfaction and ceased to think about fusion.

Considering the circumstances we have dealt with here, it is not possible to exclude the possibility that Pauline Jaricot herself was preoccupied with something that was not her business. However, we must be grateful to her for the information provided by the letter.

But another matter which could well come up again later if you come to live near us and if you place your first efforts of retreat under the auspices of Our Lady of Fourviere and St. Philomena, is that of the Ladies of the Heart of Jesus and Mary who wished to unite themselves with your Congregation and who would have done so except for the influential person you have made known to me formerly. Regarding the business of fusion, Mgr de Bonald told me that it was he who had had that idea whilst he was Bishop of Le Puy; and he is now Archbishop of Lyon: this idea is *still in his mind*. What would be needed to put it into action? . . . Let the person in question be changed, and then, little by little under different pretexts that the Providence will provide, get to know one another well. Thus the fusion could be brought about in the space of a few years, without the public even suspecting it. Once you come into this beautiful property of the Religious of Jesus and Mary, you will find all you need for the novitiate, *Providence* and retreats for ladies of independent means. We shall provide then, with the help of God, what is needed to continue to carry on in some way the work that you will have begun near us, if you do not wish to continue both at the same time — one for high class girls, and the other for the lower class; in any case these would always be two solid good works with which you would please the Lord.

In placing yourself beside us in the first place, you are preparing much good for later on and beginning to do a certain amount even now, without having the drawback of stirring up gossip, jealousy, and other distressing things which accompany brilliant undertakings.

c)

*Extract from a letter of Mons. J. A. Borghi, Bishop of Agra (India) to Mons. G. Brunelli, Secretary of Propaganda Fide, Lyon, 12th July 1844. — From the original preserved in the archives of the S.C. for the Propagation of the Faith. Indie Orientali. Vol. 9, f. 935.*

Mons. J. A. Borghi, Bishop of Agra (India), had in 1841 requested and obtained from M. St. Andrew a group of religious for his mission (Doc. XXVII, p. 648 and notes 1 and 2). In 1844 he had gone to France to obtain further help. He returned to Agra with some missionary priests and sixteen religious of Jesus and Mary, who embarked from Marseille on the 4th October of the same year. On January 27th 1845 they arrived safely at Agra.

During the days that Mgr Borghi spent in Lyon he learnt with great sadness that there was an attempt being made against the existence of the Congregation whose religious displayed such zeal and abnegation in the missions. Alarmed, he wrote this letter to the S.C. for the Propagation of the Faith, so that they might avert the danger. In the archives of the Sacred Congregation many letters of Mgr. Borghi are preserved which testify to the apostolic work of the Religious of Jesus and Mary and the interest and gratitude of the zealous Bishop for his collaborators.

From the letter which I have written this very day to His Eminence the Cardinal Prefect, he will know what, until now, have been the results of my tour in Europe.

You will observe that I am in a hurry to get a house in Lyon for the French priests, who wish to dedicate themselves to serve in my mission. I would like these priests to serve as a support to the Congregation of the Religious of Jesus and Mary of Fourviere, since I know for certain, that a body of Religious is trying in every way to induce these to unite themselves to certain other nuns directed by them, and in this way, to come into possession of the establishments the Congregation of Jesus and Mary possesses in France. His Eminence Cardinal de Bonald, together with me, has asked that their Constitutions be approved by the Holy See, but until now we have not had any favourable result. I am telling you in secret and confidentially that there is some intrigue involved in this affair, and I therefore warmly recommend you to make haste that the aforesaid Constitutions of the Religious of Jesus and Mary be approved as soon as possible, so that some inconveniences which otherwise would occur regarding the nuns of Agra may be prevented and also to preserve the

establishments which I have erected lately over there from foreign influence.

## 7

*The Servant of God asks for civil authorisation for her Congregation, 1836. — From the original preserved in A. G. Roma.*

We bring together in this document the testimony of the last acts of the government of the Servant of God. In 1834 she saw the year ending under the threat of expropriation of her house in Fourviere. On the 12th November, the Archbishop's Council had decided that if the Government insisted upon expropriation, the religious should accept it, if the conditions were advantageous, otherwise they should wait for the valuation of the courts {A. A. Lyon, *Register "Deliberations of the Council: 2nd June 1830. - 28th December 1837"*}.

The year 1835 began in an atmosphere of optimism. On the 29th January Elisabeth wrote that her sister, Mother St. Ignatius, was well and that there was no more talk about expropriation, from which all hoped that she could keep the house. Then on the 8th February M. St. Hilaire, a young religious, the sister of M. St. Pothin, died in Le Puy. She had recently been appointed to form part of the Chapter. This death seemed to mark the beginning of a series of anxieties coming from that house, where at the same period, one of the most dangerous attacks on the Congregation of the Servant of God was taking place {*supra*, 6, a). Between the 5th and 20th May the Assistant General, M. St. Andrew, on behalf of the Servant of God, went to make a visitation in Le Puy and on the 7th October the latter was authorised by the Archbishop's Council in Lyon to transfer the community of Le Puy to this diocese, "because an attempt was being made to change the organisation". The miraculous cure of Jeanne Portier in Lyon (Doc. XVII, 5, *intr.*, p. 357) brought a moment of relief to the Servant of God, but very soon came terrible news, again from Le Puy: the Superioress, M. St. Borgia, was dead — crushed under masonry by the collapse of a wall (Doc. XXVII, p. 613).

At about the same time, Mother St. Ignatius lost the moral support of Fr. Rey (Doc. XXVII, p. 601) and for her the year ended darkened by worry and uncertainty, not to mention the death of the 29 year old Sister St. Clement that took place in Lyon on the 20th December.

The beginning of 1836 was no less overshadowed. The health of Mother St. Ignatius could not help being affected by all this. The letters of that time speak of a weakening of her health. "She is better but not really well." On the 30th January Mother St. Gonzaga died (Doc. XI, *intr.*, p. 251). On the 13th February Fr. Pousset was appointed, as chaplain of the Mother House, to assist the Servant of God in putting the final touches to the Rules (Doc. XVII, p. 363).

Notwithstanding everything the Servant of God continued to direct her Congregation and the documents which we transcribe here, corresponding to this last period of her life, are a proof of this.

## a)

*Deed of the constitution of the Congregation of the Servant of God as a Civil Society, Lyon, 30th June 1836. — From the original preserved in A. G. Roma.*

The French Revolution, by the Law of the 18th August 1792, had suppressed all the religious congregations and associations, no matter what their denomination. On the 18th February 1809 a Decree of Napoleon I authorised the restoration of congregations of religious women, but, it followed from Article 1 that there was question only of the re-establishment of nursing congregations, and there was no question of creating new ones whose purpose was teaching, and still less contemplative life. On the 24th May 1825, Charles X subjected the institution of congregations of religious women to legal authorisation beforehand (Paris, Arch. National, F<sup>19</sup> 6247). These congregations had to submit their request together with a favourable recommendation from the Bishop and a copy of their statutes, which must show especially:

1. the nature and end of the institute,
2. submission to the Bishop and the civil authorities,
3. the disposition of goods,
4. the duration of vows.

The Servant of God, adhering to these stipulations, asked for authorisation, but like other congregations, which were becoming increasingly numerous in France at that time, she did not obtain it. The religious congregations that were not authorised by the law were tolerated, but not being juridical persons they could not receive legacies or enjoy other material benefits, as is seen in a letter of November 6th, 1833 from Mons. de Pins, Titular Bishop of Amasie, to the Prefect of the Rhone, M. de Gasparin. "As the Providence established in Fourviere is not authorised and belongs in no way to the House of the Providence of St. Michel, according to the dispositions of the Royal Ordinance of 14th January 1831, and the Ministerial Instruction of 29th of the same month, I did not think I ought to institute proceedings in the matter of the legacy to this establishment from M. Nicolas, which you mentioned in your letter of 14th October last" {A. A. Lyon, *"Copie de Lettres"* 1833}.

In the margin of an undated consultation on this subject is written: "Religious Associations that are unrecognised may form a civil association which our laws do not forbid" (cf. Paris, Arch. Nationale, F<sup>19</sup> 6246, *Documents divers*). We do not know if the Servant of God had asked for advice and received the above reply, but it is certain that she followed this



course of action, and desiring to give her Congregation the greatest stability possible, she signed the deed of constitution of a civil Society on the 30th June, 1836. We reproduce an extract from the deed in this document.

The deed consists of 18 articles preceded by an introduction in which there are the names of the 10 associates of Lyon, followed by signatures and by the final formulae.

The deed states that the associates, having already had the experience of finding in the spirit of peace and charity which animates them one towards another the help and consolations that the needs and infirmities of life render necessary, and wishing to regularise an association that is already in existence in fact, establish the following 18 articles:

The 1st and 2nd refer to the Society in itself, which is individual in what is contributed to it and universal in the benefits it bestows, and is for life for each member.

The 3 articles which follow concern the duties of the administrators who are two from among the associates, with full powers (Art. 3). They may dispose of the surplus profits of the Society, in favour of the orphans to whom the associates dedicate themselves. The 4th, regulates the meetings, the first of which will be held on the 25th September 1839 and the others every three years, in the house of Lyon; they will deal with administration and they will make decisions according to the majority of votes of the associates present. In case of the death or retirement of one or two administrators, their replacements will be elected by the majority of the votes of those present. The administrators must reside in Lyon and may delegate to another associate the administration of property in another Department (Art. 5).

Articles 6 and 7 refer to the quota of contributions which will constitute the society's fund. The particular goods of the associates, independent of their contribution, do not belong to the Society, but the Society will enjoy the usufruct of what the associates may come to possess through inheritance, donations, etc. (Art. 6); the 7th explains the conditions relative to the contributing associates, namely to be lodged, fed, etc., without the right of participation for their heirs, in the case of death.

There follow 3 articles which establish the cases of non dissolution of the Society, such as death (Art. 8) and resignation of one or more members (Art. 9). The associate who withdraws has the right only to an income representative of her contribution, and which shall not exceed 600 frs., and someone who has remained in the Society for less than three years, may be given the amount of her contribution instead of the revenue (Art. 10).

There follow the conditions for the admission of new associates (Art. 11); the steps to be taken in the case of the dissolution of the association through circumstances outside their control or through the unanimous vote of its members (Art. 12); and the rights of the associates who belong to the Society at the time of its dissolution (Art. 13).

Article 14 regards the designation and determination of individual contributions to the Society, and it shows that the Servant of God gave the

Society the greatest share; Article 15 describes the actual state of the Society's capital, both active and passive; Article 16 establishes that difference of contribution does not constitute a difference in the rights of individual associates. Article 17 prohibits the associates from carrying on activities that do not benefit the common good. Article 18 fixes the norms for resolving difficulties which could arise in carrying out what is foreseen in the articles above.

The deed was signed in LePuy on the 2nd July 1836, and duplicate copies were registered in Lyon on the 16th of the same month and year.

After the signatures follows the text of the power of attorney given by the associates of Le Puy to A. F. Matagrín, notary of Lyon, responsible for looking after the business affairs of the associates in that city.

The undersigned Miles Claudine Thevenet, Louise Claudine Victoire Ramie, Therese Besson de la Rochette, Marguerite Augustine Viscomte, Jeanne Planu, Agathe Daval, Julie Ferrand, Alexandrine Delion, Josephine Limousin and Elisabeth Levret, all ten being spinsters of mature age and independent means, living in Lyon in the district of Fourviere,

and Miles Marie Motte, Catherine Jubos, Clementine Levrat, Marguerite Clotilde Revel, Jeanne Marie Greppo, Agarithe Thomas, and Antoinette Cholle, all spinsters of mature age and independent means living in the town of Le Puy, department of Haute-Loire,

having already had the experience of finding in the spirit of peace and charity which animates them towards one another the help and consolation that the needs and infirmities of life render so necessary,

wishing on the other hand to increase their means by putting together their personal goods, in order to be able to profit from the advantages and economy which obviously result from a community which shares profits and expenditure,

and with the purpose of regularising an already existing association of the undersigned, which may come to receive at a later date other persons who are penetrated with the same sentiments, have made the following agreement between themselves:

Article 1. The undersigned propose to have everything in common. They bring individual contributions and all share the profits.

Article 2. The Society is for life, in the case of each associate.

Article 3. The administration of the business of the Society will be confided to two ladies from among the associates; the powers which are conferred on them include the faculty to acquire on behalf of the

Society, to alienate, to contract an obligation in its name, to mortgage its goods, to take a case to court, to discharge all assets, to free from all mortgages; nevertheless, all acts relative to these powers must be carried out in the name and with the simultaneous agreement of both administrators. Thus carried out these deeds will become binding on all the associates. Regarding business that concerns ordinary administration, these two ladies may deal with it individually. They may also use the surplus profits belonging to the Society for the education of the young orphans of whom they have promised to take care.

Miles Claudine Thevenet and Louise Claudine Victoire Ramie, two of the ladies undersigned, are from this moment named administrators of the business affairs of the Society, and they will exercise this office until the time of its renewal foreseen in the following article.

Article 4. On the twenty-fifth of September eighteen hundred and thirty-nine, all the associates will be invited to meet for the purpose of providing anew for the administration of the goods of the Society, and as long as it continues to exist this general meeting will take place for this same purpose every three years at the same time in the house of the Society situated in Lyon. The decisions will be taken by a majority of votes of the associates present at the meeting.

Article 5. On the death of the two administrators, or of one of them, or in the case of resignation, their replacements will be elected by the lady associates who will have met for that purpose, according to the majority of votes of those present at the meeting. The two lady administrators must of necessity live in the principal house situated in Lyon. They may delegate one of their co-associates for the administration of property that the associates possess in another Department, with the obligation to submit all acts other than those of internal administration, to the lady administrators.

*(There follow another 13 articles and the deed ends with the following formula:)*

Agreed and accepted reciprocally.

Drawn up and signed in as many copies as there are parties, in Lyon, on the thirtieth day of June, eighteen hundred and thirty-six, and on the 2nd July of the same year in Le Puy.

The signatures follow.

Certified genuine and true, signed and initialled in conformity with the act of deposit today. Lyon, the twenty-fifth of July eighteen hundred and thirty-six.

The signatures follow.

Registered in Lyon, on the sixteenth July eighteen hundred and thirty-six.

F° 17 r° and v°. Received five francs and fifty centimes tax.

Signed Meschini

b)

*Deed of Negation of inheritance of Claudine Thevenet, 5th November 1837. — From the original preserved in A. D. Lyon, 45, Q, 13.*

On the death of the Servant of God, the clauses in articles 7 and 13 of the contract of the Civil Society regarding the case of death or resignation from the Society of an associate were applied for the first time. It was established there that the heirs of an associate had no right to claim her inheritance.

Anticipating events we are giving here, as complementing the contract of the Society, summed up in a), the document corresponding to the negative inheritance of Claudine Thevenet, as it is preserved in the departmental archives in Lyon.

No. 594. — Negative inheritance of Claudine Thevenet, deceased on 3rd February 1837. Tf 181 See the deed of the Society.

On the 4th November 1837, Francois Matagrín, lawyer, rue du Boeuf No 36, appeared as authorised agent according to the privately contracted deed of Louise-Claudine-Victoire Ramie, Superioress of the Sacred Heart Community established in No. 1, Place Fourviere. He declared to us that Claudine Thevenet, former Superioress, died at the said place on the 3rd February 1837, and that there was neither fixed nor movable property to be claimed as inheritance, considering that by a Society established on the 2nd July 1836 and deposited at the office of Mr. Coste, Notary, according to a deed of 25th July of the same year, the deceased, the party here present, and the ladies Besson, Viscomte, Planu, Daval, Ferrand, Delyon, Limosin and Levrat, Motte, Jubeau, another Levrat, Revel, Greppo, Thomas and Cholle, placed everything in common (Article 7) on condition that they would be lodged, fed, and provided with what they needed from the common fund; that according to the same article the heirs would have no right to claim inheritance, and finally that by article 13 all the assets of the society would accrue to the survivors, etc., etc.

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

Matagrín

Decreed on the 4th November 1837, Guillot.

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

8

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

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

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

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

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

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

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

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

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

M(ar)ie St. Paul

Marie Ste Therese

M(ar)ie St. Francois

DOC. XVII

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

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

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

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

1

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

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

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

Matagrín

Decreed on the 4th November 1837, Guillot.

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

8

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

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

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

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

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

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

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

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

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

M(ar)ie St. Paul

Marie Ste Therese

M(ar)ie St. Francois

DOC. XVII

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

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

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

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

1

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

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

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

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

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

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

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

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

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

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

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

11th September, 1828

My dear Elisabeth,

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

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

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

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

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

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

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

Marie Ignace.

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

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

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

Goodbye my dear Aline,  
from your aunt and friend,

Marie Ignace

Best wishes to Claudius and Tonny.

Mademoiselle Elisabeth Mayet

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

## 2

### *Family Letters*

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

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

a)

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

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

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

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

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

6th July 1832

My very dear Emma,

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

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

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

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

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

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

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

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

Marie Thevenet

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

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

b)

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

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

Fourviere, 8th February 1833

My very dear Emma,

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

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

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

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

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

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

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

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

Marie Ignace

Madame Perroud, Maison Perroud  
Villefranche dpmt of Rhone.

c)

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

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



My very dear Emma,

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

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

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

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

Marie Ignace

d)

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

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

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

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

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

My dear Nephew,

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

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

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

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

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

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

your most devoted

Marie Ignace

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

e)

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

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

Fourviere, 2nd January 1836

My very dear Emma,

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

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

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

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

Marie Ignace

## 0

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

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

My dear Emma,

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

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

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

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

Always yours, your aunt

Marie Ignace

Madame Perroud nee Mayet  
Lyon

## 3

*Letters concerning the revolution in Lyon, 1833-1834.*

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

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

## a)

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

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

Fourviere, 22nd July 1833

My very dear Emma,

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

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

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

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

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

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

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

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

Marie Ignace

Madame Perroud nee Mayet  
Maison Perroud  
Villefranche  
Dept Rhone.

b)

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

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

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

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

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

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

c)

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

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

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

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

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

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

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

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

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

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

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

d)

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

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

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

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

My very dear Emma,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3rd July 1834

Marie Ignace

4

*Two letters to her nephew and niece.*

a)

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

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

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

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

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

4th June 1836

My very dear Claudius,

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

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

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

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

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

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

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

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

Assuring you of the tender affection of your aunt,

Marie Ignace

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

Monsieur Claudius Mayet,  
Priest.  
Lyon.

b)

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

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

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

Praised be God.

18th June 1836

My very dear Emma,

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

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

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

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

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

Marie Ignace

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

5

*Letters regarding the education of girls, 1834-1836.*

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

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

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

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

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

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

a)

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

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

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

11th September 1834

My very dear Emma,

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



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

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

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

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

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

Marie Ignace

Madame Perroud nee Mayet  
Maison Perroud  
Villefranche.

b)

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

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

Fourviere, 27th January 1835

My very dear Niece,

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

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

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

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

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

Marie Ignace

Madame Perroud nee Mayet  
Villefranche  
Dept. Rhone.

c)

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

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

14th March 1835

My very dear Emma,

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

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

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

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

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

d)

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

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

7th April 1835

My dear Emma,

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

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

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

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

e)

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

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

4th January 1836

My very dear Friend,

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

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

Madame Perroud, nee Mayet  
Villefranche, Dept. Rhone.

#### DOC. XVIII

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 1

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

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

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

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

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

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

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

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

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

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

## 2

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

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

### a)

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

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

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

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

### b)

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

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

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

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

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

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

#### DOC. XIX

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

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

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

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

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

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

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

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

## 1

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

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

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

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

31st December 1837

My Lord,

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

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

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

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

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

## 2

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21st December 1847. - Pontifical Approbation.

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

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

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

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

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

P. = Part.

c. = Chapter.

p. = Page.

n. = number.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>1</sup> *i'.xamen*, c. 1. n. 8, p. 11.

<sup>2</sup> *Ibidem*, no. 9, p. 13.

<sup>3</sup> *Const.*, P. 9, c. 3, n. 1, p. 669; n. 14, p. 679,

<sup>4</sup> *Ibidem*, c. 5, n. 2, p. 689.

<sup>5</sup> *Ibidem*, A. p. 689.

<sup>6</sup> *Ibidem*, p. 8, c. 2, n. 1, p. 625.

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

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

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

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

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

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

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

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

<sup>7</sup>*Ibidem*, c. 3, n. 1, p. 629.

<sup>8</sup>*Ibidem*, P. 9, c. 5, n. 3, p. 689.

<sup>9</sup>*Ibidem*, P. 8, c. 4, n. 1, p. 633.

<sup>10</sup>*Ibidem*, P. 9, c. 5, n. 4, p. 691.

<sup>11</sup>*Ibidem*, n. 3, pp. 689-691.

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

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

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

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

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

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

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

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

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

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

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

<sup>11</sup> *Ibidem*.

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

<sup>13</sup> *Exam en*. c. 1, n. 12, p. 15.

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

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

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

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

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

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

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

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

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

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

<sup>15</sup> *Const.*, P. 4, c. 4, n. 3, p. 411; C, p. 415.

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

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

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

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

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

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

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

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

48. They shall never dismiss anyone from the Congregation

<sup>16</sup> *Const.*, P. 7, c. 1, n. 1, p. 561.

<sup>17</sup> *Ibidem*, P. 4, c. 2, n. 1, p. 391.

<sup>18</sup> *Ibidem*, n. 3, p. 393.

<sup>19</sup> *Ibidem*, P. 9, c. 3, n. 5, p. 673.

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

49. The grounds for dismissal would be:

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

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

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

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

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

<sup>20</sup> *Const.*, P. 2, c. 1, n. 1, p. 309, n. 2, p. 311.

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

<sup>12</sup> *Ibidem*, A, p. 317.

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

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

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

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

## B)

### [44] EXPLANATION OF SOME POINTS OF THE CONSTITUTIONS

#### ELECTION OF THE SUPERIORESS GENERAL

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

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

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

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

<sup>24</sup> *Const.*, P. 6, c. 2, n. 1, p. 529.

<sup>25</sup> *Ibidem*. P. 10, n. 13, p. 727. *Reglas* P. 7, n. 7, p. 242.

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

<sup>27</sup> *Ibidem*, P. 8, c. 4, n. 1, p. 633.

<sup>28</sup> *Ibidem*, n. 2, p. 635.

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

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

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

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

Marie Ignace

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

5

*Letters regarding the education of girls, 1834-1836.*

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

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

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

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

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

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

a)

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

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

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

11th September 1834

My very dear Emma,

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

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

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

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

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

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

Marie Ignace

Madame Perroud nee Mayet  
Maison Perroud  
Villefranche.

b)

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

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

Fourviere, 27th January 1835

My very dear Niece,

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

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

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



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

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

Marie Ignace

Madame Perroud nee Mayet  
Villefranche  
Dept. Rhone.

c)

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

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

14th March 1835

My very dear Emma,

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

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

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

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

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

d)

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

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

7th April 1835

My dear Emma,

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

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

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

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

e)

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

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

4th January 1836

My very dear Friend,

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

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

Madame Perroud, nee Mayet  
Villefranche, Dept. Rhone.

### DOC. XVIII

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

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

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

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

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

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

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

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

e)

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

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

4th January 1836

My very dear Friend,

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

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

Madame Perroud, nee Mayet  
Villefranche, Dept. Rhone.

### DOC. XVIII

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 1

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

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

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

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

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

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

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

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

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

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

## 2

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

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

### a)

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

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

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

Cattet, V. G.: Abbe Pousset, chaplain, M(ar)ie St. Andre,  
M(ar)ie St. Francois, M(ar)ie St. Paul.

### b)

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

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

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

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

<sup>1</sup> The author has confused him with Fr. Rey, also a chaplain of the Convent of Jesus and Mary, Lyon, who received this decoration (A. G. Roma, information of National Archives of Paris).

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

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

## DOC. XIX

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

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

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

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

the Sacred Hearts of Jesus and Mary: "Having adopted the Rule of St. Augustine and the Constitutions of St. Ignatius" (cf. Doc. X, 2, p. 148) all conformably to the Summary of the Constitutions of St. Ignatius. In everything that does not derogate from the present Statutes" (cf. Rome, Gen. Arch. Brothers of the Sacred Heart, *Projet de Statuts de la Congregation clericale etablie a Monistrol - l'Eve que sous le nom du Sacre Coeur de Jesus*). etc. Evidently the Founder proposed to substitute for the rules given in 1818 another more complete set, inspired by the above mentioned documents, in which the connection with the Constitutions of St. Ignatius would be clearly manifest. His premature death did not permit him to finish this project. The Servant of God remained alone to govern her Congregation and to complete the definitive drawing up of the rules, in which she sought to imprint and preserve the spirit which both she and Fr. Coindre had intended for them. Later, when Mons. de Pins gave her an assistant in Fr. Pousset, instead of being a collaborator, the latter was a serious obstacle to M. St. Ignatius (cf. Doc. XVIII, p. 363), and after a hard struggle, she died without being able to see the approval of those rules on which she had worked for so many years and with such prudence.

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

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

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

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

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

## DOC. XIX

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

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

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

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

the Sacred Hearts of Jesus and Mary: "Having adopted the Ruli Ol Si Augustine and the Constitutions of St. Ignatius" (cf. Doc. X, 2, p. 148) all conformably to the Summary of the Constitutions of St. Ignatius. In everything that does not derogate from the present Statutes" (cf. Rome . < h n Arch. Brothers of the Sacred Heart, *Projet de Statuts de la Congregation clericale etablie a Monistrol - l'Eve que sous le nom du Sacre Coeur de Jesus*). etc. Evidently the Founder proposed to substitute for the rules given in 18 ' I another more complete set, inspired by the above mentioned documents, in which the connection with the Constitutions of St. Ignatius would be clearly manifest. His premature death did not permit him to finish this project. The Servant of God remained alone to govern her Congregation and to complete the definitive drawing up of the rules, in which she sought to imprint and preserve the spirit which both she and Fr. Coindre had intended for them. Later, when Mons. de Pins gave her an assistant in Fr. Pousset, instead of being a collaborator, the latter was a serious obstacle to M. St. Ignatius (cf. Doc. XVIII, p. 363), and after a hard struggle, she died without being able to see the approval of those rules on which she had worked for so many years and with such prudence.

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

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

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



## 1

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

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

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

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

31st December 1837

My Lord,

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

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

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

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

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

## 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

21st December 1847. - Pontifical Approbation.

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

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

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

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

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

P. = Part.

c. = Chapter.

p. = Page.

n. = number.

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

d) In the manuscript of the Rules we note that the leaves corresponding to pages 35-36, 103-104, 117-118, 151-152, 159-160, 167-168, 179-180, 201-202, 285-286, 291-292, 313-314 have been replaced. An attentive examination has shown that if some change in the text was ever made, it is a question of secondary points which do not alter the substance of the Rules. On one of these pages is observed the name of Jesus and Ma 17, given to the Congregation in 1842. The writing is that of Mother St. Pothin, fourth Superioress General of the Congregation, from 1867-1885. The examination carried out by the expert reaches the conclusion that such pages as are changed were written between March and December 1842 (cf. M. PINZUTI, *Perizia cit.*, p. 295).

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

## A)

CONSTITUTIONS  
OF THE CONGREGATION OF THE RELIGIOUS  
OF JESUS AND MARY\*

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

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

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

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

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

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

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

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

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

boarding school and of a Providence, Class-Mistress, and Superintendent of Study.<sup>1</sup>

9. The second class consists of all the religious who help the first in the different employments in which they are capable of helping, and who are also employed in the manual work of the house.<sup>2</sup>

[30] 10. The Congregation is governed by a Superioress General, whose authority extends over all the houses of the Congregation. It is she who appoints the Religious to all the employments of the Congregation.<sup>3</sup>

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

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

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

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

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

<sup>1</sup> *Examen*, c. 1, n. 8, p. 11.

<sup>2</sup> *Ibidem*, no. 9, p. 13.

<sup>3</sup> *Const.*, P. 9, c. 3, n. 1, p. 669; n. 14, p. 679.

<sup>4</sup> *Ibidem*, c. 5, n. 2, p. 689.

<sup>5</sup> *Ibidem*, A. p. 689.

<sup>6</sup> *Ibidem*, p. 8, c. 2, n. 1, p. 625.

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

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

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

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

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

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

21. In the case of the death of one of the General Councillors the General Chapter will replace her by a new election.<sup>11</sup>

<sup>7</sup> *Ibidem*, c. 3, n. 1, p. 629.

<sup>8</sup> *Ibidem*, P. 9, c. 5, n. 3, p. 689.

<sup>9</sup> *Ibidem*, P. 8, c. 4, n. 1, p. 633.

<sup>10</sup> *Ibidem*, P. 9, c. 5, n. 4, p. 691.

<sup>11</sup> *Ibidem*, n. 3, pp. 689-691.

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

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

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

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

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

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

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

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

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

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

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

<sup>12</sup> *Ibidem*.

<sup>13</sup> Letter to Fr. Daniel Paeybroeck, Rome, 24th Dec. 1547 (cf. *Obras completas de S. Ignacio de Loyola*, BAC, Madrid 1952, p. 794) *Constitutions* P. 1, c. 4, D, p. 301.

<sup>14</sup> Exam en. c. 1, n. 12, p. 15.

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

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

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

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

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

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

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

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

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

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

<sup>15</sup> *Const.*, P. 4, c. 4, n. 3, p. 411; C, p. 415.

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

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

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

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

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

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

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

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

48. They shall never dismiss anyone from the Congregation

<sup>16</sup> *Const.*, P. 7, c. 1, n. 1, p. 561.

<sup>17</sup> *Ibidem*. P. 4, c. 2, n. 1, p. 391.

*Ibidem*, n. 3, p. 393.

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

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

49. The grounds for dismissal would be:

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

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

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

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

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

<sup>20</sup> *Const.*, P. 2, c. 1, n. 1, p. 309, n. 2, p. 311.

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

<sup>22</sup> *Ibidem*, A, p. 317.

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

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

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

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

## B)

### [44] EXPLANATION OF SOME POINTS OF THE CONSTITUTIONS

#### ELECTION OF THE SUPERIORESS GENERAL

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

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

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

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

<sup>24</sup> *Const.*, P. 6, c. 2, n. 1, p. 529.

<sup>25</sup> *Ibidem*, P. 10, n. 13, p. 727; *Reglas* P. 7, n. 7, p. 242.

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

<sup>27</sup> *Ibidem*, P. 8, c. 4, n. 1, p. 633.

<sup>28</sup> *Ibidem*, n. 2, p. 635.

This convocation will be accompanied by the notice of the Novena as stated on page 53.<sup>29</sup>

As soon as all the Electresses who form the General Chapter are assembled at the Mother House,<sup>30</sup> the Superioress General, or the Assistant General if it be she who has convoked the Chapter, announces the day and time of the holding of the General Chapter. Only the Electresses go to the place indicated.<sup>31</sup> They shall begin by reciting the Veni Creator after which the Religious sit down and one of them reads the following:

PROCEDURE TO BE FOLLOWED IN THE ELECTION OF THE  
SUPERIORESS GENERAL

The line of conduct to be followed by the Religious of Jesus and Mary [46] in the election of their Superioress General, should be the same as that followed by the Apostles in the election of St. Matthias after the Ascension of Our Saviour. If they follow closely the holy rules observed on that occasion, the election will be made with great peace of mind and perfect security of conscience, and give every hope of the most happy results.

After the Ascension of the Saviour, there was question of electing a man capable of preaching the Gospel to unbelievers, idolators, the hardened and spiritually blind, to the Jews and the Gentiles, and of carrying the light of faith even to the ends of the earth; in a word, it was a question of electing an Apostle, a worthy minister of Jesus Christ.<sup>32</sup>

Here, it is a question of electing for the Congregation a Superioress whose duty it is to reconcile the interests of all the communities, to keep alive among all the members who compose these communities the spirit of charity, of harmony and of union, and to maintain [47] and perfect more and more amongst the Religious, spouses of Jesus Christ, the most perfect practice of the Counsels of this same Gospel.<sup>33</sup>

<sup>29</sup> *Const.*, c. 5, n. 4, p. 639.

<sup>30</sup> *Ibidem*, n. 1, 637.

<sup>31</sup> *Ibidem*, n. 3, p. 637.

<sup>32</sup> *Ibidem*, c. 6, n. 1, p. 639; n. 4, p. 643.

<sup>33</sup> *Ibidem*. P. 9, c. 2, n. 2, p. 663.

It is necessary therefore, that she should be a person well instructed in the divine maxims it contains, and capable of inculcating others in them, as much by her example as by her teaching.<sup>1</sup> She must be at the same time indulgent and severe, generous and economical and in addition to these qualities, she must possess discretion to harmonise them; otherwise she would be harsh where she should be gentle, she would pardon when she should correct, and she would wound where she should heal. It is necessary therefore that wisdom and prudence should be the soul of all her actions. Such should be the person whom the Religious of Jesus and Mary ought to choose for their Superioress General.

To make a good choice they must try to have the same dispositions as the Apostles and the disciples; St. Luke tells us that [48] having retired into a place apart from the noise, they were persevering with one mind in prayer and the union of charity. Let the Religious of Jesus and Mary pray, therefore, to obtain of God the light necessary to know who should be elected Superioress General, and whom God in His foresight has already chosen.<sup>35</sup>

The great number of the electors did not in any degree weaken their union; they were about one hundred and twenty, yet they had only one heart and one soul. They had the same mind, the same views, the same will. Votes cannot be united where hearts are divided and minds disunited; and yet an election can be concluded only where there is union of votes, correct procedure and fervent prayers; the Religious of Jesus and Mary should therefore strengthen the sacred bonds of charity amongst themselves; by this means the suffrages [49] will be as nearly unanimous as it is possible to hope, and if Jesus Christ has promised that where two or three are gathered together in His name, He will be there in the midst of them, how much more gladly will He be in the midst of His Spouses when He sees them in dispositions so agreeable to Him! He will love to help them to make a choice which will be worthy of Himself.

The Apostles and disciples chose from amongst them two men whom they proposed to the assembly; they were not influenced in their choice by considerations of birth, nor even of age. St. Peter, who presided over the holy assembly, said: "Wherefore of these men who

<sup>1</sup> *Ibidem*.

<sup>35</sup> *Ibidem*, P. 8, c. 6, n. 1, p. 639.



have accompanied with us all the time the Lord Jesus came in and went out among us until the day wherein he was taken up from us, one of them must be made a witness with us of his resurrection". Then praying they said: "Thou Lord, who knowest the hearts of all men, [50] show whether of these two thou hast chosen". In like manner the Religious of Jesus and Mary, in their first choice of Electresses, should have had no regard to motives inspired by flesh and blood, natural inclination or aversion. They should, following their Constitutions, have chosen only Religious who, having five years at least from their reception, have the qualities of mind and heart proper to Government.

After their first choice, the Apostles and disciples prayed with redoubled fervour and above all with entire indifference as to who should be elected, desiring only the one whom God Himself desired. Therefore, among them there was no human interest, no ambition, no party spirit, no intrigue, no false prejudices, either good or bad; for in an election one is as dangerous as the other. [51] So let there be none of these among the Religious of Jesus and Mary. The glory of God, and His glory alone, the interests of religion and of the Congregation, these should be their only object. Let them pray, therefore, to Our Lord to point out to them, among the subjects on whom the greatest number of votes will fall, the person He Himself has chosen, wishing in this matter only to second His merciful designs.

Having prayed, the Apostles and disciples drew lots, and the lot was directed by the Lord and fell on Matthias. The Religious of Jesus and Mary are not allowed to decide their elections by lot; they cannot make use of this means without tempting God who has not promised to help them thus; moreover, they are obliged by their Constitutions to do otherwise, and to elect the person whom they sincerely and after mature deliberation judge [52] capable of filling the charge of Superioress General. This could not be done if they decided their choice by lot. They are not even allowed to make use of this means for themselves to rid themselves of anxiety and uneasiness.

Since, then, the Religious must make their choice with all the knowledge and discernment of which they are capable, in order to do so with greater light and purity of intention, they shall go to make their choice at the feet of Jesus Christ; they shall ask Him in fervent communions, above all in the Communion on the day of the Election,

for the necessary light; they shall tell Him trustfully all their difficulties, all their perplexity, and implore Him to decide for them Himself; and the better to induce Him to do this, they will enter into such dispositions as to be able to tell Him with truth that they wish to elect as Superioress General only the one who is most capable of sustaining the interests of His glory and honour in a Congregation [53] which is entirely consecrated to Him. Then they shall hearken to what their heavenly Spouse will deign to say to them, remaining for some time in profound silence and interior recollection in the presence of Him who in the Holy Scriptures is called the Angel of Great Counsel.<sup>36</sup>

In order to obtain the light and all the help necessary to act solely with a view to the greater glory of Jesus and Mary, the Religious of Jesus and Mary shall say during the nine days that precede the election of the Superioress General, the Veni Creator, the Seven Penitential Psalms, the Litanies of the Sacred Heart of Jesus and of the Heart of Mary, and the Memorare. If their health permit, they shall fast on the eve of the Election, or the preceding Saturday if the Election is to be held on a Monday. These nine days shall be spent as far as possible in silence and retirement. The date of this Novena will be sent to all the houses of the Congregation [54] at the time of the convocation of the Electresses; it will be made as has been indicated, by all the members of the Congregation and even by the Postulants.

Having acted solely from simple and pure motives, the Religious of Jesus and Mary shall consider the Electress who has obtained the greatest number of votes as being given by God to the Congregation, and so in effect will she be. The Religious, therefore, shall think of nothing other than respect for the authority of God with which she will be invested; they shall obey her as they would Jesus Christ Himself. Acting thus solely from supernatural motives, they will merit the twofold reward of obedience and faith.

After this reading, the same Religious or another, will read at the same session or another, the Particular Rules of the Superioress General, the Assistant General, the Econome General, the other General Councillors and the Mistress of Novices. [55] Before the

<sup>36</sup> *Const.* n. 6, p. 645.

completion of the nine days of the Novena, the Superioress General in Office, or if necessary the Assistant General, will write to the Ecclesiastical Superior of the Congregation to notify him that, according to the Constitutions of the said Congregation, all the Electresses have been summoned by the competent authority and are all present, and to request him to fix the day that suits him for proceeding with the election of the new Superioress General.

On the day fixed, Mass in honour of the Holy Spirit is celebrated at which all the Religious will communicate." After the thanksgiving, all the Religious and those who have assisted withdraw, excepting the Electresses who remain alone with the Ecclesiastical Superior accompanied by the Chaplain or any other priest. The doors of the Church having been shut from within,<sup>38</sup> the Electresses, one after the other, will go to the table placed in the middle of the Choir, on which will have [56] been placed little white voting papers, ink and pens. There, kneeling down, they will, one after the other, write down the name of the one among them that each considers to be the most capable of being the Superioress General.<sup>39</sup> The four General Councillors will go before the others; the first begins, and when she has written the name of the one for whom she believes it her duty in conscience to vote, she folds her paper and puts it into the balloting urn, then she rises, genuflects and returns to her place; the second goes likewise, and so on until all the Electresses have given their votes.<sup>40</sup> If the Election takes place during the lifetime of the one laying down her charge, she goes last of all the Electresses to vote.

Then the Ecclesiastical Superior, to whom will have been given the sealed votes of absent Electresses, when for grave reasons some have not been able to go to the Mother House, will put them [57] into the balloting urn himself; then he will take it and go, with the Chaplain, or in his absence with another priest, and followed by all the Electresses, to one of the rooms of the Community; there he will count the votes in the presence of all the Electresses. He will first count the voting papers to see that none is missing; after this he will open them

<sup>38</sup> *Const.*, n. 3, p. 643.

<sup>39</sup> *Ibidem*, n. 4, p. 643.

<sup>40</sup> *Ibidem*, n. 6, p. 645.

<sup>41</sup> *Ibidem*, G, p. 649.

and read them aloud, and he will see who may be elected Superioress General; for this she must, according to the Constitutions of the Congregation, have received the absolute majority of votes, that is, more than half the number of votes of the Religious Electresses, present and absent.<sup>41</sup> If this majority is not obtained in the first ballot, as many as two more ballots are to be taken, with only the votes of the Electresses present. After the third round, if the ballot was not decisive, the Ecclesiastical Superior will limit the choice to the three Electresses who have received the most votes. Whoever receives the greatest number of votes in the new ballot will be the Superioress General. [58] If the votes are equal, the Ecclesiastical Superior will name the one he believes to be the most capable and all will make it a duty to obey her after the confirmation of the Ecclesiastical Superior.<sup>42</sup>

When it is announced who has been elected Superioress General, they will proceed to the election of the four General Councillors, by ballot and the majority of votes.<sup>43</sup>

After the election, the Superioress General having chosen the Assistant General, they will end as is indicated in the Ceremonial for the installation of the Superioress General (page . . .).

After this ceremony, the deed of the Election is to be inserted in the register kept for that purpose, according to the following formula:-

In the year . . . on the . . . We the Superior of the Congregation of the Religious of Jesus and Mary, having assembled in Chapter all the Religious Electresses of the Congregation, and after having collected [59] the votes of the absent Electresses, N . . ., of the Electresses present, N . . ., have found that the Very Rev. Mother N . . . is elected Superioress General of the Congregation and the Rev. Mothers . . . are elected General Councillors. (If it be a delegate: In virtue of the powers confided to us) we have confirmed this election; all the Religious have been admitted to acknowledge the authority of the Reverend Mother

<sup>42</sup> *Const.*, n. 6, p. 647.

<sup>43</sup> *Ibidem*, n. 7, p. 649.

<sup>44</sup> *Ibidem*, P. 9, c. 5, n. 3, p. 689.

N . . . and to kiss her hand;<sup>44</sup> she herself has accepted the Superiorship hoping with the grace of God to fulfil faithfully the obligations of this Office. She will bear henceforth the title of Superioress General with the authority and powers attached to this Office; in witness whereof we have given our signature.

#### OF THE VOWS OF RELIGION

[95] As nothing more exact or clear can be said in this regard than what has been written by the author of Christian Perfection, they shall read once a year from this work, by way of Spiritual Reading and in common, the different treatises on the three Vows of Poverty, Chastity and Obedience.<sup>45</sup>

As for Poverty, it must be understood that the Religious of Jesus and Mary do not act against the vow, in possessing property [96] but this possession, as also anything of this kind that they may acquire, must be authorised by the Ecclesiastical Superior.<sup>46</sup>

The possession of such property shall be in the name of the Society, and this Society will be formed in such a way as to assure the ownership of all the goods to all members of the Society.

The Superioress General has the right to administer these goods, but always for the profit of all the members of the Congregation and assisted by her Council. When however there is question of an important act of ownership, and in writing, she will require the consent of the Ecclesiastical Superior.

The contract of the Society shall be made on the advice of trustworthy persons and drawn up in such a way as not to leave room for discussion.<sup>47</sup>

<sup>44</sup> *Ibidem*, P. 8, c. 6, p. 649.

<sup>45</sup> This refers to the well known work of the Jesuit A. Rodriguez, *Ejercicio deperfection y virtudes cristianas*, 3 Vols, Sevilla, 1609; *Practice of Christian and Religious Perfection* translated from the Spanish into French by Father REGNIER-DESMARais, Lyon, 1852 Vol. III, *Of the Vows and of the advantages of Religious Life* pp. 110-144. *Of the Vow of Poverty*, pp. 145-209. *Of Chastity*, pp. 210-255, *Of Obedience*, pp. 256-354.

<sup>46</sup> *Const.* P. 4, c. 2, n. 5, p. 397; C. p. 397.

<sup>47</sup> *CI* Doc. XVI, C. 7, a.p. 327.

No Religious may dispose of movable goods and property that she brings into the house [97] or which comes to her by inheritance. Everything shall be put in common.<sup>48</sup>

The linen of each one shall be marked as soon as possible after profession and placed in common.

Through a spirit of poverty and for uniformity, only bone utensils will be used in the refectory.

The silver that each one brings will retain its mark and will be put in reserve to use on special occasions.<sup>49</sup>

If a religious leaves the Congregation before being registered as a member in the constitutive contract of the Society, her belongings which still exist and the dowry that she brought will be returned to her after deducting the board and lodging for the Novitiate, if she has not already paid it.<sup>50</sup>

They shall have neither watch nor clock for their personal use unless the Superioress General gives them permission for the good order of the house.

They shall be poor in their [98] furniture, clothing, and all that is for their personal use.

In a spirit of poverty, they shall take care of what is allowed for their use, or what is confided to their keeping<sup>52</sup> or supervision.

They shall have neither money nor any other thing for their own use or in the hands of anyone whatsoever.

No one shall have any furniture locked with a key without permission from the Superioress.<sup>53</sup>

In a spirit of poverty they shall not have more than two or three books for their use, the Office Book for the Choir Religious and the Imitation of Christ and the Hours of the Diocese<sup>54</sup> for all.

The Religious shall take nothing from one house to another without permission.<sup>55</sup>

<sup>48</sup> *Rules*, P. 1, n. 21, p. 223.

<sup>49</sup> *Const.*, P. 3, c. 2, n. 3, p. 373.

<sup>50</sup> *Const.* P. 2, c. 3, n. 5, p. 327; B p. 327.

<sup>51</sup> *Examen*, c. 4, n. 26, p. 65.

<sup>52</sup> *Const.*, P. 3, c. 2, n. 7, p. 381; P. 6, c. 2, n. 11, p. 539; *Rules*, P. 4, nn. 9-11.

<sup>53</sup> *Const.* P. 4, c. 10, n. 5, and D, p. 459.

<sup>54</sup> *Rules*, P. 1, n. 21, p. 223.

<sup>55</sup> *Ibidem*, n. 22, p. 223.

They shall receive no present nor make any, without the consent of the Superioress General who will permit it only when consideration for the persons requires it, and the gift itself [99] is within the limits of religious Poverty.<sup>56</sup>

The presents given to anyone and received with permission, belong to the community and are put in common.<sup>57</sup>

In writing to one another the religious shall use only the paper that is strictly necessary for what they have to say, avoiding what is useless. They shall use only one single sheet of paper, but in writing to outsiders, they follow the accepted customs.

Food will conform to a reasonable standard of Poverty, and be such that health is in no way jeopardised.<sup>58</sup>

Through respect for Religious Poverty they shall have no animal as a pet such as a little dog, a bird, etc.<sup>59</sup>

The vow of Obedience is of such importance that it requires some explanation from the outset. [100] In order that the Religious may not fail in this vow it is essential that they should always aim at the perfection of the virtue of Obedience.

Therefore, they shall strive to see with the eyes of Faith, Our Lord Jesus Christ in the person of their Superioress, whoever she may be;<sup>60</sup> to obey her promptly and humbly in things most contrary to their inclinations; to obey the least sign of her will without waiting for an express order on her part; to obey not her alone, but also those in any charge who hold authority from her, always through a motive of Faith; never to murmur, either inwardly or outwardly, against the commands laid upon them, or against any measures the Superioress thinks proper to take; to conform their will and judgement to the will and judgement of their Superioress;<sup>61</sup> to obey instantly the first sound of the bell as

<sup>54</sup> *Rules*, nn. 32, 33, p. 326.

<sup>55</sup> *Ibidem*, P. 1, n. 23, p. 223.

<sup>58</sup> *Const.* P. 6, c. 2, n. 16, p. 545.

<sup>59</sup> At this point the Rule omits the vow of Chastity; the same is found in the Ignatian text which says: "What pertains to the vow of Chastity does not require an explanation, since it is evident how perfectly it should be preserved, endeavouring in this matter to imitate angelic purity by purity of body and mind. Therefore, with this presupposed, we shall now treat of holy Obedience. *Const.* P. 6, c. 1, n. 1, p. 521.

<sup>60</sup> *Ibidem*.

<sup>61</sup> *Ibidem*. P. 3, c. 1, n. 23, p. 365; n. 24, p. 367.

being a sign of the Will [101] of God, leaving whatever they are doing, and not even completing a letter they have begun to make.<sup>62</sup>

The Choir Religious make perpetual vows at their profession. The Religious of the second class make vows for five years at first; after this period they renew them for life.

#### OF THE KIND OF ENCLOSURE

The Religious of Jesus and Mary have neither grating nor turn, but they have parlours separated from the apartments destined for the community.

No one shall be admitted elsewhere except the Superior of the Congregation, Bishops known as such, the doctor, the notary and witnesses in a case where it is necessary, the Chaplain for the [102] exercise of his ministry, or when the good of the house, the service of the community or the conventions require it; parents, sisters, aunts of the children, to visit the house once or to see children or religious who are dangerously ill. When the serious illness of a child or religious is protracted and the near relations wish to repeat their visit, they will need the written permission of the Ecclesiastical Superior.

All respectable people, desirous of knowing the house before bringing pupils or subjects, are counted with parents for the visit, as also workmen who must work inside the house, and those who are interested in visiting the different workrooms in the Providences.

However, except for workmen who [103] already have work in hand and who go to it unaccompanied,<sup>623</sup> when they enter the house, all other persons will be brought in and accompanied all the time by a discreet religious."<sup>1</sup>

If the Chaplain lives in apartments adjoining the house, he will be given a religious of the second class, of suitable age and great discretion, for his service.

If some Religious needs to speak to the Chaplain, for the needs of the house or for any other similar reason, she shall never go alone to

*Ibidem*, P. 4, c. 10, n. 9, p. 463.

<sup>1</sup> Pages 103 and 104 of the copy are written in another hand.

*Const.* P. 3, c. 1, n. 14, p. 353.

the Chaplain's apartments, but will be accompanied by another Religious appointed by the Superioress, to whom she will have explained the reason for going to visit the Chaplain. The Superioress of each house, and even the Superioress General shall not dispense themselves from this Rule, which it is important to keep.

[104] When the house is visited by persons authorised to go through it, as mentioned above, the Religious shall greet them with respect, if the importance of the person requires it. They shall not stop to speak to them. They shall restrict themselves to bowing in silence, even to the Chaplain, who will have been forewarned by reading this Rule.

They shall be warned of the entry of strangers into the house by a few strokes of a bell. Each Religious will take care to avoid being on the corridors and go to the place of her employment.

Although there is not strict enclosure, the Religious shall never go out of their house without the permission of the Superior of the Congregation, that is to say, His Lordship the Archbishop of Lyon or his delegate.

They shall not take it on themselves to leave the house where they dwell, to go to [105] the Mother House, without the aforesaid permission, however urgent the journey is judged to be.

However, it is necessary that, for the service of each house, a certain number of religious of the second class should be able to go out habitually. The Superioress of each house should propose to the Superioress General the number presumed necessary to fill this employment. The Superioress General will give the names to the Superior of the Congregation who will authorise these appointments if he judges fitting. This authorisation will be transmitted by the Superioress General to the Local Superioress.

In an unforeseen case, if it is necessary for a Religious who is unauthorised to go out for the needs of the house, the Local Superioress will obtain the authorisation from the Chaplain of the house, but only in urgent cases. Otherwise the Rule which immediately precedes this one should be applied. [106] When the Religious must leave a house to go to another, or to the Mother House, after obtaining permission as has been said above, it is advisable to inform the Bishop of the diocese or the priest that he has delegated as Ecclesiastical Superior of the house, as also to inform him when there is some change of personnel in a house situated in his diocese.

The Religious of Jesus and Mary shall make no visit nor accept food anywhere, even at the home of their nearest relatives, unless they are on a journey, and then only in places where there is no house of the Congregation.

Instead of these visits which they cannot make, they shall write to their spiritual and temporal benefactors at the New Year [107] or on similar occasions when it is necessary to do so. Only the Superioress in each house shall sign these letters.

They shall never go to any funeral, however eminent the person who has died may be, however entitled to gratitude. They shall never accompany the body of one of their Sisters, even that of the Superioress (i.e. al, unless the cemetery is in the grounds. However, the Religious who are authorised to go out with permission of the Superior of the Congregation may replace the Community of each house in these circumstances.<sup>64</sup>

Some of the best behaved children may be appointed to accompany the body of one of the Mothers, if this is in keeping with the customs of the locality.

If the Chapel is so arranged that there is sufficient space, suitably separated from the Community and children, [108] for persons who out of devotion wish to come to the services or instructions, they may be admitted with the permission of the Ecclesiastical Superior, as long as the instruction is not for the Religious only.

#### OF RETREATS

The Religious of Jesus and Mary shall make privately one day's retreat every month. The day is fixed for each one by the Superioress, in such a way that the order of the house may not suffer.

Every year, there shall be a retreat of eight full days at most, for all the professed Religious of the Congregation.

The Superioress after consulting her Council will inform the Superior of the Congregation [109] of her desire to have such and such a priest to hear Confessions and preach during the Retreat.

<sup>64</sup>Rules, P. 1. nn. 25-26. p. 224.

This Retreat will take place in the Mother House at the time when the boarders are on holiday. The Ecclesiastical Superior, at the request of the Superioress General, will fix the day on which the Spiritual Exercises are to begin.

The Superioress General will designate the Religious of each house who should assist at it.

During the Retreat all the Constitutions are to be read. Every evening Benediction with the Ciborium will be given. Only the *Miserere*, the *Tantum Ergo* with responses and suitable prayers and the hymn *Parte Domine* will be sung. After this the Blessing will be given with the Ciborium.

At the Mass which closes the Retreat, which will be said as early and as solemnly as possible, those who have made the Retreat will renew their vows privately at the time of Communion.

A supplementary Retreat will take place in each house of the Congregation for those Religious [110] who were unable to make the General Retreat; and at the close of the Retreat they will also renew their vows in private.

The Superioress General and her Assistant will take the precaution of making their Retreat in private and some time before the general Retreat, in order to be at the disposal of those Religious who may wish to speak to them during the Retreat. However, they shall assist at the general instructions.

There shall be a separate Retreat for the Novices. It shall be given at the time of the year when there are most Novices for the Clothing Ceremony or at any other time which will cause least disturbance in the house.

#### OF MEDITATION

The Meditation will be made in the Community Room where each one will take her place according to rank. The signal [111] having been given by the Mother Superior or the Mother Assistant, or in her absence the next in rank, she will say in a loud voice:

In the Name of the Father and of the Son and of the Holy Spirit. Amen. Then she will say aloud the acts of Faith, Hope and Charity and

the *Pater, Ave, Credo* and *Confiteor*,<sup>65</sup> after which she will read in 0 distinct voice the subject of the meditation which will have been read the preceding evening before the Community retired. During the reading all sit down, but afterwards each takes the position most conducive to her devotion, avoiding anything affected, odd or ridiculous and taking care not to move so often as to disturb the others.

In order to make the meditation with fruit, no matter what the subject may be, for there is always, in every kind of subject something to raise the mind to God, to nourish the soul, and to amend one's life, they shall consult the spiritual authors [112] who have best treated of the matter. Each should bring the matter home to herself, making practical applications, comparing her sentiments, her dispositions, her habitual affections, her thoughts, desires, ideas and motives, etc. with those suggested by the meditation, see where she stands, humble herself, for it is seldom that one has not cause to reproach oneself, and animate herself by every motive to correct what most needs amendment, making resolutions according to her own needs.<sup>66</sup>

Five minutes before the end of the meditation, the Mother Superior will give a signal then all kneel and<sup>67</sup> gather the fruit of their meditation, selecting the thought or the resolution which seems most necessary to them, thanking God for having borne with them and asking Him to forgive their distractions, all this briefly and silently. [113] When it is time to conclude, the Mother Assistant says aloud the following prayer:

O Jesus who livest in Mary, come and live in thy servants and spouses, in the spirit of thy holiness, in the plenitude of thy power, in the perfection of thy ways, in the truth of thy virtues, in the communion of thy holy mysteries. Subdue by thy Spirit and for the glory of thy Father, all the efforts of the enemies of our souls.

All answer: Amen.

After this, the Mother Assistant says: Praised for ever be Jesus and Mary. All answer: Amen, and go to their occupations.

The meditation will be an hour for the Choir Religious and a half an hour for the others, from the beginning of the vocal prayer.

<sup>65</sup> *Rules*, P. 1. n. 14, p. 221.

<sup>66</sup> *Rules*, n. 15, p. 221.

<sup>67</sup> Exercises of St. Ignatius. 1st Week, 5th Addition, p. 176.

Those who make only half an hour's meditation will be warned by a signal given by the Mother Assistant [114] five minutes before the end of the half hour, when another signal will warn them to conclude with the above-mentioned prayer, said secretly, after which they will rise and leave the room in silence and go to their occupations.

In the evening, there will be a second meditation of a quarter of an hour for all. This meditation will be made in the Chapel, in the form of a visit to the Blessed Sacrament, at the end of the Spiritual Reading which will last a quarter of an hour.<sup>68</sup>

Those who have not made their meditation with the community for whatever reason it may be, will mention the fact to the Mother Superior who will fix for that day a suitable time and place so that they can make up for the omission of so important an exercise.<sup>69</sup>

[115] OF THE PARTICULAR EXERCISE

A quarter of an hour will be given to this exercise, without which a Religious will never become perfect. This quarter of an hour will be that which immediately precedes dinner.<sup>70</sup>

In order to make the exercise with fruit, they shall follow the method indicated by the author of Christian Perfection<sup>71</sup> for this subject.

This exercise will be made in the community room and will be preceded by the prayer *Veni Sancte* and ended with the following prayer:

O my sovereign august Mary, I place myself under thy special protection, and throw myself into the arms of thy mercy; to thy motherly care I recommend my soul and my body for this day for every day of my life and especially at the hour of my death. To thee I confide all my hopes and consolations, my pains and my miseries, my life and

<sup>68</sup> Rules, P. 1, n. 15, p. 221.

<sup>69</sup> Ibidem, n. 5, p. 219.

<sup>n</sup> Rules, P. 1, n. 12, p. 220, Const., P. 4, c. 4, n. 3, p. 411.

<sup>71</sup> Cf. A. RODRIGUEZ. *Pratique de la perfection chretienne et religieuse*, I, Lyon 1852, pp. 335-345.

the end thereof, in order that by thy powerful intercession and till merits all my actions may be conformable to thy will and thine Divine Son. Amen.

After this prayer *the Angelus* is said; then Praised for ever be I. n and Mary. All answer Amen, and go out two by two, proceed in the refectory in silence.

[140] C)  
COMMON RULES

OF SILENCE

Silence shall be strictly kept from night prayers until morning Meditation on the following day.

During the day, speaking is allowed only at recreation; if in the intervals it be necessary to speak, it should be done in a few words and in a low voice. This rule, however, does not apply to those who are teaching at the time they are really so employed, but class being ended and the lessons given, these religious shall again keep silence.

On some particular occasions, such as a great feast, and [141] sometimes on Sundays, the Superioress may give permission to speak after Vespers, but this permission shall not exceed an hour.

Silence shall be strictly kept in the corridors and on the stairs.

When the Religious meet in the court-yard, the garden or in any part of the house, they speak only when necessary and then in a few words and in a low voice.<sup>72</sup>

OF MODESTY

The Religious of Jesus and Mary shall avoid, in their manners towards one another, and especially towards their pupils and strangers, as well as in their carriage, gestures, bearing, eating, drinking, clothing [142] and language, everything that could wound modesty in the slightest way.

<sup>72</sup> Rules, P. 1, n. 32, p. 225.

They shall not walk with their hands hanging, nor look fixedly at anyone, they shall avoid all familiarities.

Nevertheless, to foster mutual charity, they may embrace on meeting after some time of absence, on starting for a long journey, and on New Year's day; on the feast of the Superioress they embrace her. Beyond that, they shall never touch even one another's hands.

They shall act in the same way with regard to the children whose education is entrusted to them. They may embrace them on prize days, if it be customary, but they shall always do so as befits a Religious.<sup>73</sup>

[143] OF MORTIFICATION AND PENANCE

They shall practise no corporal austerity without the permission of the Superioress.<sup>74</sup> Nevertheless the love of penance will urge them to the exact observance of their holy rules, which tend to mortify their thoughts, their desires, their liberty and all their senses.<sup>75</sup>

They shall endeavour to bear with inward joy, the privations which Providence may send them; they shall also avoid seeking what is most agreeable to them, the most comfortable positions, and the occupations most conformable to their natural inclinations.<sup>76</sup>

#### OF ORDER

Order consists in doing what one has to do [144] at the right time and place; in foreseeing everything, in putting everything in its place; in not interfering with anyone else's employment; in so regulating everything that each person's daily occupations may be fixed.

To acquire orderly habits in everything, the Religious of Jesus and Mary shall reproach themselves before God for the slightest forgetfulness, and when this forgetfulness has in the least degree disturbed the order of the Community or of the house, or given

<sup>n</sup> *Rules of Modesty*, pp. 518-520.

<sup>74</sup> *Rules* P. 1, n. 18, p. 222, *Examen*. c. 1, n. 6, pp. 9-10.

<sup>75</sup> *Carta a los PP y HH. de Coimbra*, Roma 7 Mayo 1547, BAC, p. 728.

<sup>76</sup> *Examen*, c. 4, n. 46, p. 89.

strangers an unfavourable idea of the establishment, they shall accuse themselves of it in the refectory, with permission from the Superioress, who will impose a penance.

For the same reason, they shall kneel down before the assembled Community, and make known whatever injury they may have done the house, by any awkwardness, even involuntary, such as having torn their habit, spilt some oil, or broken a glass [145], even if it has occurred without the knowledge of others.<sup>77</sup>

It is likewise for this end that each shall consider it a duty to mention to the Superioress any omissions she may have noticed in others, any defect of character, and with still greater reason, anything that might compromise the salvation of the religious, the edification of the house, or the honour of the Congregation.<sup>78</sup>

No one shall be absent without leave from any of the Community exercises whatsoever, and all shall make every effort to be present at the beginning of these various exercises.

When a Religious comes in after an exercise has begun, she shall not take her place until she has mentioned to the Superioress or whoever replaces her, the reason for her delay, and no one shall ever leave before the end of an exercise without asking permission.

Everything shall be carefully foreseen and regulated for each day by the Superioress or her representative, [146] so that every night before bed time, each may know what she has to do the next day.

In unforeseen cases, they shall consult the Mother Superior and shall follow her instructions.

When the same persons have to fill the same employment for several successive days, it will be sufficient for the Superioress, or her representative to say at obedience in the evening that there is nothing changed for the next day. If any change is to be made she shall mention in what it consists.<sup>79</sup>

There shall be a bell in each house to summon those of the Community whose rules say they are to be so summoned. In like

<sup>11</sup> *Rules. Sumario*, n. 40, p. 327; n. 21, p. 323.

<sup>78</sup> *Ibidem*, nn. 9, 10, pp. 321-322; p. 1, n. 39, p. 226; *Examen*, c. 4, n. 8, p. 53.

<sup>79</sup> *Const.* P. 3, c. 2, p. 373; P. 4, c. 10, n. 9, p. 463.



manner there shall be a bell to summon those whom the Superioress thinks fit.<sup>80</sup>

[147] OF MUTUAL INTERCOURSE

They shall have the greatest respect for one another, remembering that they are all Spouses of the Son of God.

They shall always address one another with that courtesy which springs from Faith.<sup>81</sup>

In passing each other they shall bow their head slightly, but they shall add a slight inclination when they pass someone who ranks above them.

They shall stop to bow more profoundly when they meet the Superioress of the house, and with still greater reason when they meet the Superioress General.<sup>82</sup>

When the Superioress enters at their recreations and other gatherings where there are no fixed places, all rise and receive her in silence, giving her the place [148] of honour; they shall not sit down until she is seated, taking care to gather round her for conversation.

They shall speak only well of each other, always excusing others, and not speaking of their apparent faults except to the Superioress.<sup>83</sup>

The professed Religious shall not speak to the Novices nor have any intercourse with them unless authorised by an express permission from the Superioress General.

In their correspondence they shall not use affected expressions, worldly assurances of merely natural affection, or ridiculous and exaggerated demonstrations. In writing or speaking to the Superioress General they say: Reverend Mother; in speaking of her in her absence they say Our Reverend Mother; in writing to Councillors, to dignitaries of the Congregation [149] to Local Superioresses and their Assistants they say: My very dear Mother, and in speaking to them:

<sup>80</sup> *Consi.* I. p. 463.

<sup>81</sup> *Rules*, P. 1, n. 38, p. 226; *Const.* P. 3, c. 1, n. 4, p. 343.

<sup>82</sup> *Rules*, P. 7, n. 12, p. 245.

<sup>83</sup> *Rules. Sumuho.* n. 42, p. 328; *Const.*, P. 3, c. 1, n. 18, p. 357.

Mother; to the other Choir Religious they say: Madame; to the Religious of the second class they say my dear Sister, the title by which all the Religious should address each other in speaking equal to equal.

[177] D)  
PARTICULAR RULES

RULE OF THE SUPERIORESS GENERAL OF THE CONGREGATION

The Superioress General of the Congregation should be of mature<sup>84</sup> age, of a gentle, courteous and kind disposition, but at the same time firm and, as far as possible, exempt from partiality; forgetting herself to think only of the good of the Congregation in general and of each member individually.<sup>8-1</sup> It is greatly to be desired that she should be averse to flattery and not easily imposed upon by this one and that. It is essential that she should unite to a well balanced and sound judgement [178] great rectitude in her views and uniformity in her conduct. It is no less important that she should often seek the advice of the General Council of the Congregation, and that she should be able sometimes to sacrifice her own ideas. Consequently she shall not try to impose her own views on the Council and shall avoid showing any displeasure towards those Councillors who may not have agreed with her.<sup>86</sup>

For this, it is necessary that she should be a person well versed in the religious life, that she should have practised it before her election in a manner edifying to the whole Congregation; that she should delight in the spiritual exercises, especially meditation and the examination of conscience; that she should carefully practise interior and even exterior humility, but always with discretion.

She should love retirement and recollection, and in order to give herself up to them in a special way [179] as also to prayer, so necessary in a post of such importance, she should, as much as possible, leave material cares to others.

<sup>84</sup> *Const.* P. 9, c. 2, B, p. 667.

<sup>85</sup> *Ibidem*, n. 4, p. 665.

<sup>86</sup> *Ibidem*, n. 6, p. 665; n. 3, p. 663.

She shall not rely on herself, but shall temper this diffidence with great trust in God. In delicate and embarrassing circumstances, besides taking the advice of the Councillors of the Congregation, she shall consult the Ecclesiastical Superior.<sup>87</sup>

It would be advisable that she should go to the parlour rarely, unless the rank of the persons, charity or necessity require it.

When circumstances allow, it would be helpful that she should not direct any member of the Congregation, in order to be freer to take measures she has to for the reform of any abuses.

It would be equally advantageous for the good [180] of the Congregation that she should not be the Superior of any single establishment whatever, whenever this is feasible.

She should remember that Our Lord Jesus Christ came on earth not to be served but to serve, a maxim she shall keep constantly before her eyes in order to check any tendency to pride.

Neither shall she forget that a tree does not produce flowers and fruit if the root is not well hidden in the soil; therefore, the more she who is the root of the tree of the Congregation withdraws into retreat and silence, as far as is compatible with her office, the more the Congregation will produce flowers and fruit unto life eternal.

She shall make the Constitutions and the Common and Particular Rules her constant study, in order to become familiar with them, to be able, if need arise, to solve difficulties or to recall to order; [181] but this study should be practical rather than speculative, that she may become the living type of the Congregation.

She shall receive complaints, remarks and requests which as far as possible shall be addressed to her in writing; but she shall make them known to the Ecclesiastical Superior only, in grave cases; in others she shall merely consult her Council and then make up her mind. In every case she ought to be sufficiently mistress of herself not to allow her secrets to be fathomed by those who have no right to know them.

When she has any advice to give or reproof to make, she shall recollect herself before God, wait until she is calm and try rather to win

over those in fault than to prove they are in the wrong, but she must be careful not to let them suspect who made the report to her.<sup>88</sup>

When she notices any abuse in the [182] Mother House or in the other houses she visits, she shall moderate her zeal and await an opportune moment to reprove and correct the abuse, which at the time she appeared not to have noticed.

She shall endeavour to become acquainted with the character, talents, inclinations, intellectual capacity, temperament and inward dispositions of each member of the Congregation. To that end she shall have a register containing in alphabetical order all the names of the Religious of the whole Congregation. These names shall be followed by several columns in which shall be written the remarks she has made on each one, according to what has just been said, and according to the remarks made to her by the Superiors of the different houses about any subject. She shall keep this register carefully under lock and key, and consult it from time to time, especially when there is question of appointing to some employment. [183]

She shall obey her Assistant in all that concerns care of her person: health, clothing, food and lodging; about which things she shall not trouble herself in any way.<sup>89</sup>

She shall have an intelligent Religious of the second class for her particular service and for her commissions in the house, both in her ordinary place of residence and on her visits to other houses.

Every year she shall visit the establishments of the Congregation, in person if possible, or by one of her Councillors.

If the good of the Mother House absolutely required it, she should be accompanied during her journeys by another Councillor rather than by the Assistant General.

She shall accept no establishment in any diocese whatsoever, shall not undertake any extensive construction, sign any deed of sale or exchange of land or real estate, without being authorised by the majority of votes of the General Chapter of [184] the Congregation and by the Ecclesiastical Superior.

*Const.*, n. 10. p. 669; n. 1. p. 663.

<sup>88</sup> *Const.*, n. 5. p. 665.

<sup>89</sup> *Ibidem*, c. 4. n. 1. p. 683; A. p. 683; n. 2, p. 683; n. 3. p. 685.

She shall conclude no important bargain nor give away anything of considerable value belonging to the house without consulting her Council.

Exceptions to this Rule are certain urgent and daily repairs, the purchase of wholesale and, with all the more reason, of ordinary supplies, for which she herself can give the necessary permission when so requested by the Local Superior.

Lastly, to fulfil her charge well, she shall frequently study her duties and draw the sentiments with which she should be animated from the Holy Hearts of Jesus and Mary for whom alone she shall live, towards whom she shall have the tenderest devotion, and to whom she shall often, during the day, recommend herself and her dear Congregation.<sup>90</sup>

[185] RULE OF THE ASSISTANT GENERAL

The Assistant General should have, at least in some degree, the same qualities as the Superioress General of the Congregation; and like her, should devote herself as much as her duties will permit to recollection, the interior life and the truly religious virtues. She shall strive to gain a thorough knowledge of the Constitutions, Rules, etc., so as to model her whole course of action thereon.

In the event of the death of the Superioress General, she shall govern the Congregation until the time of a new election and shall continue to govern until the election has been confirmed by the Ecclesiastical Superior.

As soon as the Superioress General is dead, she shall inform in writing the Ecclesiastical Superior, and the Superiors of each of the houses of the Congregation [186].

During her temporary government she shall be careful to make no change among the members of the Congregation, not even in the Mother House, except in an urgent case, when she shall consult the General Council of the Congregation and the Ecclesiastical Superior.

She shall not inspect the private papers of the deceased Superioress General, nor the register referred to in the Rule of the Superioress General. The desk shall remain locked, and the key shall be deposited with the Ecclesiastical Superior, to be given to the newly elected Superioress General. However, if the Ecclesiastical Superior judges it necessary in a special case to open the desk, the Assistant General shall open it in his presence and in the presence of the General Council, and lock it directly afterwards, observing what has just been said.

The Assistant General shall take the advice of the Ecclesiastical Superior [187] about the day of the election, which must take place as soon as possible, and she shall transmit the decision to the Superiors of each house, who themselves will inform the Religious Electresses in their respective establishments; but she shall refrain from hinting at the person for whom it would be fitting to vote. With still greater reason she shall avoid at this time and during the time she is in charge, influencing the choice of the electresses by direct or devious means in her own favour.

When the Superioress General is ill she shall replace her in everything, except that if her state of health permit, she shall consult her; otherwise she shall act alone, but only after having sought the advice of the other General Councillors and the Ecclesiastical Superior.

When she accompanies the Superioress General during the Visitation in the Mother House or another establishment, she shall silently observe anything that needs attention [188] and take private notes to be submitted afterwards at a suitable time and place to the Superioress General.

She shall have the greatest respect and complete deference for the Superioress General, never interrupting her or contradicting her in public, but she shall wait and make her remarks in private, always in terms of respect, about those things which she sees differently from the Superioress General. In this she shall act with a holy freedom.

She shall bear with the defects of the Superioress General, never complaining about them to any person, except to the Ecclesiastical Superior if the case is grave. It is to be hoped that this should happen seldom or never.

She shall be careful that the Superioress General wants for nothing in the way of lodging, furniture, food and clothing and other little things necessary for her health, and suitable for her office. [189] She shall see that the Sister who is at the disposal of the Superioress General fulfils her charge exactly and properly; but in order not to exceed the bounds of religious moderation she shall be careful to avoid exaggerated attentions which would become burdensome.

#### RULE OF THE ECONOMI: GENERAL

The Econome General shall have as far as possible at least some of the qualities required by the Rule of the Assistant General.

She shall replace her in everything with the Superioress General when the Assistant General is ill or when her absence makes it impossible for her to fulfil her employment herself, or when she dies. This provisional function will end for the Econome General only after the appointment of a new Assistant General [190].

She shall have, in case the Superioress General and her Assistant fall ill or die at the same time, all the same attributions as the Assistant General in her dealings with the entire Congregation.

As Econome General, she shall be entrusted with the safe of the Congregation of which she shall have one key and the Mother Superior the other. She shall keep a record in writing of the money locked in the safe, and in what currency each amount. She shall keep an account of the sums of money sent by the various houses of the Congregation; she shall give a receipt to the Econome of the house that has sent or remitted money to her; she shall also mark down the exact sums of money she has taken from the safe to be sent to a particular house or houses and note the destination of the amount given.

She shall never dispose of any funds without the express consent of the Superioress General.

[191] It is she who will receive the payment for the Novitiate, the dowry for profession, as well as all the money coming from inheritances, gifts, legacies of any kind. She shall put into the common fund all the money that she receives, remembering to make a note under what heading and by what person the money has been remitted.

It is she who keeps the title deeds of all the property of the Congregation and title deeds of the same kind for each member of the Congregation. She will also have in her keeping a statement of the active and passive debts of the Congregation, of each establishment, and of each of those who have made profession, without forgetting to attach the documents supporting them.

She shall receive in writing at the end of the year during the holidays, the accounts of all the economies of the different houses. The economies must give an account of all the money that remains in the safe, of the repairs [192] or the extensions and improvements foreseen for the following year, with an estimate of the cost of these same repairs, etc.

She shall then draw up the balance of the total funds of the different houses, adding that of the general fund, with the different requests made by the establishments for their expenditure in the following year. She will submit the whole to the General Council of the Congregation, who will give or refuse permission for the proposed expenditure. This refers to important expenses and to those which can be postponed without compromising the existence of the Congregation in general or an establishment in particular.

She will forward to the economies of the particular houses which have put forward requests of this nature, the judgement and decision of the General Council, so that they may conform to it.

When the Superioress General judges fit, the Econome General [193] shall visit the establishments; but this visit will be restricted to the buildings, the garden and other similar places, unless she is deputed to visit these establishments in their entirety at the same time.

In either case, she shall take notes on everything that she remarks in order to be more exact in the account she gives to the Superioress General.

#### RULE OF THE COUNCILLORS

The office of Councillor requires much maturity, devotion to the Congregation, great zeal for the maintenance of the Constitutions and Rules, and generosity to give one's opinion freely in Council, without

being prevented by the fear of unfavourable judgement or reproach on the part of those of contrary opinion, no matter how high their position may be.

[194] As secrecy is the soul of business, the Councillors ought never to speak of what has happened in Council, or make known the deliberations, without the consent of the Superioress.

They shall avoid showing disapproval of measures decided on in Council in opposition to their views, and shall be the first to submit to them, taking great care never to compromise before discontented persons those Councillors who have proposed or supported any particular decision.

Furthermore, it is essential that each and all of them should endeavour to acquire the dispositions required of the Assistant General.

#### RULE OF THE MISTRESS OF NOVICES

If there be an important office, it is [195] that of the Novice Mistress, because she holds in her hands the future of the Congregation. God will be served and our neighbour edified in proportion to the degree of religious virtue instilled into her novices. Experience proves that during her life, a Professed Religious is usually what she was at the end of her Novitiate, just as at the time of her death she is what she was during life.

To form steadfast Religious who will remain stable in the midst of work and in contact with all kinds of people, the Novice Mistress must be, both interiorly and exteriorly, a model of religious perfection herself.

Therefore it is essential that she be a person of prayer, one who finds her happiness in being continually united with God, in heart rather than in mind; that she love her novices in God and for God, offering [196] them frequently to the Sacred Hearts of Jesus and Mary; that without appearing to study them, she should know her novices thoroughly, and try to discover their faults, their inclinations, character, temperament and intellectual capacity.

To this end, she will preside over their different exercises as often as possible, from morning meditation until evening recreation.

She will allocate a certain time every day for practical works of charity and humility, whether in the garden or in the kitchen, the dormitory or the infirmary, etc.

She will inquire of those responsible for these various employments, how the novices have acquitted themselves of their duties.

She will draw up a time-table for them whereby their employments are changed every fortnight, or more often if she thinks necessary; these employments will be ingeniously distributed so that the [197] novices are continually dependent on one another, not only in order to train them in obedience founded on faith, but also to discover their capabilities.

At any time they wish to see her she will welcome them very kindly, even if they have only trifles to talk about; this will encourage a great openness of heart. But she will avoid childish demonstrations of interest and affection which would only enervate them and hinder the formation of persons of solid virtue. Moreover, if she possesses the spirit of God, she will make herself all things to all, and will adapt her words and actions to the intellectual capacity and emotional needs of each novice.

Once a week she will give a lecture on religious virtues. To prepare for this she will devote herself to spiritual reading, and will seek [198] inspiration from a study of the virtues of the Sacred Hearts of Jesus and Mary, frequently speaking to the novices about them. In this inexhaustible mine she can find material for any subject she wishes to treat of.

She shall be careful not to alarm the novices by too severe language or too hard an explanation of the holy obligations of religious life, but rather to present these obligations, always repugnant to nature, in such a way as to expand their hearts, elevate their souls, attract their wills and help them to find that Christ's yoke is sweet and His burden light.

Before beginning the instruction, she will call upon one of the novices to receive, on her knees, in the midst of her companions, the

counsel she feels bound to give her, according to the remarks each one is permitted to make aloud about her. [199] However, she will give this advice in a few words, having carefully freed herself from all prejudice, and aiming above all at the correction of what she believes to be the predominant fault in the novice concerned. It is important that the expressions she uses on this occasion be full of kindness and encouragement, unless she is sure that the novice is able to bear a greater trial.

She will not easily consent to the requests of novices who may ask to be subjected to this humiliation, for she should have sufficient tact to know those to whom this ordeal could do more harm than good, possibly damaging them for life.

Moreover, it is important that she should know that self-sought mortifications are more likely to come from self-love than to lead to virtue; unexpected humiliations always work more efficaciously towards salvation and perfection. Therefore it is essential to realise that only those who are likely to profit [200] by this trial should be subjected to it.

She will strive to teach the novices to supernaturalise their si tidies, often repeating that virtue is always useful, and that they ought to apply themselves to secular studies with the sole object of being better able to inspire their future pupils with a great love for the Sacred Hearts of Jesus and Mary, for whose glory they should be full of holy enthusiasm.

She will take great care of the novices' health, forbidding work and even spiritual exercises if she sees them to be unwell. She will also anticipate needs that shyness or more often a hidden self-love prevents them from mentioning. She will often visit those who are sick in the infirmary, entertaining them in a religious manner. Other novices may be sent to visit their companions in the infirmary, but not more than three at a time, to cheer them with some expressions of innocent gaiety.

[201] Twice a week at a convenient time, one or two novices will be asked to give an account of their meditation in the presence of the other novices. The Novice Mistress will point out very clearly the profit that could have been derived from the subject of meditation, the sentiments it could have produced, the application that could follow and the resolution it could inspire.

It is opportune to mention here that she should accustom the novices to make more use of the *lu-ji* it and the affections than of the intellect and reasoning powers during meditation.

She will inspire the novices with great respect for the Superior General, teaching them to regard her visits as a favour, in the Novitiate as elsewhere.

As regards permitting or restricting Holy Communion for the [202] Novices, the Novice Mistress will act in conformity with the Constitutions, Chapter on Communion.

She will carefully prevent the novices from communicating with any other person in the Community without an express permission. Should this occur, she will make known to the Superior of the house those members of the Community who countenanced an infraction of such great consequence. For her part, she will duly reprimand the novice.

She will prevent particular friendships among the novices; therefore she will train them to see each other as members of the same family and not separate themselves from the group except when the fulfilment of their duties makes it necessary.

She will be watchful to see that this Rule of the Novitiate is strictly observed.

### 3

*Approbation of the Constitutions. Rules and Ceremonial of the Religious of the Sacred Hearts of Jesus and Mary, J 838.* — From the original preserved in A. A. Lyon.

The Rules presented to the Ecclesiastical Authority of Lyon a few months after the death of the Servant of God were approved provisionally by the Archiepiscopal Council on the 24th January 1838. The Ceremonial had been approved the month before. We note that in the *List* of particular Institutes which had recently received laudatory mention or approval from the Sacred Congregations of Bishops and Regulars, which begins on page 861 of the work preserved in the Secret Archives of the Vatican (cf. A. BIZZARRI. *Collectanea in usum Secretariae Sacrae Congregationis Episcoporum et*

*Regularium*, Romae 1863, p. 864) one finds: "'Lyon, Sisters of Jesus and Mary, Constitutions approved by Decree of 1st October 1837". But it has been impossible to find any document referring to this approbation. Mons. de Pins signed the definitive approbation on the 7th April of the following year. We present three documents:

a) an extract from the Register of the deliberations of the Archiepiscopal Council, from which resulted the approbation of the Ceremonial;

b) a second extract with the provisional approbation of the Rules;

c) the definitive approbation, the text of which appears on pages 315-316 of the authentic copy of the Rules preserved in A. (7. *Roma*.

a)

28th October 1837

8. The Ceremonial of the Ladies of the Sacred Heart, Fourviere, is approved.

b)

24th January 1838

6. His Lordship provisionally approves the Rules of the Sisters of the Sacred Heart, Fourviere.

c)

#### Approbation

We, Jean Paul Gaston de Pins, by the Divine Mercy and favour of the Apostolic See, Archbishop of Amasie, Apostolic Administrator of the diocese of Lyon and Vienne.

Considering the present Rules and Constitutions of our dear Daughters the Religious of the Sacred Hearts of Jesus and Mary established in Lyon near the Basilica of Fourviere, together with the Ceremonial joined thereto.

Considering the decision taken by Us in Our Council of Wednesday, 24th January, 1838, carrying approbation of these aforesaid Rules, Constitutions and Ceremonial,

We command the Religious of the Congregation of the Sacred Hearts of Jesus and Mary to conform exactly to them. We forbid anything to be added thereto or taken therefrom without Our knowledge and we reserve it both to Ourselves and to Our successors

to make any change, addition or curtailment which We may think necessary.

Given at Lyon at Archbishop's House on the seventh of April eighteen hundred and thirty-eight.

Signed | ' P. Gaston Archbishop of Amasie, Apostolic Administrator of Lyon.

For his Lordship, Allibert, Canon. Sec.

In accordance with the original  
Lyon, 25th March 1839.

Allibert, Can. Sec.

L . S .

#### 4

*Note on the Congregation of Jesus and Mary, 1843.* — From the original preserved in the Arch, of the Sacred Congregation for Religious.  
L. 13.

In the documents preserved in the Archives of the Sacred Congregation for Religious, regarding the steps followed to obtain Pontifical Approbation, we find the historical note which we are publishing below since it is connected with the Rules, and because we consider it to be of interest to the Cause, as it shows us the aim and the spirit of the Congregation founded by the Servant of God, during a period immediately after her death.

Although the document is undated, it is undoubtedly of the year 1843, the year in which the request was sent to Rome for approbation, with the relevant documents. The handwriting appears to be that of M. St. Andrew; the influence of Father Pousset is to be noted. At that time he interfered in a direct and effective way in the Community, especially in matters connected with the Rules (Docs. XVI; A, *append.*, p. 289 and XVIII, *intr.*, p. 363); the name of the Servant of God is deliberately omitted in this document, where it seems that it should necessarily be. Together with this document is a list entitled: "Benedictions of the Blessed Sacrament" in which figure the feasts of Our Lord and Our Lady, the Apostles, and other days such as the end of the Spiritual Exercises, First Communion, etc., and the holy Protectors of the Congregation. St. Ignatius is omitted from these.

The Congregation of Jesus and Mary originated in Lyon in the year eighteen hundred and eighteen, at a time when all parts of France vied with one another in their zeal to fill, as far as possible, the void brought about by the disappearance of the former communities

devoted to the education of youth. At the beginning it was only EM Association of pious young Ladies who had the idea of putting ~~Choi~~ personal resources in common, in order to help poor young girls win ~~BI~~ virtue would have been at great risk in learning or in exercising mechanical skill in the centre of a densely populated city. The first efforts being successful beyond all their expectations, these pious ladies, with the consent of the competent authority, came together to live in the same house according to a Rule and to prepare themselves to become Religious at some future date, if it pleased God to give them this grace. From that time they adopted a costume which distinguished them from people of the world.

As among them and those who joined them later there were not a few who were well versed in the sciences and humanities, they opened a Boarding School in order to be of service to all classes of Society. They also knew that Choir Religious could only be suitably recruited in this way; but the Boarding Schools were established without prejudice to the Providences, which they had most at heart. This foresight would be justified afterwards, as the Boarding Schools, whilst becoming a guarantee of the perpetuation of their work, assured the continuance of the establishments called Providences.

This was the situation when a group of them left Lyon to go and establish themselves in Monistrol, a small town in the department of Haute-Loire, which formed part of the diocese of St. Flour, whose Bishop, Mgr de Salamon, welcomed them with kindness. He gave them permission to live in community in Monistrol, and to receive for clothing and Profession any subjects who wanted to join them.

When the Department of Haute-Loire was separated from the ecclesiastical jurisdiction of the Bishop of Saint Flour to form the territory of a diocese on its own, these Religious addressed themselves to the new Bishop, Mgr de Bonald, who was not only satisfied with taking a continued interest in them, as Mgr de Salamon had done, but called them to his own Episcopal town of Le Puy where he confided to them a Boarding School for young girls, which still exists, and continues to prosper. From his entry into the diocese of Le Puy until the period of his transfer to the Primatial See of Lyon, Mgr de Bonald always honoured with his constant protection the Boarding School and the Religious in charge of it and always took pleasure in praising their regularity.

The Religious who had left Lyon to establish themselves first in Monistrol and, a little while after, in Le Puy, continued to look upon the house in Lyon as their Mother House and always recognised their dependence on it. Already then, this little Congregation counted two separate houses with the same Rule, the same customs and the same religious dress. Seeing that Heaven blessed their work, these Religious conceived the idea of presenting a code of Constitutions, common and particular Rules for the approbation of the Bishops, in order to assure their future, and to belong more especially to the Church as Religious.

They were preparing to carry out this idea when they received a proposal to form an establishment in the city of Agra, at the centre of the Apostolic Vicariate of Tibet, a proposal which they accepted with enthusiasm, and which they carried out, after obtaining the approval of the Sovereign Pontiff, which was transmitted to them by His Eminence Cardinal Fransoni, Prefect of Propaganda Fide.

These Religious were no sooner prepared to respond to the desire of the Holy See than Mgr de Jepharnion, Bishop of Saint Diez, proposed to them that they should set up a Boarding School in a little town of his diocese (Remiremont). After counting their numbers and realising that this new foundation would not be detrimental either to their mission of Agra or to the other houses already existing in France, they accepted the proposal of His Lordship, the Bishop of St. Diez, later transferred to the Archdiocese of Albi.

It was when this was taking place that they asked the Bishops of the dioceses in which they were established, to do them the favour of approving the Constitutions, Common and Particular Rules, mentioned above, after submitting them for their examination and judgement.

This step was crowned with complete success, for which they are extremely grateful to the Venerable Prelates who deigned to give them authentic approbation. In having the Constitutions and Rules, etc., printed, they did not fail to place the approbation of each Bishop at the beginning of the Volume, without changing a single word.

Encouraged by this first favour on the part of the Bishops, they come to prostrate (f) themselves at the feet of the Vicar of Jesus Christ, and humbly to beg him to grant their prayers, by giving Apostolic Approbation, well convinced that this new and special blessing given

(t) An erasure.



to their establishments already in existence, will contribute efficaciously to their development, and will procure for their zeal new means of working energetically to make Jesus Christ and His Holy Mother known among the faithful of Europe and the infidels of Hindustan, which is the noble and glorious purpose of their Institute.

Since they sent some of their Sisters to Agra, they have had to form a Province on account of the distance from the head house of the Congregation. All this had been allowed for in the drawing up of their Constitutions, etc. in anticipation of extension and possible development.

Here is the state of the Congregation of Jesus and Mary today:

1. Mother House and at the same time Provincial House of the Congregation of Jesus and Mary.
2. Boarding School.
3. Providence.

Le Puy, France.                      Boarding School.

Remiremont, France.              Boarding School.  
France, in all, five houses.

Agra, Tibet.                      1. Provincial House, Novitiate and Boarding School.  
2. Providence, for natives.  
3. Providence for Irish Orphans.

Numila, id.                      Day School.

Mussoorie, id.                      Boarding School.  
Mission of Agra, in all, five houses.

## DOC. XX

THE DECLINING HEALTH. LAST ILLNESS. AND DEATH OF THE SERVANT OF GOD. 1836-1837. — *From documents enumerated below.*

In assembling here all the information which could be collected regarding the health of the Foundress during the last year of her life, we find ourselves in the presence of a new aspect of her life, undoubtedly increasing the value of every act of hers. We refer to her physical debility, supported with Christian heroism, and never an obstacle to the accomplishment of the duties of her state.

The Servant of God was of robust constitution, and it seems that she enjoyed good health until 1794, when she was nineteen years old. But the terrifying scenes which she witnessed at that time, and her heroic reaction to horror and fear, imposed by herself in order to console her family, left her deeply scarred for the rest of her life, with a tremor of her head and difficulty in breathing. Referring to their cause she called them "Her Terror". The symptom to which she refers with greater frequency is an acute pain in the head, which, united with the tremor from which she suffered, inclines one to judge that she suffered from a disturbance of the Central Nervous System: cerebral tumour, encephalitis, etc.

In 1828, at the age of 54 years, the Servant of God was seriously ill; we do not know what the illness was, but it is possible to believe that it was a contagious disease because it attacked two other young religious who died, and as it was the summer, we may suspect that it was typhoid fever. Apart from this illness from which M. St. Ignatius recovered, although the death of the two young religious was a profound blow to her, (cf. Doc. XVII, 1 and XXVII, Chapter X) other details, scattered here and there in our documentation, seem to indicate clearly that the Servant of God had suffered from a cardiac disease, at least in the last years of her life. The difficulties which she had to overcome, step by step, after the death of Fr. Coindre regarding a) the Vicar General Cattet, b) the parish priest of Belleville, c) the attacks on the autonomy of her Congregation, d) the desertion of some religious, e) the death of others, above all the tragic death of M. St. Borgia, f) the revolutions of 1831 and 1834, etc., g) the unexpected departure of Fr. Rey, and h) a year of struggling against Father Pousset, had undoubtedly aggravated or caused the heart trouble.

In the year 1836 the health of the Servant of God declined visibly. Nevertheless the Foundress carried on her normal way of life. In the months of February and March the elections to replace M. St. Borgia and M. St. Gonzaga took place (Doc. XVI, C, 4, c, p. 315). M. St. Ignatius took part in these elections, since, although she was ill, it does not seem that she remained in bed; certainly she continued to watch, with love and prudence, overall that

to their establishments already in existence, will contribute efficaciously to their development, and will procure for their zeal new means of working energetically to make Jesus Christ and His Holy Mother known among the faithful of Europe and the infidels of Hindustan, which is the noble and glorious purpose of their Institute.

Since they sent some of their Sisters to Agra, they have had to form a Province on account of the distance from the head house of the Congregation. All this had been allowed for in the drawing up of their Constitutions, etc. in anticipation of extension and possible development.

Here is the state of the Congregation of Jesus and Mary today:

1. Mother House and at the same time Provincial House of the Congregation of Jesus and Mary.
2. Boarding School.
3. Providence.

Le Puy, France. Boarding School.

Remiremont, France. Boarding School.  
France, in all, five houses.

Agra, Tibet. 1. Provincial House, Novitiate and Boarding School.  
2. Providence, for natives.  
3. Providence for Irish Orphans.

Numila, id. Day School.

Mussoorie, id. Boarding School.  
Mission of Agra, in all, five houses.

## DOC. XX

THE DECLINING HEALTH. LAST ILLNESS. AND DEATH OF THE SERVANT OF GOD. 1836-1837. — *From documents enumerated below.*

In assembling here all the information which could be collected regarding the health of the Foundress during the last year of her life, we find ourselves in the presence of a new aspect of her life, undoubtedly increasing the value of every act of hers. We refer to her physical debility, supported with Christian heroism, and never an obstacle to the accomplishment of the duties of her state.

The Servant of God was of robust constitution, and it seems that she enjoyed good health until 1794, when she was nineteen years old. But the terrifying scenes which she witnessed at that time, and her heroic reaction to horror and fear, imposed by herself in order to console her family, left her deeply scarred for the rest of her life, with a tremor of her head and difficulty in breathing. Referring to their cause she called them "Her Terror". The symptom to which she refers with greater frequency is an acute pain in the head, which, united with the tremor from which she suffered, inclines one to judge that she suffered from a disturbance of the Central Nervous System: cerebral tumour, encephalitis, etc.

In 1828, at the age of 54 years, the Servant of God was seriously ill; we do not know what the illness was, but it is possible to believe that it was a contagious disease because it attacked two other young religious who died, and as it was the summer, we may suspect that it was typhoid fever. Apart from this illness from which M. St. Ignatius recovered, although the death of the two young religious was a profound blow to her, (cf. Doc. XVII, 1 and XXVII, Chapter X) other details, scattered here and there in our documentation, seem to indicate clearly that the Servant of God had suffered from a cardiac disease, at least in the last years of her life. The difficulties which she had to overcome, step by step, after the death of Fr. Coindre regarding a) the Vicar General Cattet, b) the parish priest of Belleville, c) the attacks on the autonomy of her Congregation, d) the desertion of some religious, e) the death of others, above all the tragic death of M. St. Borgia, f) the revolutions of 1831 and 1834, etc., g) the unexpected departure of Fr. Rey, and h) a year of struggling against Father Pousset, had undoubtedly aggravated or caused the heart trouble.

In the year 1836 the health of the Servant of God declined visibly. Nevertheless the Foundress carried on her normal way of life. In the months of February and March the elections to replace M. St. Borgia and M. St. Gonzaga took place (Doc. XVI, C, 4, c, p. 315). M. St. Ignatius took part in these elections, since, although she was ill, it does not seem that she remained in bed; certainly she continued to watch, with love and prudence, overall that

concerned the discipline and the administration of the house. And so we see her in June of that year establishing a Civil Society, the purpose of which was to render the administration of her Congregation as secure and stable as possible (Doc. XVI, c, 7, p. 327). Towards the end of May of that same year she was attacked by the customary severe pain in the head, and she had to have recourse to help from her faithful collaborator, M. St. Andrew, for the dispatch of some business (*infra*, 1). Nevertheless, she continued to busy herself personally with the Government of the Congregation and with responding to the requests of those who had recourse to her prudent advice (*infra*, 2).

During the month of October, the witnesses say that M. St. Ignatius dedicated herself to putting the accounts and affairs of the house in order, with such activity and energy of spirit, in spite of her poor health, that the community watched with a sense of foreboding (Doc. XXVII, p. 621).

On the 6th of the same month, in the Chapel of the Mother House, the Vicar General Cattet received the Vows of three newly professed, and gave the habit to a postulant. This was the last ceremony of its kind in which the Servant of God took part. But the joy which these acts gave the Foundress was disturbed by the interference of Fr. Pousset who, as Chaplain, seemed to want to be the absolute Superior. His interference in this matter may be traced in the Register which contains the Minutes of Professions, which show erasures and corrections, and from which the formula: "... according to the Constitutions of St. Ignatius", which had invariably been used, disappears for the first time.

Sister St. Bernard, the witness who could observe most closely the actions of the Servant of God in her meetings with the Chaplain, summed up all the sufferings of one year in this phrase: "She had no respite after the installation of Fr. Pousset; and she never let the Community see her sufferings and her sorrow" (Doc. XXVII, p. 620).

As a natural consequence of this state of affairs, the health of M. St. Ignatius gradually became worse. On December 13th her writing appears in the account books for the last time. Notwithstanding the gravity of her condition, she still continued to attend to any business that the religious put before her. Towards the end of the month she was forced to stay in bed, and she suffered an apoplectic coma, with paralysis of the left side, the immediate cause of her death.

Besides the information of the *Memorial* (Doc. XXIII), and of the *Histoire* (Doc. XXVII), we have a few pieces of information about the last month of the life of the Servant of God, preserved chiefly in some letters which we will soon reproduce.

On the 13th January a young religious died in Fourviere, aged 26 years. She was Sr. St. Catherine (Marie Martin). It was a very painful blow to the Servant of God.

Madame Mayet, who on the 18th January still clung to some hope (*infra*, 3), on the following Sunday, 22nd January, in a visit with her daughter Elisabeth, was convinced that the patient was *worse* (*infra*, 4). On the 25th the pupils began a novena of Communions for the cure of the Foundress. The latter, feeling that she was near death, showed her sorrow that she would not be able to be present at the blessing of the Chapel, which took place a month after her death, and that she had not been able to put the finishing touches to the Rules and Constitutions on which she had been working for so many years; but immediately she abandoned everything to Divine Providence and was heard to say: "The Lord will provide for all. Is it not the Shepherd's duty to watch over His flock?"

On another occasion she said to the infirmarian, to indicate to her that after her death the religious must not feel orphaned: "Sister, a Superior continues to be one when she is in Heaven!"

Referring to the last months of the life of the Servant of God the *Histoire* says: "The hour of anguish of M. St. Ignatius had come. She could say, after the example of her Sweet Jesus: 'The Chalice that my Father has given to me, shall I not drink it?'" The character of Fr. Pousset was not best suited to dealing with a sick person (Doc. XVIII, p. 366). She had passed a year of continual friction with the Chaplain, who wanted to make himself Superior, and had harassed the Servant of God with his constant reproaches; she in turn could not in conscience cede to him her rights nor permit him to change everything according to his caprice.

At the very moment of administering the Last Sacraments, one would have hoped that Fr. Pousset would not refer to past disagreements, and that he might think first of procuring peace of soul for the dying religious, animating her to make acts of love and confidence in God. But it was not so. On the morning of Sunday the 29th January (*infra*, 5) the feast of St. Francis de Sales to whom the Servant of God had a special devotion, she received Holy Viaticum. Fr. Pousset who, undoubtedly had interpreted as pride the firmness of the Mother to defend the spirit of the Congregation, which he had tried to change, believed at that moment that he ought to recall to the dying woman the fear of the judgement of God, using hard and humiliating words, which provided an occasion for the Servant of God to practise the last and one of the most heroic acts of virtue of her whole life: "You have received sufficient graces to convert a whole kingdom, what have you done with them?" he said to her. "You are an obstacle to the progress of your Congregation; what answer will you make to God who will demand an account of everything?" (Doc. XXVII, p. 622). The unsuitable way of acting on the part of Fr. Pousset with regard to a dying person, clearly shows the abnormality of his character, an abnormality which obliged him to pass thirty years in a mental home (Doc. XVIII, *intr.*, pp. 363-367).

The Servant of God, say the witnesses, received the severe reproof with admirable serenity of countenance, asking God, from the depths of her heart,

to pardon her faults, and abandoning herself entirely to the infinite mercy of God. She answered the prayers of the Last Anointing and received Holy Viaticum with the greatest devotion, but she confessed after the ceremony that she had been on the point of bursting into tears.

When she had finished her thanksgiving, as if she wanted to continue her intimate colloquy with Our Lord, she said a moment later: "I have forgotten something". She recollected herself for some moments and said: "I have asked a great favour of our Divine Master for our beloved Congregation. May my prayer be answered!" It is not known what this great favour might be that the Foundress asked for her Congregation. According to a tradition, which has been handed down without a break and which accords with all the circumstances, the Servant of God asked that her Institute be preserved with the same spirit which she had wished to instil into and maintain in her daughters.

The dying religious spent the rest of the day in the same state, but at eight o'clock in the evening, she became paralysed on the left side, which reduced her to a state of semi-consciousness, from which she roused herself from time to time for a few moments. On Monday the 30th, her sister came again to visit her with her daughter Melanie; the Servant of God recognised her, but soon relapsed into her comatose state. However, on Tuesday, 1st February, the religious who were around her heard her exclaim very distinctly and with an expression of supernatural joy that profoundly impressed those who were present: "How good God is!" These were her last words and on the 3rd February, First Friday of the month, at 3 p.m. she gave up her soul to God (*infra*, 6, a).

Her body was exposed in the chapel that the Servant of God had had built with such devotion and that she had not been permitted to see inaugurated, and it remained there all day on Saturday. The funeral, which took place on Sunday the 5th February, was a manifestation of affection and veneration. Under these circumstances, Fr. Rey, who returned to Fourviere for the occasion, preached the eulogy on the virtues of the Foundress who was well known to him. A considerable number of relatives and friends of the community followed the line of orphans of the *Providence*, who were unable to hold back their tears at the loss of her whom they considered as their true Mother (Docs. XXVII, p. 623, and XXX, Additional Proc, p. 96<sup>v</sup>), and accompanied the funeral cortege to the cemetery of Loyasse, not far from Fourviere. The Community had bought a tomb in perpetuity, and there the mortal remains of M. St. Ignatius were laid to rest (*infra*, 6, b and 8).

There was no "official" communication of the death of the Servant of God; the Congregation was reduced to the two Communities in Fourviere, the Mother House and *Providence*, and that of Le Puy, with which there were frequent contacts, as is seen from the account books.

In the Mother House seventy five Masses were offered for the repose of her soul (*infra*, 7).

In July 1963 the remains of the Servant of God were transferred to the chapel of Fourviere, where they now rest.

## 1

*Extract from a letter of M. St. Andrew to Emma Mayet Penoud, Lyon, 31st May 1836. — From the original preserved in A. G. Roma.*

M. St. Andrew writes also in the name of the Servant of God who was then ill; she feels united with her, taking a real part in the events of her family.

Fourviere, 31st May 1836

Madame,

The moment of pleasure that your enjoyable visit brought us was too short. We have many things to tell you and ask you, and we cannot hope to see you again before your departure. However, we are going to steal a few minutes of the time that you give to your dear family. The Sister will bring your reply back.

*Our Mother would have been pleased to write to you herself, but she has a head-ache* which prevents her from doing so just now. My introduction is long enough, before coming to the point. There is question of asking you to give us pleasure. Allow me to speak in the plural for I share most actively in the pleasure you will give our Mother if you find a little place in your chapel for a picture that we are sending you; it is very imperfect as a painting, it has even suffered as a result of our eagerness to see it dry too quickly. Please overlook all that and consider only the pleasure that we get from adorning your chapel a little. If you have not yet purchased the candlesticks for the altar, we have the candlesticks that served us in the first days that we had the chapel. We now have much larger ones and we would be pleased to send you our original set. I will take charge of the packing. Now I do not know if you can reply to the question I am going to ask you. Have you the measurements of the height of your altar and can you give us the distance from the tabernacle to the arch? Mme St. Paul could then paint a picture of the Blessed Virgin for you. M. Claudius would not mind seeing it in front of him when saying Mass. If you cannot give the reply immediately, Elisabeth will be kind enough to give it to us

another day. Please excuse me if I am putting pressure on you, but time does not allow us to delay. I am happy to renew once again the assurance of my respectful affection and I remain yours very devotedly in the Sacred Hearts of Jesus and Mary, and I take the greatest [ ]' in the well-being of your respected family.

Mie St Andre

Madame Peroux, Lyon

## 2

*Letter of Sister Marie Josephine Besson de la Rochette, Religious of the Visitation Monastery of Paray-le-Monial, to the Servant of God, 28th August, 1836. — From the original preserved in A. G. Roma.*

This letter testifies to the prudence and tact of the Servant of God in dealing with the most delicate matters, and also to her devotion to the Sacred Heart of Jesus, which seems to have been well known to the writer.

The Sister of the Visitation, Marie Josephine Besson de la Rochette, was the sister of a religious of the Congregation of the Servant of God, M. M. St. Francois de Sales, and they belonged to a rich family of Haute-Loire which had made some loans to the said Congregation. Trouble having arisen in the family, the Visitation nun made herself a go-between to see if she could resolve a matter which presented some difficulty. For this reason she got in touch with M. St. Ignatius, and could find no better solution than to place herself entirely in her hands, saying that she relied completely on her wisdom, and prudence which were well known to her, and asking M. St. Ignatius to arrange everything as she would have done for herself or for some relative of hers. After having explained her business, Sr. Josephine speaks about a miracle which had been worked through the intercession of Margaret Mary Alacoque, and ends by saying: "And so there, dear Reverend Mother, is another reason to glorify the Heart you love so much. I unite with you in that."

From the Monastery of Paray, 28th August 1836

Dear Reverend Mother,

I wanted to write to my sister Julie to find out if she might have found the one thousand franc note which had been refunded to me. I was unable to return it to you as I had lost it. Only after receiving a reply on this matter, am I accepting the invitation of Mme St. Francois to approach you, in order to explain matters and to settle this business, as much for your own assurance as for mine. Knowing your prudence

<sup>1</sup> Space covered with sealing wax.

and wisdom, I confide in them and I ask you to do me the favour of arranging everything for me as you would do for yourself or for someone belonging to you. Please read the sheet of paper attached to my letter. It is from Julie whose heart, writing and style are well known to you. Now I must acquaint you with the way in which the note was lost. I had separated it from the two that I am inserting here and I had given it to Victorine to pass it on directly to your dear daughters in Le Puy. She lost it and did not inform me for some time, always hoping that she would find it. Finally, suspecting that perhaps Julie had taken it from her, she confessed she had lost it, giving me positive assurance that it was lost. At the same time she gave me a written promise of the same amount in case one day I should find myself in an awkward position; in addition she gave your Religious some receipts which, although invalid, should not remain with you, nor should the one I have on receiving the amount of the lost note. Your Religious did not inform me before sending it to me, and I almost found myself in an embarrassing situation, having moved from the place to which they had addressed it. This did not prevent them, about two months later, from asking my sister to lend them the same amount. I was unable to return the note, not having it at the time. Moreover, it was you, Reverend Mother, who had written it on a blank sheet of paper signed by Mme Gonaga, for one year, on the 17th or 19th March 1829 at the time when I went to Lyon with Sisters St. Anne and St. Louis from Le Puy. Would you be kind enough to send me the definitive draft of the receipt that you require, and if my sister Julie agrees to put all together in one single promise, would you make it in the name of both, so that I may have security in her regard. She knows that you have received everything from me, and she agreed to this but she has changed her mind since I was professed; I leave it to her in order to cause you less trouble. I recommend my unfortunate little niece to her. Pardon, a thousand times, for such a wordy letter, but I have written thus so that nothing might be left without being clear. If my sister Julie does not agree to what I have proposed, would you put in a single promise the two that I have sent you, in our two names (when she has written stating that she agrees or does not agree), that is to say, in the names of Julie and Sophie de L., and send them to her on my behalf.

I end this long discussion by recommending myself to your fervent prayers and good works, and those of your dear daughters, to

whom I venture to beg you to offer my respectful greetings. I cannot forget you before our holy Sister, Margaret Mary. Recently she cured a little girl, aged eight years, of an eye disease from which she had suffered since she was eleven months old; for six months she had kept her little hand constantly over her bad eye. The parents asked for a novena to be offered and for some relics which were sent to them. They were in a reliquary. On receiving it the little girl put her hand over it saying — "O the pretty little heart!" and on the remark being made to her that she should remove her hand from over her bad eye, she replied that it was cured, and that she no longer felt any pain in it. This cure took place at Marsigni; all the relatives are filled with gratitude, and have written to us about it.

And so, dear Reverend Mother, there again is another reason to glorify the Heart which you love so much, I unite myself with you in it and ask you to believe me, in that Sacred Refuge, in that Heart of Hearts

Your most humble and obedient Servant  
Sr. Marie Josephine de la Rochette  
de L.V.S.<sup>te</sup> M.  
D.S.B.

P.S. I was to have sent you my letter by a means which was delayed. Not wanting to delay it any more I find myself obliged to put it in the post to be more sure that it will arrive safely. Please excuse me, I send a loving kiss to my dear sister. If I took the liberty of addressing a parcel to you would you be kind enough to undertake to send it to Mme de Malorum in Monistrol please? You would oblige me very much. I will not take this liberty unless I am afraid that it may get lost and if I am unable to do otherwise in order not to be indiscreet. It is a rather urgent commission and she is waiting for it.

### 3

*Extract from a letter of Elisabeth Thevenet Mayet to her daughter Emma, Lyon, 18th January 1837. — From the original preserved in A. G. Roma.*

Mine Mayet begins the letter by excusing herself to Emma for being late in sending wishes for her feast, which was the day before; then she treats of

some family matters, gives advice to her daughter who is expecting another child, and dedicates the paragraph that we give here to the illness of the Servant of God.

At this time, according to Elisabeth, the state of the sick religious remained unchanged, she notes even a slight improvement. Her husband too, who had already visited her three times, with the permission of the Vicar General Cattet, seemed optimistic, but the doctors had still not said that the patient was out of danger. Elisabeth, then considers that the death of her Sister would be an irreparable loss, above all for the religious and for her sister Eleanor who, having left her Convent in Grenoble, had settled in Paris (cf. Doc. XVII, *intr.*, p. 334).

The fact that Mons. de Pins himself went to Fourviere to visit the patient is worth noting, given that in those days there was no easy means of reaching the top of the hill. By this visit the Archbishop showed his great affection for the Foundress, to whom he gave permission to receive Communion under the form of Viaticum every week.

Madame Mayet also speaks of the affectionate care which the religious gave her sister, adding that it would be difficult to be so well cared for in their own house, and of the serenity with which the Servant of God continued to occupy herself with the affairs of the house and of the religious. She ends the letter by expressing the hope that God, Who knew how useful and precious to all was the life of the Servant of God, would preserve her for some years to come.

Lyon, 18th January 1837

... I come a day too late, my dear Antoinette, to wish you a happy feast day, but rest assured my dear that it is only my pen that is late and that my heart has wished my Emma every happiness for a long time, but various occupations and visits have kept me from writing to say so until today. I am sorry too that I have not had a chance to send you my little parcel. It would have been really nice if it had arrived for your feast day.

My poor sister is still in the same condition. However, I find her a little better, and my husband does too. With M. Cattet's permission he has been to see her three times, but the doctor says that she is not out of danger yet. I shall be very sad if we lose her, and it will be an irreparable loss for her poor sisters, above all for the one in Paris, and for her whole house. His Lordship has been to see her and he has shown her much affection. He has also allowed her to receive Communion as

Viaticum every week. She has all her mental faculties, looks after business and advises the religious who care for her with a most tender affection. It would be difficult to be as well cared for in our own homes. I still hope that God will grant this good sister some more years of life. He knows how useful she is and how precious to so many people ..

## 4

*Extract from a letter of Meianie Mayet to her sister Emma, Lyon 24th January 1837. — Ibidem.*

By mistake, Meianie dated this letter 1836 instead of 1837, as may be seen from the postage stamp.

Emma had shown that she wanted to be kept-up to date about the illness of the Servant of God, and Meianie took charge of doing this. It is seen from this letter when compared with the preceding one, that the illness has become worse.

Meianie speaks about the constant affection of the Servant of God for her family, and of the grief that her death will cause her relatives, the religious and the pupils, of the irreplaceable qualities of the Mother, of the Novena of Communions that the pupils are making and which will end on the 2nd February.

24th January 1836

Since you desire, my dear, to have news of my aunt a little more frequently, I am now giving it to you. Mama went to see her on Sunday with Elisabeth and was not satisfied at all with her condition. She is getting weaker and weaker. Her whole body is swollen and all the doctors to whom my father has spoken say that she is very ill. Fear of death no longer fills her mind so much. She thinks instead about what she will do when she is cured, and she rejoices very much to see your little jewel coming, whom she wants to have one day with the daughter of her doctor, who is the same age. She is very happy when we go to see her and she always weeps when speaking of her affection for all the members of the family.

How profoundly sad we shall all be if we lose her, and what a loss for my poor aunts and my uncle to whom she is such a help, not to mention the loss to her house which will have great difficulty in replacing her. She has such a good head, as well as knowledge of the world, which is so useful when one is head of such a large house, and

has business to do with all kinds of people. Please God they will not have to look for a successor for a long time. May He hear the prayers of the numerous children who are interceding for her. They are going to begin a novena of Communions, which will end on the 2nd of next month. I have not seen her yet. I am waiting to get rid of blisters on my neck, which have been very painful, before going up. I am very anxious to see her. I hope to go there on Thursday. . . .

## 5

*Extract from a letter of Elisabeth Thevenet Mayet to her daughter Emma, Lyon, 1st February 1837. — Ibidem.*

During the night of the 29th January the Servant of God had a stroke. On the 30th she still recognised her sister Elisabeth and her niece Meianie, who went to pay her a visit, but the state of the patient was by now so grave that death was expected soon, and Elisabeth exhorted her daughter Emma to make the sacrifice however painful it might be, because it was God's Will. She tells her some details of the affection of the Mother for all and repeats the beautiful words that she spoke during her last visit but one, recommending her to say to Our Lord during the day: "Thy Will be done not mine". The rest of the letter contains news of the family.

Lyon, 1st February 1837

My dear, I received your letter yesterday evening, and this morning I sent to find out about the packet. The man at whose place Mr Laveirier stores his wares, said he had handed it over to him himself and that after his departure he had been very surprised to find it still in his house. So Marion took it back for another occasion, and it has been waiting for more than a month. I think that someone must have cast a spell on it, and I fear that what it contains cannot reach you at least for a few months, for my poor sister is near the end of her life. Since Sunday she has slept all the time. She swallows only a few little drops of liquid that she is given, without appearing to want them. If she wakes for a few minutes she speaks only a few words that are incoherent and hardly intelligible. And so my dearest Emma, we must be prepared to make our sacrifice, however painful, because God is asking it of us.

The time before last, when I saw this dear Sister, she recommended me to say to God all through the day: "Your Holy Will be done, not mine". She spoke a lot to me about you and your child. She was very moved by your desire to come and see her, if it were not for your condition; and so she asked me to assure you of her gratitude and to give her regards to your husband, to her dear godson and to her Aline. In a word she is constantly thinking of you all and she kept on repeating to me that if you were her own children she could not love you more. On Monday I saw her with Melanie, she still recognised us, but the next moment drowsiness came over her again and continues without a break. Today she is in the same state and if tomorrow I get some news before the post goes, I shall let you know what it is . . .

## 6

*Certificates of Death and Burial of the Servant of God. Lyon, 1837. —*

From the originals preserved in the Municipal Archives and in A. A. Lyon.

## a)

We give here the Death Certificate of the Servant of God as it may be read in the Register of the Civil Authority of the Municipality of Lyon, 1837. It should be noted that one of the declarants, Jean Serre, was a brother-in-law of Catherine Laporte (cf. Doc. IX, 2, *intr.*, p. 221).

597. — In the year 1837, on the 4th February at 4.0 p.m., Jean Serre, aged 51 years, business man, Rue Basse Grenette No 4, and Jacques Joseph Desir, aged 52 years, shoemaker, Rue Lanterne No 16, appeared before us, the assistant to the Mayor of Lyon, and the officer delegated by the civil authorities, and declared that Claudine Thevenet, aged 63 years, native of Lyon, Superioress of the Community of the Sacred Hearts, Place Fourviere, No 1, spinster, daughter of the deceased Philibert and Marie Antoinette Guyot, died yesterday afternoon at 3 o'clock.

This present certificate having been read to the declarants, they signed it with me.

J. Serre                      Desir                      Rambaud Noel

## b)

We give here the Burial Certificate copied from the Register of the parish of St. Just, Lyon. 1837. Preserved in A. A. Lyon.

On the fifth of February eighteen hundred and thirty-seven, we, the undersigned Cure of St. Just, have given D. Thevenet, Superioress of the Convent of the Sacred Hearts in Fourviere ecclesiastical burial.

Boue, Cure of St. Just

## 7

*Extract from Cash Book No 2, 1831-1842, page 88, 4th Feb. 1837 —*

From the original preserved in A. G. Roma.

On the day after the death of the Servant of God, M. St. Andrew arranged that seventy-five Masses would be celebrated for the repose of her soul.

1837

February 4th. P. and P. Paid 75 Masses for our Mother Foundress. 128

## 8

*Declaration below the "Plan of the General Cemetery of Lyon." MDCCCXXXVI. 7th February 1837, — Ibidem.*

The date of the present document shows the care of M. St. Andrew (Louise Claudine Victoire Ramie) to conclude the business of the plot purchased in the cemetery. The Mayor signed the deed of purchase two days after the funeral of the Servant of God.

The site of twenty-five square metres of land, marked in red above, forming the entire plot bearing the No. 299, has been sold by the City of Lyon to Mile. Louise Claudine Victoire Ramier, who has acquired it in the name of the Society formed between herself and several other persons, by the Certificates of 30th June and the 2nd July 1836, deposited on the 25th July 1836, in the records of M. Coste, Notary of Lyon, for a tomb for members of that Society, at the moment for the burial of the Superioress Mile. Claudine Thevenet, who died on the 3rd February of this year, aged 63 years.

Town Hall, Lyon. 7th February 1837

Mayor of the City of Lyon

C. Martin

Registered in Lyon, eleventh day of February 1837. F. 144r, Case 8.