

PART I

DOCUMENTS WHICH PERTAIN TO THE LIFE AND ACTIVITY OF THE SERVANT OF GOD CLAUDINE THEVENET, FROM HER BIRTH UNTIL THE FOUNDATION OF THE CONGREGATION OF JESUS AND MARY (1774-1818)

We have collected here the documents relative to the first period of the life of the Servant of God. These, though lacking in detail, present the profoundly Christian environment in which Claudine was born and lived, and give a glimpse of the energetic and strong quality which her character, sensitive by nature, acquired from the teaching she received at home and from the dramatic circumstances through which France was passing and which had even deeper repercussions in Lyon.

Later on we shall see the Servant of God expend her zeal and charity in a silent and hidden apostolate, which will carry her forward, almost imperceptibly, to become the foundress of a new religious Congregation in 1818.

As it is necessary to refer frequently to documents preserved in particular archives, we give here the key to those which will be quoted with greater frequency:

- A. *G. Roma* = General Archives of the Congregation of Jesus and Mary.
- A. *A. Lyon* — Archives of the archbishopric of Lyon.
- A. *D. Lyon* = Departmental Archives of Rhone, Lyon.

We point out that, in the whole of the *Positio*, the stated documents are reproduced just as they are preserved, with their original spelling. Only the punctuation has been occasionally rectified, as also the use of capital letters. Moreover, we add that the biographical data of the religious of the Congregation of Jesus and Mary are taken from the registers of their general archives.

DOC. I

INFORMATION REGARDING THE FAMILY AND BAPTISM OF THE SERVANT OF GOD. — According to the documents referred to below.

Claudine Thevenet was born in Lyon on the 30th March 1774, the second child of Philibert and Marie Antoinette (iuyot de Pravieux).

The Thevenet. - As far as one can judge, they originated from Haute Savoie; already from 1693 we find them established in Scysscl-en-Bugey (Ain), where on the 10th May of that year, the grandfather of the Servant of God was born — Francois Thevenet, who married Jacqueline Bou/oud on the 29th April, 1726. The families of Thevenet and Bouzoud, both property owners, were among the most cultured persons of their town at that time. Francois Thevenet was mayor of Scysscl until his death, which took place on the 30th May, 1768. Jacqueline Bou/oud died the year after, on the 21st November.

The spouses Thevenet-Bouzoud had thirteen children, of whom the sixth and eldest of the boys, Philibert, the father of the Servant of God, was born on the 21st October, 1734 (Parish register of Scyssel, Arch. dept. Bourg), The exact date is not known when he transferred himself to Lyon and entered the business of the "Noble Sieur Pierre (Iuyot de Pravieux, manufacturer of cloth of silk, gold and silver, in that town; living there in Rue de l'Arbre Sec;" on the 7th August, 1770, Philibert Thevenet married the daughter of the said Pierre, Marie Antoinette Guyot de Pravieux (Register of the parish of St. Pierre and St. Saturnin, A. D. Lyon).

The family of Guyot de Pravieux. - "Jean Guyot, merchant draper", the first member of the family of whom there is any record, was a native of Villerest in "Roannais" (Loire). Already established in Lyon, one of his nephews, Jean Guyot de Pravieux, lawyer in Parliament, married to Jeanne Duxio, was the father of Pierre Annet, grandfather of the Servant of God. He was born on the 10th April, 1698, he died on the 9th February, 1786, and was buried in the Church of St. Pierre. Of his first marriage with Claudine Boucharlat were born two daughters, Jeanne (1725) and Claudine (1728-1778) the godmother of the Servant of God; after a second marriage with Marie Marchand, he had another five children: Antoinette (1733-1833) who married Alexandre Steinman, Claudine Francoise (1740-1774), Anne (1745-1811), Marie Antoinette (1746-1820) mother of the Servant of God. Louis (1749-1793) the only son, married Elizabeth Arcis (1755-1782) and died a victim of the Revolution. The family Guyot de Pravieux occupied a distinguished position in the society of Lyon; their business affairs prospered, as the various documents of the time testify (marriage contracts of Antoinette, 1759; of Marie Antoinette and of Louis, 1779; inventory, 1777; testament of Pierre de Pravieux 1779; sequestration, 1793). These are kept in the archives of the family, and in A. D. Lyon, and we have copies of them.

The parents and brothers and sisters of the Servant of God. - Of the marriage Thevenet-Guyot seven children were born: 1) Louis Antoine, 26th February 1773; 2) Claudine, 30th March 1774; 3) Francois Marie, 25th April 1775; 4) Jeanne Marie Francoise Elisabeth, 9th October 1777; 5) Elisabeth Francoise, 19th May 1779; 6) Jean Louis, 29th September 1780; 7) Eleanor Antoinette, 25th October 1782. Of the three boys, the two eldest died heroically, victims of the Revolution; the other, Jean Louis died a bachelor on the 23rd September 1851, so the Thevenet had no direct successors. Of the four daughters, the eldest, Claudine, was the Servant of God; Elisabeth Francoise and Eleanor Antoinette entered Religious life respectively in 1807 and 1813; only the fourth called Babette or Elisabeth, contracted marriage, becoming Madame Mayet.

Claudine then, was born into the heart of a rich and well connected family, in the rue Neuve, parish of St. Nizier, where the Thevenet spouses had settled after their marriage, in the district where those engaged in the silk trade lived, including the Guyot family. Then the Thevenet family moved successively to the rue Griffon and rue Royale, in the parish of St. Pierre and St. Saturnin. It seems that the Thevenet wanted to retain the same level of living as the Guyot and Steinman families, but the burden of such a numerous family did not allow them such luxury for long, and in 1783 when Claudine was nine years old they had to embrace a more modest way of life. In fact there is preserved a document of separation of goods of the Thevenet parents dated 1783, made with the intention of safeguarding the dowry of Marie Antoinette Guyot; and an inventory of furniture, clothing and all the effects of the house. (Arch. Mayet family, Paris). Philibert Thevenet, from that time, no longer figures in the business management of the Guyot family and a new business was opened on a smaller scale in the name of Marie Antoinette Guyot.

Probably it was then that Claudine entered the Abbey of St. Pierre as a boarder, remaining there, it seems, until the age of fifteen, when the Benedictine community (1789-1790) sent their novices away, and was later suppressed, as were all the others, in the Revolution of 1792. Without doubt this period left a profound impression on the soul of Claudine; with her unusual intelligence she must have perceived the gravity of the economic change that took place in her family, and she must have felt it very much, especially the necessity of adapting herself to life in the Abbey, which on the other hand, opened up new horizons in her spiritual life. It was probably in the parish church of St. Pierre, which was part of the Abbey, and was where various members of the Guyot family were buried, that the Servant of God received her First Communion and Confirmation of which, however, we have not found the certificates

The Mayet spouses. - Elisabeth Thevenet and her husband, Jean Baptiste Mayet, deserve special mention as the only descendants of the Thevenet family, on account of their relationship with the Servant of God, and because various members of their successors and descendants are the best witnesses of her virtue (cf. Docs. XXV, XXIX, XXX).

Jean Baptiste Mayet was born in L'Isle (Dordogne) on the 23rd September 1771, the son of a lawyer Jean Baptiste and of Sicarie Fargeot. From 1793-1796 he served in the army as can be concluded from some certificates; in 1794 he was in Rastaff "in Company No. 3 of the Light Cavalry . . . that he was involved in all the events of the final campaign . . . that he conducted himself with honour while he was in the army and that he showed much zeal, courage and good will;" in the two years that followed he belonged to the "Cavalry Corps of the Crown . . . he carried out this campaign of 1795 with zeal and distinction and also that of 1796" (Arch. Mayet family, Paris).

During the Consulate, Mr. Mayet returned to France and arrived in Lyon in difficult circumstances. Forced into hiding, he entered a house unknown to him. It was that of the Thevenet family. There he met his future wife. In fact he married Elisabeth on the 9th June 1802 at the Archbishop's Residence. The civil marriage took place on (he 6th July in the presence of the Mayor of the North Lyon division, where the spouses were living. Mr. Maul left his military career and took up com me ice. In virtue of the law in favour of emigres he tried to recover some of his property, but without any noteworthy result. During the Bourbon restoration, his loyalty to the monarchy merited rank and decoration for him. On the 1st December 1814 Count de Prccy bestowed on him the right to wear the *decoration du Lis*. In 1817 Mr. Mayet was captain of the National (fuard >w^\ Judge of the Tribunal of Commerce.

Of the marriage Mayet-Thevenet seven children were born: Anne Aline, Jean Eusebius, Emma Antoinette, Marie Mclanie, Gabriel Claude, Elisabeth Francoise, and Antoine Anne. All, with the exception of Jean Eusebius who died before he was two months old, were on intimate terms with the Servant of God.

Jean Baptiste Mayet was always a good adviser for Claudine Thevenet and a support in her administrative and economic affairs. He was a fervent Catholic, to whose virtue his son, IT. Mayet bore eloquent witness. The Mayet spouses and their children left an unusual example of virtue (v. *infra*,

Let us mention here some among the descendants of this exemplary family who gave evidence at the informative process of the Servant of God:

1) Marie Louise Mayet, Sister Julie *of'* Jesus, discaled Carmelite, daughter of Antoine Anne Mayet — called familiarly Tonny — and grand-niece of the Servant of God.

2) Edmond Mayet, brother of Marie Louise.

3) Emma Morel de Barrioz, grand-daughter of Emma Antoinette Mayet, who at the time of the Informative Process lived in Lyon. She generously ceded to the Congregation the collection of original letters of the Servant of God which she had preserved as relics.ao

(a) Translator's note: She ceded them for the Informative Process, unci they were given back to her later. One of her daughters, Jeanne Barrioz de Milliat, ceded them definitively to the Congregation in 1968.

4) Regis Mayet, grandson of Tonny.

5) Joseph Mayet, also a grandson of Tonny, who at present lives in Saint-Leu-la-Forest near Paris. In his possession are the family archives, which he put at our disposal.

1

Baptismal Certificate of Claudine Thevenet, 31st March, 1774. - From the original, kept in A. D. Lyon, page 44 V.

The certificate of baptism of the Servant of God is preserved in two registers of the Parish of St. Nizier, which are kept in A. A. Lyon and A. D. Lyon respectively. It is signed by her father and by the curate of the parish who administered the baptism, as well as by Guyot de Pravieux her maternal grandfather, by Antoine Burdet, her godfather, by Claudine Guyot, godmother and maternal aunt of the Servant of God, by the widow Steinman, also a maternal aunt, by Chenavard, architect, cousin of the Guyot family, whose signature is found also on the certificate of marriage of Thevenet-Guyot, and who was to be the godfather of their third child Francois Marie.

On the 31st March, I baptized Claudine, born yesterday, daughter of Mr. Philibert Thevenet, silk-merchant, and of Madame Marie Antoinette Guyot, his wife. Godfather, Antoine Burdet, silk-merchant; godmother, Claudine Guyot, spinster, who signed with the father.

Thevenet	Claudine Guyot	Guyot de Pravieux
Ant(oin)e Burdet		Widow Steiman nee Guyot
Chenavard	Reynard	

2

Attestation of the death of the spouses Elizabeth and Jean Baptiste Mayet. - From the original preserved in Paris (Arch. Family Mayet).

As we have indicated in the introduction, Jean Baptiste Mayet dedicated to his wife, who died on the 4th August 1841, some touching phrases filled with praise and grief (a). In his turn, his son the Marist, Fr. Mayet, in a *postscript* of the 4th May 1881 recorded the exemplary conduct of his own father, who died on the 20th August 1843 (b).

Here we have the testimony of two witnesses taken from the original handwritten document preserved in the archives of the family.

a)

On the 4th August (1841) the saddest day in memory, my beloved wife died. She was the most gentle and affectionate of wives, and I loved her with the greatest tenderness; I shall never cease to miss her until my last breath, and shall pray constantly for her, although I have the greatest confidence that God has crowned her with glory, and I ask Him to grant me a similar death, in spite of the fact that my life has been far from resembling hers.

b)

The respected and beloved father who wrote all the preceding statement, died a holy death on the 20th August, 1843, a Sunday, at about the same hour as, for very many years, he used to prepare to go to Mass in the Parish, during the octave of the Assumption, surrounded by his daughters, Emma, Melanie, Elisabeth, his sons Tonny and Claudius Marie Mayet, undersigned, Marist priest.

I add these words on the 4th May 1881, anniversary of the birth of my brother. *We are the children of saints.*

Gabriel-Claudius-Marie Mayet, s.m.p. Marist.

DOC. II

OF THE VICISSITUDES OF THE THIJVENET FAMILY UP TO THE YFAR 1794. -

From the documents referred to below.

We present here two important documents which confirm the information, unfortunately scarce, that we possess referring to the period corresponding to the childhood and youth of the Servant of God. The serious events which were taking place in Lyon at that time (1789-1802) explain in great part the lack of particulars and the absence of documents.

The beginning and course of the Revolution around Lyon were very stormy, as in the rest of France; political and religious agitation were especially serious in the hilly part of the new department of Rhone-et-Loire;

there were difficulties provoked by recruitment and by requisitioning on the part of the military; there was the siege of Lyon, the time most critical for the city, which brought about its ruin; while the struggle between the revolutionaries and counter-revolutionaries caused a state of general insecurity.

On the 14th March, 1789, the members of the clergy, the nobility and the third estate (delegates from the parishes) met in Lyon in the Church of St. Bonaventure, to nominate the representatives for the Estates General. The news of the fall of the Bastille (14th July) provoked general panic throughout the country, known by the name of "La Grande Peur". It gave rise to disturbances in Dauphine and Maconnais, that is to say on the very frontier of the region of Lyon which was a prey to serious agitation: "Fear reigns everywhere and we have not slept by day or night for several days . . . , Unrest and threats are as widespread as ever, but unfortunately I have not sufficient men to cover the region adequately" (letter of Clapeyron to the sub-delegate Bouche, 13th August 1789: *A. D. Lyon, C, 6*).

During the Revolution, Lyon, the capital of the new department of Rhone-et-Loire, was Girondin; later Chaliier imposed the dictatorship of the Jacobins (1793) and their excesses provoked the revolt of the opposition which seized power for a short time. The establishment of the new regime and above all the civil constitution of the clergy provoked great unrest in the department.

Notwithstanding all this, the most important event of that period was the revolt of Lyon. In September 1792 the Reign of Terror began; Chaliier was overthrown in May 1793 and he was executed on the 16th July. Lyon overwhelmed by the fire of the federalist and monarchist insurrection, was besieged by the army of the Convention (8th August—9th October) and subjected to violent and continuous bombardment. The city was condemned by the Convention to destruction and to the loss of its name which was changed to that of "Ville Affranchie" (12th October 1793), and its administrative jurisdiction was reduced to the present department of Rhone. A revolutionary tribunal formed by Collot d' Herbois and Fouche condemned more than 2,000 citizens of Lyon to death. They were guillotined or shot in the marshes of the Brotteaux.

Towards the end of 1793, Lyon was in ruins; during the period of the Directory it continued to be in a deplorable state as regards housing and health, whilst industry and commerce were languishing and insecurity reigned in the city and the surrounding region (cf. 1 L 382, 1 L 393, *A. D. Lyon*). After the 9th Thermidor (28th July 1794) Lyon resumed its name; then it passed through the "White Terror", the triumph of the monarchists (1796) and through a new republican repression, "Terror under the Directory", after the 18th Fructidor, year V (4th September 1797). The coup d'etat of the 18th Brumaire (9th November 1799) and the new regime of the Consulate were welcomed in Lyon where the city saw relief from ruin and the end of religious

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persecution; and although it did not give Catholics complete freedom it gave them a chance to breathe.

During this long and turbulent period, the few facts that we have regarding the Servant of God permit us, nevertheless, to follow her together with her family. In 1790 the eldest of the seven children who made up the Thevenet family was seventeen years old and the youngest was seven. Claudine, the second, was sixteen and was her mother's helper in running the house and looking after her younger brothers and sisters. She was already becoming known for her discretion and humility, as Sister Julie of Jesus testified (cf. Doc. XXIX). The eldest, Louis, had entered the silk business of his maternal grandfather, at whose death it passed to Louis Guyot and Henri Steinman, the uncle and cousin of the Servant of God respectively. Francois worked in a printing firm. When in 1793 the situation in Lyon became serious, Philibert Thevenet took his four younger children to Belley(Ain) with the intention of leaving them at the house of a sister who lived there, and of returning to Lyon. But the events overtook him and it was impossible for him to return to the city until after the siege.

General Precy commanded the besieged army composed of 8,000 men, with very little ammunition and tormented by hunger; whilst the besiegers, commanded first by General Kellermann, then by General Doppet, were 70,000. The young men of Lyon of all walks of life hastened to enrol themselves in the ranks of Precy. Louis and Francois Thevenet were not the last to join the defenders of the city. The Servant of God remained at home, alone with her mother, looking after her, supporting her and seeing to her comfort, sharing with her her own preoccupation for the fate of the city, and especially for the father who was detained in Belley, for her absent brother and sisters, for the two who fought in defence of the city and for her uncle Louis Guyot who had remained in his own property of Massues in territory occupied by the besiegers.

The history of Lyon is rich in details of tragic and heroic deeds of this period; with regard to the Servant of God, some documents present her giving example of an exceptional fortitude for a young girl of nineteen years (cf. Docs. XXV 2 & 3, pp. 485, 491; XXVI, 4, p. 501; XXVII, *Histoire*, p. 533).

The Thevenet family, from 1779 and probably until the end of 1794 (cf. Registers of the Parish of St. Pierre and St. Saturnin, Lyon) lived on the first floor of a house situated on the corner where the rue Royale joined the rue Dauphine, near the Quai de Retz. During the siege the Quai de Retz was the scene of one of the most bloody battles; moreover, at nightfall, when the firing had ceased, in order to allay her own anxiety and that of her mother, the Servant of God went to the place where the battle had been fought in order to look for her brothers among the dead and wounded. The two youths, who had escaped unharmed, succeeded in reaching their own home during the night. Probably this took place on 24th August (cf. J. B. MONTFALCON, *Journal de la ville de Lyon*, II, Lyon 1847, pp. 989-992).

Precy had done all he possibly could to defend the city. He resisted for 62 days against an army much superior to his both in numbers and equipment, and not only did he defend the city, but he even obtained noteworthy advantages in various encounters. But on the 9th October the troops of General Doppet entered the city and the Convention forces took such revenge that it was worse than the siege.

The first to suffer were the soldiers and with them all those who had co-operated in the resistance. Precy succeeded in leaving the city in the middle of the night with two or three thousand men who intended to hide in the mountains of Forez, but they were eagerly followed and the General succeeded in saving only a small number. Louis was taken prisoner while carrying weapons (cf. A. PORTALLIER, *Tableau general des vicimes et martyrs de la revolution*. Saint Etienne 1911); Francois was able to get away to safety, but he was denounced soon after, and was imprisoned.

No sooner did the family know the place where the two brothers were imprisoned, than the Servant of God went to visit them and bring them food and clothing, but above all the consolation of her words and affection. The family tried in vain every means to get them freed, as a certificate which is preserved in *A. D. Lyon* testifies, 42 L 87. When she visited the prison the Servant of God also helped two priests who were companions in the cell with the Thevenet brothers and who were guillotined on the same day as the two Thevenet brothers were shot. These two priests heard the last confession of the two brothers (Doc. XXV, 2 & 3, pp. 485-491). They were J. Roux and A. Bruyas, about whom an abundant documentation is preserved in *A. D. Lyon*.

Jacques Roux was born in Lyon on December 10th 1732; he was ordained priest on the 4th July 1757, and was made curate of Saint-Pierre-le-Vieux; then, in 1761 he became vice-superior of the seminary of Lyon and in 1762 "Knight of the Primatial Church of St. Jean". He was arrested on the 19th December 1793.

Antoine Marie Bruyas was born in Lyon in 1742, and was a priest of the Primatial Church of St. Jean. This priest, like Fr. Roux, was not an official functionary, and they believed themselves safe from the revolutionary laws, but they were arrested and handed over to the revolutionary commission and were condemned immediately; they were guillotined on the 5th January 1794 at 13.25 hrs (*A. D. Lyon*, 42 L 27).

On the 29th Frimaire (19th December 1793), Louis Guyot was taken to the "mauvaise cave", from which he was led out on 21st December to his death. He had been arrested on the 3rd Frimaire (23rd Nov. 1793) and taken by a certain Stuche, to the prison of the "Recluses" (*A. D. Lyon*, 31 L 60). Probably Claudine exercised towards her uncle the same charity which she showed to her brothers and their companions in prison, all the more, because Louis Guyot was already a widower and his two children were only thirteen and fourteen years of age. The death sentence of Louis Guyot was not a good

omen. Claudine continued to visit her brothers whenever she could, but on the afternoon of the 16th Nivose (5th January 1794) arriving at the Place de Terreaux, she met a group of 43 condemned men who were being led to the Brotteaux to be shot, and among them she recognized her brothers. She was able to get near them and hear a generous message of pardon, and receive the farewell letters which we reproduce (v. *infra*, 2-3). The Servant of God witnessed the shooting and, filled with terror, she saw the acts of barbarism perpetrated on those who were dying, among whom were Louis and Francois, acts of barbarism which in Lyon reached unheard-of proportions. A. Portallier has rightly noted: "Historians were very much occupied with the revolutionary Tribunal of Paris, and very little with the revolutionary Commissions of Lyon and Feurs. Yet these last had much greater importance for some months. Thus, during a period of six months, Lyon and Feurs had 1,962 condemned to death whilst Paris had only 542. All those condemned in Paris were guillotined, whilst in Lyon and Feurs, 820 persons were guillotined and 1,120 were shot. It was after the suppression of the revolutionary Commissions of Lyon and Feurs that the revolutionary Tribunal of Paris made numerous victims. From Floreal to Thermidor (April to August), in five months, 2,001 persons were condemned to death. But at that time it was the only revolutionary tribunal for the whole of France. The total number of accused who appeared before the revolutionary Tribunal of Paris rose to 5,215 in the space of about two years, whilst for Lyon and Feurs, the number of accused was 4,077 in the short space of seven months" (*op. cit.*, p. XIII).

Before concluding this introduction, we believe it useful to give a list of documents regarding the vicissitudes of the Guyot-Thevenet family during the time of the Terror.

1. *Certificate of the revolutionary committee referring to the Thevenet brothers. 4th January 1794. A. 1). Lyon, 42 L 87.*
2. *Sentence of death. 5th January 1794. A. 1). Lyon, 42 L 27 (v. infra, 1).*
3. *Letter of Louis Thevenet. 5th January 1794. Arch. Family Mayet, Paris. Photocopy in A. G. Roma (v. infra, 2).*
4. *Letter of Francois Thevenet. 5th January 1794. Ibidem (v. infra 3).*
5. *Some documents on the imprisonment and death of Louis Guyot de Pravieux, 1793. A. D. Lyon, 31 L 60; 42 L 27; 42 I. 108; 42 L 154.'*
6. *Self-defence of Louis Guyot 24th November 1793. A. D. Lyon, 42 L 27.*
7. *Condemnation of the priests Antoine Marie Bruvas and Jacques Roux, 1794. A. D. Lyon, 31 L 57.*

(a) Translator's note: Now in A. G. Roma.

1

Judgement of the Revolutionary Commission dated the 16th Nivose which condemned 54 men to death, 11 of whom were to die by guillotine. No. 33. Nivose, (5th January 1794). - From the original preserved in A. D. Lyon, 42, L, 27.

The arrest, imprisonment and execution of the Thevenet brothers are recorded many times in file L of A. D. Lyon. For example, there is a list entitled *List of men who were put in the prison of St. Joseph of Ville Affranchie, who were enrolled in the Chasseurs de la Montagne*. This contains forty-two names, among which are those of Louis Antoine Thevenet and Francois Thevenet (1, L, 1199, A. D. Lyon). This tells us, although not dated, the name of one of the prisons in which they were detained. Another document, dated 27 Brumaire (17th November 1793) which could refer to one of the brothers, says: . . . "citizen Thevenet, before the General Committee to be questioned, as the citizen had been captain during the month of August" (cf. 42. L. 87, A. D. Lyon). But without doubt, the most important of all these documents is the sentence, of which we give the essential part, with only 5 of the 54 names of the condemned. The document tells us the exact date of the execution, the method of procedure of the Revolutionary Commission, and the fact that the Thevenet brothers were imprisoned together with the two priests, and, consequently, the spiritual assistance that they received from them, which was confirmed also by other witnesses.

We have, besides (42, L, 28, A. D. Lyon), a complementary document entitled *Minutes of the 15th Nivose which record the execution of the rebels by shooting*, in which the General in command of the parade ground certified that, in virtue of the instructions of the Revolutionary Commission, he had had the criminals condemned to the said punishment shot on the marshes of the "Brotteaux".

Liberty

Equality

In the name of the French people

Judgement of the Revolutionary Commission pronounced in the presence of the People, in the Place de la Liberte, on the 16th Nivose in the second year of the one indivisible and democratic French Republic.

The Revolutionary Commission established in la Commune Affranchie by the Representatives of the People.

Considering that it is urgent to purge France of rebels against the will of the nation; of those men who convoked and protected by force of arms the Departmental Congress of Rhone and Loire; of those men who bore arms against their country; those who murdered its

defenders; of those men who, accomplices of tyrants, federalised the Republic, following the example of Toulon, in order to deliver it up to its enemies and put it in chains. According to interrogations undergone by those named hereafter, and considering that the Revolutionary Commission is entirely convinced that they have borne arms against their country or have conspired against the people and against liberty and that they are evidently known to be counter-revolutionaries.

The Revolutionary Commission condemns to death:

Edmond Benie, printer, native of la Commune affranchie, living there in rue de la Charite, Section du Rhone . . .
(There follow another twelve names).

Francois Thevenet paper printer, native of the same place, living there in Place St. Pierre, Section, idem.

Louise Antoinc Thevenet, apprentice workman in silk, native of the same and living in rue de l'Arbre Sec, Section, idem.
{There follow another twenty one names}.

Antoine Marie Bruyas former priest, native of la Commune affranchie, living in rue St.-Jean.

Jacques Roux former priest, native of the Caff, and living in rue Tramassac, Section Porte froc . . .
{There follow another sixteen names}.

All the property of the above named is confiscated for the benefit of the Republic. Consequently the Revolutionary Commission charges the Commanding officer of la Commune affranchie to put into execution the present judgement which will be printed and posted everywhere according to need.

Pronounced thus according to the opinion of Pierre Mathieu Parein, President, of Antoine Lafaye senior, of Pierre Aime Bruniere, of Joseph Fernex, and of Andre Corchand, all members of the Commission.

In Commune affranchie the sixteenth Nivose in the second year of the French Republic, one, indivisible and democratic.

Parein, president	Fernex	Lafaye senior
Bruniere	Corchand	

2

Letter of Louis Thevenet, 5th January 1794. - From the original preserved in the Archives of the Mayet family, Paris. Photocopy A. G. Roma.¹

The letter is dated 16th Nivose, year 2 (5th January 1794), at seven in the morning; at the end of it Louis added that they had only four hours to live. The previous document confirms this date. Louis Thevenet, in his farewell letter, did not forget any of his family and friends, but we have taken only that part which refers to the Servant of God. "Oh my poor sister Glady, how we are to be pitied, who are too sensitive!" Such excessive sensitivity contrasts with the strength and fortitude of which Claudine gave proof during her whole life.

16th Nivose 2nd year of the
republic at seven in the morning.

Father, mother, brother, sisters, cousins and friends, goodbye, goodbye. For the last time, goodbye, my dear good father, goodbye. You have done all you could to save us, but to no avail. Our fate was decided. My greatest regret is having involved my young brother; if it had not been for me his age would have saved him. Do not reproach anybody with my death; I alone am guilty, if anyone is. Do not grieve too much. Nor you my poor mother. You carry us in your heart as you once carried us in your womb. Thinking of you brings tears to my eyes, and momentarily shakes that confidence born of innocence. May God console you in your great sorrow. Goodbye my dear sisters, goodbye. Goodbye poor Glady, how we are to be pitied who are too sensitive. Take care of yourself for my sake. Goodbye Fanny, goodbye Louis, remember that from now on you are the only son. Act accordingly and remember that you must look after the family. Do not think that I am forgetting Babet and Eleanor; fortunately they are at Belley. Break the news of our death gently to them. Goodbye dear Aunts and you my worthy and respected cousin, you . . .¹

(a)The original letters are now in A. G. Roma, (translator's note).

¹ The dots repeated for about two lines are in the original.

Oh no, all these sacrifices are so painful that I cannot hold back my tears. Goodbye. I hope that you will soon have a loving wife to help you bear life's burdens. Say 'goodbye' to her and thank her on my behalf.

Goodbye poor cousins, now orphans.

Goodbye citizeness B . . . Goodbye dear friends, citizenesses Billet, mother and daughters. Goodbye all, my friends and relations, all you who take an interest in me. I am not as unfortunate as you are. Goodbye for ever. Be comforted and please comfort my family. Think of us sometimes. I have done all I could for my brother, I . . . } two letters to the Judges. I do not know if they reached them. We have only four hours to live, we shall try to use them well.

Thevenet Senior Thevenet Junior

3

Letter of Francois Thevenet, 5th January 1794. - Ibidem.

Like the previous letter, this one is a moving farewell in which Francois does not forget anyone, and he also refers "to my dear, good, sensitive sister Glady", to whom he dedicates a more extended paragraph. Francois, stresses the religious note more than his brother; perhaps that is why Louis believed he should add at the end of his younger brother's letter "The contents of the letter of my younger brother also express my own feelings." We give the text of the letter with all its grammatical and spelling mistakes and we add at the foot of the page some explanatory notes.

Seven o'clock in the morning.

Before going into God's presence, I must do my duty. Goodbye mother, goodbye father, goodbye forever. You will need all the help that religion can give you to bear bravely the death of two of your sons to whom, until now, you have given maternal and paternal¹ care.

² The word missing is crossed out.

¹ There follows a word which does not link with the preceding phrase.

Goodbye my dear, good, too sensitive sister Glady. It is you my dearest friend who will have the painful task of consoling our mother. I know very well that the news of our death will be a terrible blow for her. Our dearest mother, — comfort her. Yes, dear friend, tell her that she still has five children and that she must look after herself² for their sake.

Alas! we shall be happier than you. Within 4 to 5 hours from now we shall be³ in the presence of God, before our good Father.

Tell her that her son, before he died, renounced all his errors; yes, I feel that religion is a great support⁴ which enables me to face death with indifference and resolution.

Goodbye Louis, goodbye my dear good friend; always walk in the path of⁵ virtue and honour and you will receive your reward . . .⁶ Remember that one day it is you who will have to take care of our mother. You must quickly learn some trade which will enable you to earn something to support our⁷ . . . in their old age.

Goodbye Fanny, goodbye Babet, goodbye Eleanor, I know how upset you will be, that is why I advise you to seek consolation in your religion. Goodbye my dear little ones. We shall be reunited one day.⁸ Goodbye, pray to God for us . . .

Once again, goodbye father, mother, sisters, brother, aunt, uncle and cousin and goodbye to all our neighbours and friends.

We are going to God our good Father whom we have indeed offended but we hope in his mercy.

Goodbye my worthy and respected cousin. Goodbye . . .

Goodbye to the two poor Guyot orphans, our cousins, goodbye.⁹

In three or four hours we are going to execution and we shall go to it with the resolution of a man who has nothing with which to reproach himself.

Francois Thevenet Junior.

² A word was crossed out here.

³ A repetition was crossed out.

⁴ Grammatical error in the French version.

⁵ Crossed out.

⁶ Crossed out.

⁷ A correction which seems to mean "our family and parents".

⁸ Repetition.

⁹ Grammatical error.

I close by telling you that the contents of my younger brother's letter also express my own feelings.

(Thevenet Senior)

DOC. III

TESTIMONY ABOUT THE INSTITUTION CALLED THE "PROVIDENCE" for the education of girls established in the parish of St. Bruno, Lyon, by the Servant of God, 1815-1816.

We have put together here a series of documents which present Claudine Thevenet in the full exercise of her charitable activity among poor and abandoned children and young girls, which would later become a characteristic note of her life.

After the tragic death of Louis Antoine and Francois Marie (cf. Doc. II), the Thevenet family moved from the centre of the city to the Croix-Rousse, a place selected by the well-to-do people of Lyon for their country houses and which only developed into a densely populated working-class district with the growth of the silk industry in the nineteenth century. The widow Antoinette Steinman owned a villa there, which still exists, in rue Masson — now rue du Bon Pasteur, No. 30. It was in this house that the Thevenet lived with the same widow Steinman, who had remained alone after the marriage of her son Henry, and Anne Guyot, who had been obliged to leave the Convent during the Revolution; both of them were maternal aunts of the Servant of God.

At that time the Thevenet family became smaller; Jean Louis had gone, because of his work, to Valence and Macon; Fanny became a religious in the Congregation of St. Thomas of Villanova in Paris; Eleanor entered the then newly-formed Congregation of the Nativity in the diocese of Grenoble; Elisabeth married Jean Baptiste Mayet, settling in L'Isle (Dordogne). Only Claudine remained with her old parents and the two aunts, and the centre of religious attraction for her soon became the near-by church of St. Bruno, already opened for worship before the Concordat of 1802 as a chapel of ease and then as a parish church.

Up to the time of the foundation of the *Providence* in 1815 biographical notes are rather fragmentary and scarce. But here is what we have been able to draw from the registers of the above mentioned parish of St. Bruno and from some other documents in which the Servant of God is mentioned:

in 1795, on the 10th January, in the certificate of marriage of the cousin Henri Steinman:

1802, on the 9th June, in the certificate of marriage of her sister Elisabeth:

1804, 11th June, 1805, 12th August, 1807, 12th August, in the successive certificates of baptism of her nephews and nieces Jean, Emma & Melanie Mayet;

1809, her name figures on the first page of the register of the Confraternity of the Sacred Heart, erected in the parish of St. Bruno, on the 22nd January of that year; again in 1809, on the 11th December she was godmother of her nephew Claude, the future Marist, whom she consecrated to the Blessed Virgin;

1811, 2nd April, Anne Guyot, in her will, named her niece Claudine her sole heiress, leaving everything to her to do what she liked with it. This disposal of her goods in the will of Anne Guyot, which left out her two sisters and her brother-in-law with whom she lived, as also her other nephews and nieces, is an indication of the trust which Claudine inspired in her by her shrewdness in business matters, and, taking into account the pious inclinations of the testatrix, it is a clear proof of the virtues and of the works she had seen her niece practise. On the 5th June of that same year Anne Guyot died, and on the 15th October Claudine executed, before the Civil Tribunal, the legal dispositions relative to the will;

1813, the widow of Antoine Burdet, godfather of the Servant of God, made her will on the 29th January, in which a legacy figured in favour of Claudine; the widow Burdet died on the 8th May. On the 4th May we see the Servant of God assisting, with her mother, and with the eldest of the nieces, at the wedding of their servant, Stephanie Barbaret; on the 23rd at the baptism of her niece Elizabeth, sixth child of the Mayet couple; and on the 16th December at the wedding of a cousin, in the parish of St. Bruno, and later at other ceremonies which followed.

On the 16th March 1815, Claudine's father died and she remained alone with her mother and her mother's sister, the widow Steinman; Elisabeth Thevenet (Mayet) who on the 4th May was to become mother of a seventh child, had joined them at the house in rue Masson. It seems that Claudine desired to see her mother well cared for so that she could devote herself more to her works of charity.

From the beginning of 1815, to the sparse data that we possess, we can add an important group of documents which attest that the Servant of God must already have become well known in the parish because of her charity and her collaboration with the parish priest.

The priests who took care of the parish of St. Bruno, the parish priest and the curate, belonged to the Association of the "Carthusian" Missionaries, so-called because the church and property around had belonged to the "Chartreuse du Lys Saint Esprit". These priests knew the Servant of God and held her in high esteem (cf. *infra*, 4). Thus is explained how Fr. Andre Coindre, missionary, who arrived at the end of 1815, and was still new to the post, had picked up two abandoned children, and, desiring to help them, after returning to the parish priest, went immediately in search of Claudine. From

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this first meeting would be born the work of *the Providence*, the subject of this document, which marked the beginning of a new direction in the life of the Servant of God.

Andre Coindre was born in Lyon on the 26th February 1787 of profoundly Christian parents, Vincent and Marie Mifflet. In 1804 he entered the junior seminary of Argentiere and in 1809 the major seminary of St. Irenaeus in Lyon. Ordained priest in 1812, he was curate of Bourg-cn-Bresse parish, but only for a short while (14th March 1813 to 20th November 1815); the vicar general then called him to Lyon on account of his gift as an orator and assigned him to the parish of St. Bruno, where he was already present on the 27th November 1815; from 1816 he belonged to the association of the "Carthusian" Missionaries, which numbered him among its most illustrious first members (J. P. MiGNE, ed. *Dictionnaire des Ordres religieux*, IV, Paris, 1859, pp. 607-611).

Besides the work of the Missions, Fr. Coindre dedicated himself to various works of zeal, and while he was directing the Servant of God in her foundations (cf. Docs. VIII, *intr.*, p. 200 and X *intr.*, p. 245), he himself founded the Congregation of the Brothers of the Sacred Heart in 1821. His quality of preaching and his priestly virtue had attracted the attention of various bishops who asked for his collaboration; (Secret Vatican Arch., Napoleonic Period, *France 2, fasc. "Cardinal Fesch"*) and the same authority considered him as one of the most competent priests of the diocese (Paris. National Arch. F¹⁹, 1482).

In 1825 the Bishop of Blois wanted him to work near him and he named him vicar general and superior of the Seminary. Fr. Coindre died at Blois on the 30th May 1826, only 39 years old (cf. *Vie dupere Andre Coindre, fondateur de l'Institut des Freres du Sacre Coeur et des Re/igieuses de Jesus-Marie*, Quebec 1947; *Les Freres du Sacre Coeur. Historique de l'Institut*, Rome 1956, pp. 1-21).

1) *The Providences of Lyon*. The *Providences*, centres of charitable works, which were multiplying in Lyon and elsewhere in the first half of the XIXth century, had for their aim to gather poor children, in order to give them a solid Christian formation and to enable them to acquire a skill with which they would be able to earn a livelihood.

All the *Providences*, whether for boys or girls, had in common a rule prescribing that the inmates should remain there until the age of about twenty years; the most common trade they learnt was that of silk manufacture, the most important industry in Lyon; in this way, when they left, they all had the possibility of finding a job without passing through the dangers of apprenticeship. Some *Providences* were parochial, and took only the young boys and girls of poor families of the parish; others had a general character and admitted boys and girls from the whole city and even the whole department.

Parallel to these, there were also orphanages which, at the beginning, admitted only orphans; with the passage of time the orphanages and *Providences* took orphans and non-orphans without making any distinction.

The conditions for acceptance of boys and girls and those for their maintenance were in part fixed by the State and in part imposed by the respective institutions. The age for acceptance varied from six to nine years. They demanded the certificates of birth and of baptism, certificates of health and good conduct, etc. Moreover, they sought to have a charge, however modest, which would decrease as the boys or girls gradually progressed in learning their trade and became capable of earning their keep. In general these institutions succeeded in maintaining themselves from the proceeds of the work of the boys or girls; an association of ladies of the parish however, provided their own donations to make up the balance if it was necessary.

Among the works of charity that existed in Lyon in the XVIII century we mention an ancient institution called "Oeuvres des Messieurs", erected in the parish of Saint-Martin-d'Ainay in 1773. It resembled a Conference of St. Vincent de Paul. It was reconstituted after the revolution, and *VALmanack de Lyon* of 1813 speaks thus of it "... served by the Sisters of St. Vincent de Paul, who also distributed free to the poor of their district, medicines and help, according to the season." This pious work which in 1840 we find transformed into a *Providence*, was one of the 19 *Providences* referred to in the *Annuaire of 1844* (cf. A. VACHET, *Lyon et ses oeuvres*, Lyon 1900, pp. 14-26).

The most ancient *Providence* of Lyon was that of the Trinity; it was founded in 1716 and looked after the education of poor young girls whom it received from the age of seven years, if they were in danger resulting from the scandalous life of their parents. It flourished marvellously until the French Revolution, when it was destroyed; it was reorganized in 1804 (cf. A. VACHET, *op. cit.*, pp. 23-25).

2) *Foundation and development of the Providence of St. Bruno*. The beginning of this work which is still in existence, dates from 1816 (cf. *infra*, 4) and it was the second to be instituted in Lyon after the reorganization in 1804, of the *Providence* of the Trinity.

The report of the Association of the Sacred Heart dated 31st July 1818 (cf. Doc. IV, 2, 28, c, p. 121) reveals interesting details on the first year of the existence of this work which was so dear to the heart of Claudine. The Servant of God called it the *Providence of the Sacred Heart*, but it was known as *Providence of St. Bruno*, especially after Claudine had founded a second *Providence of the Sacred Heart* at Pierres Plantees, and above all, when in 1825 she decided to cede to the parish priest all the rights which the Association had over the *Providence of St. Bruno* (cf. Doc. IV, 2, 82, b, p. 167).

3) *The Providence of the Sacred Heart at Pierres Plantees and at Fourviere*. In 1818, when the Pious Union of the Sacred Heart and the *Providence of St.*

Bruno directed by Claudine, were in their full development, the Servant of God (cf. Doc. VI, p. 182) founded the religious Congregation of the Sacred Hearts of Jesus and Mary at Pierres Plantees, organizing there a new *Providence* to which she gave the name of *Providence of the Sacred Heart*.

In 1820 a property was acquired at Fourviere, which became the definitive seat of both Institutions of Pierres Plantees: the Congregation and the *Providence*. *The Providence of the Sacred Heart* at Fourviere developed in a flourishing manner until 1848 when it was destroyed by the Revolution. It should be noted that, as it was near the Mother House of the Congregation which in 1842 assumed the title of "Jesus and Mary", it was also commonly known under the name of *Providence of Jesus and Mary*, and so we find it mentioned in various works published in Lyon.

I

Extracts from diverse registers of the parish of St. Bruno, Lyon, 1809-1823. - From the originals preserved in the archives of the parish of St. Bruno.

We present some extracts from the registers of the parish of St. Bruno which show the participation of Claudine Thevenet and some members of her family, especially her sister Elisabeth, wife of Jean Baptiste Mayet, and their children, in the life of the parish.

a)

Confraternity of the Sacred Heart. Parish of St. Bruno, 1809-1820.

In this register we find the name of Claudine Thevenet on the first page, in the list begun on the 22nd January 1809 by the parish priest with the names of the first twelve inscribed. We find it again in the lists of 1818 and 1819, in which she gave the familiar name of "Glady". This shows that even before 1809 the Servant of God was already at the height of her activity in the parish. We note that in 1818 her residence was indicated as Rue Masson No 6, and in 1819 at "Pierres Plantees".

We have transcribed the whole of the first page of this register, and have noted that on the following pages are found the names of relatives and connections by marriage of the Servant of God, her mother, Marie Antoinette Thevenet, and various members of the Guyot, Mayet, Steinman, Germain, Dutillieu, Dumolard, Eymard families, and the servant of the Mayet household, Marie Allard, who had all followed Claudine in her pious work, attracted so it would seem, by her zeal. On the same pages we find the names

of numerous companions of the Servant of God, her collaborators whether in the Association of the Sacred Heart, or at a later date in the foundation of her religious congregation. Such inscriptions were renewed every year.

Joined to the name of Claudine and of some of the Associates the word "tenet" appears. This document does not explain the significance of this word. According to the opinion of Can. Joseph Joman, archivist of the archbishopric of Lyon, it could signify: continues to belong to the Confraternity; but it is more probable that it signifies "to keep one's promise".

On the first page of the register the notes for each member are not arranged in order. For this reason we believe it opportune, as far as possible, to put the page which is reproduced in order. From 1818 onwards, the register is more carefully kept.

P- CATALOGUE
of the members of the Confraternity of the Sacred Heart of Jesus, established in the parish of St. Bruno-les-Chartreux, Lyon, on the 22nd January 1809

Admission, sheets, hours of perpetual adoration.
Men, Ladies and young ladies received on the 22nd January 1809

S. Gagneur, parish priest							
Jean Fr. Courajod	6 1	tenet 3	annual		3 1		
Marie Chirat	6 1	tenet 3	annual		3 1		
Jeanne Marie Louis	3						
Jeanne Marie Fr. de Rubod	24 1	id					
Marie Vagnon	6 1	id					
= Marie Françoise Repond		id					
+ Antoinette Reynaud	3 1	id 3	annual			30 s	
Pierrette Guillot	5 1	id 3	annual		3 1 6 s		
+ Marie Andree Courajod	6 1	id 3	annual		3 1		
Rosette Reynaud	3 1	id 3	annual			30 s	
<i>Claudine Thevenet</i>		tenet					
p. 3 Marie Elizabeth Mayet							
nee Thevenet	3 1						
deceased Anne Guyot	3 1	id	annual		1 1 10 s		

b)

First Communions and Confirmations. Parish of St. Bruno from the year 1818.

In this register, which begins in 1818, we note first of all the names of Marie Melanie Mayet and Julie Ferrand who made their First Communion in 1819. The first was the niece of the servant of God, and the other was the daughter of Françoise Blanc, widow Ferrand, later Mother St. Borgia (cf. Doc. XI, p. 251). Julie also entered the congregation founded by Claudine, receiving the name M. St. Paul, and was one of the first group of missionaries who set out for India, where she lived for many years, working with zeal; she left numerous paintings in the Cathedral of Agra, and painted with her own brush one of the well-known portraits of the Servant of God (cf. Doc. XXII, 3, c, p. 451).

On the 23rd April 1820 we find the names of a group of six children under the title of "Girls of the *Providence* of St. Bruno", and another of seven under the heading "Girls of the *Providence* of Pierres Plantees". At that time the two *Providences* were directed by the Servant of God. There is also another list of eight children of the *Providence* of St. Bruno, on the 24th March 1822.

At the end of the register is a list of the Confraternity of the Blessed Sacrament, beginning with the names of "Mr. and Mrs. Mayet", which are followed by various other names of the relatives of the Servant of God.

p. 1 Register of 1st Communions of St. Bruno's Parish since the 5th June 1818 until

GOD ALONE!

p. 7 1819. Communion, 2nd May.

Julie Ferrand
Marie Mayet

p. 8 Confirmation of the 27th July 1819 by Mgr de Mons, the Bishop of Mende.

Melanie Mayet

p. 11 First Communion of the 23rd April 1820
Girls of the *Providence* of St. Bruno

Eugenie Chenaud
Catherine Colonjar
Pierrette Galet

Anne Londe
Claudine Senson
Pierrette Guerin

Girls of the *Providence* of Pierres Plantees

Claudine Tram bonze
Françoise Cantont
Françoise Gamier
Marguerite Letanche
Marie Leve
Jeanne Sabbatier
Marie Monnet

p. 13 Confirmation by the Bishop of Mende. 24th July 1820.

All the children who were on the lists for the First Communion of the 23rd April 1820 and the feast of the Holy Trinity of the same year, were also confirmed.

c)

"Lenten Pardons, St. Bruno's" 1818-1838

In this register of indulgences or almsdeeds for Lent we also see confirmed the life of piety that Claudine Thevenet and all her family practised in the parish, as did also her collaborators. In the year 1818, the year in which the register begins and in 1819, we find the names of Claudine's mother, Mme Thevenet, and of Mme Steinman her sister, of Mme Mayet, already mentioned, and of Claudine herself who figures under the name of "Mlle Thevenet". The name of Sr. Clotilde, the sister who was in charge of the *Providence* of St. Bruno and who contributed so efficaciously to its development, should be noted. In the following years the same names are repeated and those of other relatives and collaborators of Claudine.

(On the inside of the first cover):

"Boys to clothe for 1st Communion. Easter 1833: Louis Perret at Zelay's house, Rue Flesselles, No 6, 4th floor, 19 years.

(There follow another 8 names)

"Girls to dress for first communion. Easter 1833:

Claudine Alouitre . . ."

(There follow another three names)

p. 3	Lenten Pardon 1818	F. C	
	Mile Chirat	12.	
	Mesd. Steyman and Thevenet	10.	
	Madame Mayet	5.	
	M. Germain	5.	
	Mile Repond	10.	
	Md. Steyman	5.	
	M. Dutillieu	5.	
	M. Eymard	5.	
	Md. Courageot	20.	
p. 4	Lent 1819:		
	<i>Mile Thevenet</i>	5.	80
	Mile Repond	10.	„
	Md. Thevenet and Steyman Germain	5.	
	Sr. Clotilde	1.	„
p. 5	1820:		
	M. Md. Mayet	5.	„
	M. Eymard	4.	75
	M. Germain	5.	„
	M. Thevenet	4.	75

Extract from the register entitled "St. Bruno. Petite Providence, Bulletin du mois". 25th February 1819. - From the original preserved in the Archives of the Mother House of the Sisters of St. Joseph, Lyon.

On the first page of this register we find the deed of re-organization of the *Providence* of St. Bruno, dated the 25th February, 1819, signed by Claudine Thevenet, Julie Genoud and the parish priest of St. Bruno's, Nicolas Augustin de la Croix.

It is a register which contains the names of the girls of *the Providence* and the monthly notes in accordance with the norms established in the deed. The register continues to the end of 1842. We reproduce only what directly concerns the Servant of God.

Nicolas Augustin de la Croix d'Azolette was born in Propiere (Rhône) on the 15th July 1779. He was ordained priest in 1806, was successively superior

of the seminaries of Alix and Argentièrre and of the "Carthusian" Missionaries, vicar general of Belley (1823), Bishop of Gap (1837), Archbishop of Audi (1840). In 1856, feeling his energy declining, he gave in his resignation and retired to the "Carthusian" house at Lyon, where he died on the 6th June 1861. His heart was taken to the Cathedral at Auch. Cf. A. DESSERT, *L'épiscopat français depuis le concordat jusqu'à la séparation*, Paris 1907, p. 79.

25th February 1819-Deliberation of the Council of Ladies protectors and benefactors of the Group of young girls, or little *Providence* of St. Bruno.

It was proposed and decided by the Committee of Ladies protectors and benefactors of the group of young girls known as the little *Providence*, under the presidency of the Parish Priest of St. Bruno's:

1. that a register should be kept which would contain the monthly report on each child: that the said report should indicate under each name the marks that the pupil had merited for writing, reading, etc., as was indicated;

2. that on tin- least of St. Aloysius these marks would be taken into consideration for the distribution of prizes; and that the prizes would be awarded according to the greater number of good marks;

3. that the committee present at the distribution of prizes should be presented with some samples of the pupils' work, in sewing, embroidery, etc., Or in writing, etc.

The letters capital A, small a, capital B, small b, capital C, small c, capital D, small d, will serve to indicate the marks. The best is A, after that little a, then capital B, small b, capital C, small c, capital D, small d. Small c is a bad mark, capital D is worse, and small d is very bad. A certain number of . . . ' these last deserve punishment, at the discretion of the committee,

Claudine Thevenet
Julie Genoud
N. A. De la Croix
Parish Priest of St. Bruno's.

¹ Crossed mil in the original.

3

Extracts from the register entitled "Deliberations and decisions of the Committee", of the Providence of St. Bruno, 1820-1823. - From the original preserved in the archives of the Mother House of the Sisters of St. Joseph, Lyon.

This register contains the record of agreements of the managing board named by the Servant of God to direct *the Providence of St. Bruno*. The board, called the "Committee of the Providence" was subordinate to the Association of which its members formed part. Its president was Catherine Laporte (Doc. IX, 2, p. 221), and the secretary was the niece of the Servant of God, Anne Aline Mayet, who in fact wrote the register of which we publish the first two pages and some other extracts.

As Claudine Thevenet was, for a time, Superioress of *the Providence and* President of the Association, there is no doubt that she dictated the directives contained in the register or at least that they were submitted to her for approval, as can be verified in the register of the Association (cf. Doc. IV, 2, 79, b, p. 166).

The document which we publish we judge to be important for knowledge of the development of the *Providence*, so dear to Claudine, but above all because, through the arrangements made by the Committee, are revealed at the same time the prudence of the Servant of God, her habitual charity and especially her great interest in the spiritual and material welfare of the girls (cf. *infra*, 7th June 1821, 8th February 1822); we see her also with a fine pedagogical sense favouring the special dispositions of the children (cf. *infra*, 4th April 1820), persuading them not to leave the *Providence* before they had completed their formation, following them with solicitude in their new life, and even taking care that, in case of death, the girls would have a worthy burial (cf. *infra*, 3rd March 1823).

The norms which are put together here not only were valid then for the good functioning of the work, but are valid even today, according to the Sisters of St. Joseph who still direct the *Providence of St. Bruno*.

We are grateful to the Sisters of St. Joseph for putting at our disposal documents 2 and 3; as also to the "Carthusian" missionaries and the parish priest of St. Bruno's who made available material for documents 4 and 1.

Meeting of 4th April 1820.

Placement of children. The members of the committee, having assembled, and having recognized many difficulties met with in

placing the young girls in the homes of middle class people as cooks and servants because, once they leave these places, they find themselves without work, and are exposed to danger, especially if their parents lead a bad life and take them home again, decided as follows:

1. that steps should be taken to find out, in those positions which arise, if the children can learn a trade;

2. that when a position arises, one of the ladies of the committee should be appointed to find out about the morals and conduct of the persons who want to receive the child; if the investigation is favourable, the child will be placed there on trial for a month; at the end of the month on the advice of the committee, an agreement can be made with the employers, and in the presence of prudent witnesses;

3. that from time to time, the child shall be visited to find out if the employers are satisfied, and to ascertain the way she behaves, and an account of this will be given to the committee.

It was recognized that sewing, spinning, and other processes in the fabrication of silk were usually the most suitable kinds of trade for these children, whose taste and facility should be considered in order to give them one that pleases them.

It was noticed that warping, picking cord and working at the loom present many difficulties because children cannot work at these jobs without going too often into all kinds of houses.

Meeting of 2nd May 1820.

It was decided by the committee that each child will be obliged on entering the Providence to present her baptismal certificate, and that they must have the assurance of their parents that the children have been vaccinated or have had smallpox.

The Superioress shall keep all the baptismal certificates in a file so that they can be given to the girls when they leave or be presented, if necessary, for their first Communion.

Age of reception. It was decided that children under nine years of age should not be admitted. The children who have been received shall be kept until they are eighteen years old, nevertheless they shall be placed in advance so as to give them a trade.

Meeting of 2nd January 1821.

The ladies of the committee agreed that, around the 1st January, the children would not be allowed to go into the town to make the visits customary at that time. Many difficulties arose from allowing them to go out at that season. If, for serious reasons, the children had to pay a visit to benefactors, a Sister would accompany the child, take her there and bring her back. Each child would make up for the failure to visit by sending a letter wishing a happy new year to her parents and benefactors.

Meeting of 7th June 1821.

After due consideration the members of the Committee decided firstly, that as Mile Louise Guigue has completed her time here and her parents have again asked to have her back, it should be suggested to them that for their daughter's good, they allow her to spend another year in the *Providence*. At the end of this period she would be given a loom in payment for work done during the year. In this way, she would be able to work at home — her parents are good people — and thus safeguard the benefits of the Christian and religious education she has received and is still receiving while she remains in this house.

Meeting of 8th February 1822.

After discussion, the members of the Committee have decided: that one hundred francs would be given to Madame Choussy in respect of Pierrette Crochat, a young girl who was educated in the *Providence*. She wants to join that lady's community and to consecrate herself completely to God. This amount of money was requested for the keep of the said young lady, and it has been granted with the unanimous approval of all the Committee members.

Cf. Doc. IV, 2, note 62-63, p. 151.

Meeting of 10th May 1822.

The members of the committee decided:-

1. that Miss Anne Loude would be given a machine with eight spools when she leaves the *Providence*; and 2. that, to begin with, one or two looms would be set up at the *Providence*, so that those children who have a liking for it can be taught to make a success of the production of silk material.

Meeting of 5th August 1822.

The committee members decided that when several of the children of the *Providence* have equally merited the rewards granted to those who, during the year, have distinguished themselves from their companions by their application to work and by their good conduct, they shall draw lots among themselves for the first prize. Those who have not the good fortune to draw the ticket for the first prize will be rewarded with something equivalent but of a little less value.

Meeting of 6th January 1823.

The members of the committee decided:

1. that only one child of eight years of age, proposed by Mile Laporte, would be accepted, for five hundred francs. Their extreme poverty and the number of children with whom this child's parents are burdened made the committee members decide to set aside the ordinary rules according to which they admit no children to the *Providence* under the age of nine years.

Meeting of 3rd March 1823.

After examining the marks that each child merited during the month, the members of the committee decided:

- ... 2. that henceforth if one of the children of the *Providence* should die while in it, her body is to be taken to the Loyasse cemetery, and not to the public grave. The deceased child's benefactors shall be asked to

contribute to the funeral expenses; if they refuse, then the *Providence* will undertake everything.

3. that the children of the *Providence* will be divided into two distinct sections or classes, separating the older ones from the younger children, so that the younger ones can aim, in spite of their age and according to their good will, at obtaining a prize awarded to those who merit some recompense by their application and good conduct.

4.

Extract from *Notice Historique de la Providenceparoissiale de St. Bruno (1815-1816)*. - From the original kept in the archives of the "Carthusian" missionaries, Lyon, register 1.

It provides a good report on the origin and first development of the *Providence*.

This report was written by the parish priest of St. Bruno's, Jean Bissardon, around 1859. Born in Avieze in 1798, he had been superior of the "Carthusians" from 1838 to 1856, the year in which he gave up his office, remaining for another eight years as parish priest. The historical value of his account is all the greater because of the length of time Fr. Bissardon remained in the parish, first as student and missionary and then as superior, thus obtaining a sure knowledge of persons and things. In this report the author does not propose to make a defence of the Servant of God, but to prove that the *Providence* of St. Bruno belongs to the parish. As appears from other documents (cf. Doc. IV, 2, 28, c, p. 121) Claudine Thevenet had obtained for the *Providence* the collaboration of the Sisters of St. Joseph, and Sr. Clotilde was the first of them; afterwards she became the superioress and gave a great thrust to the work. On the death of this religious, the Sisters of St. Joseph tried to sell the building as if it belonged to them, and, as the *Reclamation contre la vente de la Providence de St. Bruno* says: "The project for the sale of the *Providence of St. Bruno* by the Congregation of the Sisters of St. Joseph, began to be known in the parish of St. Bruno. This news was a painful source of worry." It was necessary therefore to draw up a detailed account, of the origin and the early development of the *Providence*, in order to prove that it belonged to the parish, to avoid the sale and calm people's fears.

This report was part of a collection of documents, which afterwards formed the first register of the "Carthusian" Missionaries; and it is preserved

in two accounts, which differ slightly but only in style. We reproduce the text which seems definitive, namely, the text which comes first in the register. In this report I In¹ person of Claudine Thevenet, the soul of *the Providence*, stands out.

In i he same register is another account of the *Providence* entitled *Reclamation com re la vente de la Providence de St. Bruno*, written to show that the Sisters of St. Joseph had no right to sell the property, as they had claimed. Since the Servant of God and her collaborators are only mentioned in passing, we did not think it necessary to reproduce the document.

From thi'. iiment we are publishing only what concerns the Servant of God.

Historical account of the Parish Providence of St. Bruno

The *Providence of St. Bruno* was begun in 1816. Its real founder was Fr. Coindre, Senior. He fulfilled at one and the same time, in the "Carthusians", the functions of missionary and curate of St. Bruno's, under the venerable parish priest, Fr. Gagneur.

The orphanages, known in Lyon by the name of Providences, were held in high esteem there. Fr. Coindre who was both a gifted preacher and full of zeal for good works wished to found a Providence at St. Bruno' s, in agreement with Mile Thevenet, a parishioner who shared the zeal of her fervent director.

One day, Fr. Coindre brought from Lyon, two little girls who were without parents or shelter, picked up, quite literally, off the street. Having paid for their food, he left them for the time being in a little sewing room, kept by the Sisters of St. Joseph, in the "cell" at the east corner of the cloisters, where the community of St. Joseph lived for a while, before going to Chateau Yon.

Fr. Coindre went and told the parish priest, Fr. Gagneur, and Mile Thevenet what he had done. All three regarded the incident of the two little girls as an indication of God's will. It was necessary to find a lodging and resources.

For the lodging they spoke to Mile Chirat who came from the highly respected family of Chirat de Souzy, and who lived with a companion called Mile Adele, in the third "cell" of the south cloister.

Mile Chirat assigned, rent free, one of the three apartments of her "cell" to the little Providence. The two little girls who had been found in the street were taken there, and a few days afterwards the *Providence* numbered seven little girls.

Mile Thevenet was the Superioress and directress of the Providence.

As for resources, they thought of financing the new foundation by forming an association of Ladies of the Parish.

Mile Thevenet governed the *Providence* without living there. They obtained from Mother St. Jean, Superioress General of the Sisters of St. Joseph and from Fr. Bochard, superior and restorer of that Congregation in the diocese of Lyon, a Sister as cook for the little *Providence* and to supervise the little sewing room, the only work that the children were given to do at the time.

The Sister was assigned for a stipend of one hundred francs a year, as was the invariable practice at St. Joseph's under the direction of Fr. Bochard and Mother St. Jean.

The Sister assigned by Mother St. Jean was Marie Marquet, Sister Ste-Clotilde, a name always dear to the *Providence* and the parish of St. Bruno, if the work in which she played such a part is not condemned to die out.

Sister Clotilde was never placed in the *Providence* as Superioress, she was at that time far from being judged capable of becoming a superioress; completely illiterate, hardly able to sign her name, having until then been a servant and seamstress in the country, she was only cook and sewing mistress of the *Providence*.

Mile Thevenet was superioress and governed it for five years. She would have continued to direct this Providence, the first work of her creation, if the designs of God had not directed the zeal of Mile Thevenet and Fr. Coindre elsewhere.

In 1821, Fr. Coindre left the house of the "Carthusian" Missionaries. He brought a piece of land at Fourviere to establish a Providence there as well. Mile Thevenet followed him there, and instead of a simple Providence, they soon founded the Congregation of the Sacred Hearts of Jesus and Mary, a work that was much greater and more distinguished than the little *Providence of St. Bruno*.

From the moment of its installation in the "cell" of Mile Chirat the little Providence was known as the *Providence of St. Bruno* and it has been called that ever since.

For about eighteen months the *Providence of St. Bruno* was lodged in the house of Mile Chirat, until it began to be overcrowded. Mile Chirat herself felt cramped for space; she realized that her charity had taken her beyond the limits of prudence. They had to think about looking for other accommodation for the work.

The parish priest of St. Bruno's, Fr. Coindre and Mile Thevenet cast their eyes on an empty "cell" forming a part of the donation made to the work of the Missionaries by Cardinal Fesch. Fr. Coindre asked Fr. Bochard for this "cell". Fr. Bochard had a particular liking for Fr. Coindre, even though he often blamed him for dissipating on small works his first-class talent for preaching. The Vicar General generously gave his consent to the parish priest and the curate of St. Bruno's. He assigned, rent free, the "cell" asked for: it had been enlarged by recent building, and was worth a rent of one thousand francs at least. The assignment of the "cell" by Fr. Bochard in 1817, was continued by Fr. Mioland until 1828, the time of the transfer of the Providence to the house it possesses today. The "cell" ceded by Fr. Bochard was situated on the right hand side of the side entrance to the Church of St. Bruno.

At the time of the transfer of the *Providence of St. Bruno* from Mile Chirat's "cell" into that belonging to the Missionaries, to cover the expenses of the new establishment, a charitable appeal was made in the parish. The Providence had more children now, and those in charge wanted to introduce the silk industry there.

It was then that Mgr de la Croix, the new parish priest of St. Bruno's subscribed 600 fr.; Fr. Coindre and Fr. de Lupe, another curate of St. Bruno's and Fr. Mioland, head of the Missions, also subscribed.

Mile Repond contributed the largest share of the expenses of the establishment of the Providence, in its second home, and she paid for the setting up of a silk work-room.

The Ladies of the Committee all contributed by a special subscription.

From the first days of the foundation of the Providence, there was formed, as we have said, a society of Ladies of the Parish of St. Bruno;

this parish, then sparsely populated, was inhabited by richer people than it is today. The Society of the Ladies patronesses and supporters of the Providence was composed of about thirty-five persons. Mile Thevenet was the president; the parish priest of St. Bruno's and Fr. Coindre directed the meetings. The Ladies of the Committee did not give a regular annual subscription. They provided for the needs of the Providence, furnished it and provided the food; they gave according to necessity; a collection was made at the end of each meeting and the meetings were frequent. The work of the patronesses of the Providence lasted for about twelve years.

For its part, the workshop of the parish of St. Bruno gave chairs or benches free to the Providence; the priests of the parish gave everything for nothing, and the Parish Priest of St. Bruno's served free of charge, for 30 years as chaplain for the Providence.

It was thus that the parish Providence, lodged free of charge by the Missionaries, supported by the committee of Ladies, favoured by the workshop and by the Parish Priest, object of the incessant charity of the parishioners and aided by the work of the children, which was very profitable from 1815 to 1830, was in a position, within the space of two years, to buy and pay for the building which it still owns today.

We are entering here the names of the Ladies of the Association of the Providence and those of its principal benefactors. This is not to assure worthless praise of these venerable names, but to record the origin of the stream which is in danger of drying up.

1. Mile Thevenet, Rue Masson, Superioress of the Providence and president of the Association of Ladies. She had money; she consecrated her income and her person to good works.

2. Mile Repond; she had a considerable fortune. She owned the house which serves today as the presbytery of St. Bruno. The Providence in its second house was beside hers: a corridor separated the two houses, and there was a communicating door. Mile Repond was old. She assisted at the assemblies of the Ladies but she did not take part in the direction of the work; she was content to donate to it; she gave very much; she was the "foster mother" of the Providence, for which reason it was almost about to lose its name *of Providence of St. Bruno*; people began to call it "Providence Repond". Mile Repond had a niece, Mile Julie; this niece was pious and charitable; but her aunt's gifts to the Providence worried her, so that the aunt gave in

secret after a time. Mile Repond was taken from the Providence about eight years after its foundation.

3. Mile Julie, niece of Mile Repond. She was a member of the Ladies Committee. She left the "Charterhouse" on the death of her aunt.

4. Mme Eymard, arrived at the "Charterhouse" in 1817; this lady was very charitable, and immediately devoted herself to all the good works of the parish; she was one of the most active and influential ladies of the Association; Mme Eymard and those of her household have been for 44 years among the most distinguished benefactors of the Providence which is in her neighbourhood. Mme Eymard is living; she is one of the parishioners of St. Bruno's who regrets most bitterly the project to sell the Providence.

5. Mile Laporte came to the parish of St. Bruno in order to associate herself with the works of Fr. Coindre and Mile Thevenet; she gave a lot of money; she went to Fourviere with the founders of the Congregation of Jesus and Mary; she was a powerful aid to that work. 5, 6, Mile Chirat who provided the first free lodging for the Providence and helped it until the end of her life.

6. Mile Adele, companion of Mile Chirat.

7. Mile Griat, tailoress, well off and very fervent. She was the one who at the first meeting of the committee gave the first twenty francs she had received from M. Baboin de la Barolliere. This first gift was welcomed with joy. It was a good omen for the newly founded work, they said. Mile Griat was a regular member of the Association, she contributed herself, and was often the channel of important gifts.

8. Mile Jouve, was a member of the Association from the very beginning; she helped the Providence for forty two years; she loved Sr. Clotilde, who consulted her on all occasions. Mme Jouve died six months before Sr. Clotilde.

9. 10. 11. Mme Mayet and her two eldest daughters; Mme Mayet was the sister of Mile Thevenet; her family held a distinguished position in the parish; she brought to the Providence all the interest that this fervent family accorded to every kind of good work.

12. Mile Ducreux, at the Cloisters; she was a member of the Association and helped the Providence as long as she lived, namely for about twenty years.

13. 14. 15. The two Dcsmarct ladies, and MmeLavicJmiiui Poor Clare Sisters. They were members of the Association until they could re-establish their Convent of St. Flizabeth, in the house which is today occupied by the institution of the "Carthusians".

16. 17. 18. Three Morel young ladies (Place Morel); they wci< \< i \ rich, and gave in their own name and that of their mother.

19. Mme du Tillieux. Rue Masson. She seldom wen! to the meetings.

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30. Mile Eymard, at the Cloister.

3 1. 32. Mesdames Laurencin, Janoray. We have omitted, without doubt, some names.

This Association of Ladies provided considerable sums of money for the Providence. The money collected at the meetings of the ladies was at first put into the hands of Mile Thevenet, Superioress ol the Providence; after Mile Thevenet left, the funds were given to Si. Clotilde who became then, as it were, the Superioress in fact, withlOUl having the title, but who could not act, except with the authority ol the Ladies of the Committee who had charge ol I he administration ol I he Providence.

DOC. IV

TESTIMONIES ABOUT THE ASSOCIATION OF TIN, SACKED HEART founded by the Servant of God in Lyon, 1816.

The documents which we publish here present the Servant of God in one of the first works which characterize her activity in an important way and which best show her spiritual aspirations up to and after 1816, when she was 42 years old. As all these activities revolve around the Pious Union or Society of the Sacred Heart, organized by her in collaboration with Fr. André Coindre, in 1816, we shall briefly explain the history of this Association,

The Association which we are studying in this document receives the name of Congregation in the rule; but on the contrary, in the acts it is vaguely called Pious Union, Association, Congregation, and more often, Society. Traditionally the religious of Jesus and Mary have always called it *Association*, thus distinguishing it from the religious *Congregation* which originated from it. In this introduction we shall do the same.

This brief historical explanation is based on the Rule of the Association and the Register of the Minutes of the ordinary and extraordinary meetings of the same. For greater clarity, we indicate herewith the order in which the questions are treated in this general introduction:

- A) The Association of the Sacred Heart.
- B) Organization and activity of the Association.
- C) Works of' charity which it practised.
- D) The part played by the Servant of God in this work.

A)

Tin; ASSOCIATION OF THE SACRED HEART

To understand well what the Association of the Sacred Heart with which we are dealing was, it is necessary to fix the historical moment of its appearance in Lyon.

After the restoration of 1815, the political and religious unrest common to the whole nation was aggravated in Lyon by the situation created by the exile of the archbishop, Cardinal Fesch and by the semi-schismatic tendency of the "Petite Eglise" de Lyon (cf. C. LATRELLE, *La Petite eglise de Lyon*, Lyon, 1911).

If the political and religious situation was delicate, the moral, intellectual and social state of the population was still more precarious. The new generation lacked religious instruction, and, very often, any kind of instruction. Poverty was very great, especially among the working classes. The needs of the soul could not be satisfied with political measures, nor could these alone, even in the best possible conditions, restore Catholic life. True restoration was realized in Lyon, as elsewhere, by zealous bishops, missionaries, priests, laity, men and women of exemplary life, who carried the love of God and their neighbour in some cases to the point of heroism.

On the 26th May 1816, the priest Nicolas Augustin de la Croix, in his own name and that of various ecclesiastics established in the ancient Carthusian monastery of Lyon, which had been converted into the parish of St. Bruno, requested from the ecclesiastical authorities permission to institute the Association of the Cross of Jesus, according to the rule of the Congregation of St. Ambrose, founded by St. Charles Borromeo in Milan. The authorization

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After the restoration of 1815, the political and religious unrest common to the whole nation was aggravated in Lyon by the situation created by the exile of the archbishop, Cardinal Fesch and by the semi-schismatic tendency of the "Petite Eglise" de Lyon (cf. C. LATRELLE, *La Petite eglise de Lyon*, Lyon, 1911).

If the political and religious situation was delicate, the moral, intellectual and social state of the population was still more precarious. The new generation lacked religious instruction, and, very often, any kind of instruction. Poverty was very great, especially among the working classes. The needs of the soul could not be satisfied with political measures, nor could these alone, even in the best possible conditions, restore Catholic life. True restoration was realized in Lyon, as elsewhere, by zealous bishops, missionaries, priests, laity, men and women of exemplary life, who carried the love of God and their neighbour in some cases to the point of heroism.

On the 26th May 1816, the priest Nicolas Augustin de la Croix, in his own name and that of various ecclesiastics established in the ancient Carthusian monastery of Lyon, which had been converted into the parish of St. Bruno, requested from the ecclesiastical authorities permission to institute the Association of the Cross of Jesus, according to the rule of the Congregation of St. Ambrose, founded by St. Charles Borromeo in Milan. The authorization

was granted on the 11th June of the same year; and this Association of the Cross of Jesus, which was called "The Priests of St. Irenaeus, under the protection of St. Ambrose and St. Charles, together with the Sacred Hearts of Jesus and Mary", still exists, better known from the beginning by the name of the "Carthusian" Missionaries (Lyon, Arch. "Carthusian" Miss.).

Two months later, on the 31st July of the same year, in the chapel of retreats of St. Bruno's, Fr. Andre Coindre, one of these missionaries, presided over the reunion of a group of ladies who had brought into being not long before the Association of the Sacred Heart, and had unanimously elected Claudine Thevenet as President. Thus the Association of the Sacred Heart was founded in Lyon.

Thirty years later, when the Association, having become a religious Congregation, asked for the approval of the Holy See, this first step was noted in the following terms: "The Congregation of Jesus and Mary originated in Lyon in the year eighteen hundred and eighteen, at a time when, in all parts of France, zealous persons vied with one another to make up, as far as possible for the situation caused by the disappearance of the old established communities dedicated to the education of youth. In the beginning this was only an association of pious ladies who had had the idea of putting their personal resources in common, in order to come to the aid of poor young girls whose virtue would have been in jeopardy while learning or exercising a mechanical skill in the heart of a densely populated city. Their first efforts having succeeded beyond all expectation, these pious persons, with the consent of the competent authority, came together in one house to live there under a rule, and to dispose themselves to become religious if it pleased God, and if He gave them the grace to do so", (cf. Doc. XIX, 4, p. 417, and original preserved in the archives of the S. C. of Religious, File L, 13).

B)

ORGANISATION AND ACTIVITY OF THE ASSOCIATION

The organisation and functioning of this society are explained in detail first of all in the Rule of the Association of the Sacred Heart, which, as we shall indicate in what follows, constitutes one of the basic documents we have at our disposal, but they are also fully confirmed in the Minutes of the Association, which are still preserved.

The Association was directed by a group, which was renewed every year, at the head of which was the president with attributions which gave her great authority. But the whole Association was under the direction of one of the "Missionary priests" of the parish of St. Bruno, who exercised an intense

apostolic activity in Lyon. The members of the Association came from middle class and well-to-do families who desired not only to progress spiritually, but also to perform an apostolic work, especially in favour of the poor.

One of its more specific characteristics was the division into four sections: the first was the section for instruction; the second for edification; the third for consolation; the fourth for almsgiving.

The first section occupied itself with preparation for the first Communion, religious instruction of adults and even of heretics. Besides this it took charge of acquiring and lending books. The second section was occupied with maintaining fervour among young people, preserving them from the perils of bad company and dangerous reading, directing them towards good works. The third section, called the section for consolation, was dedicated to visiting the sick and imprisoned and also their families, doing all that was possible for their good, and procuring suitable reading matter for them. The fourth section — that of almsgiving — directed its services to the homes of poor families, distributing special alms either by sending their children to school, or by helping them according to their needs.

At the head of each section there was a president, and its members had to hold frequent meetings (i.e. every fifteen days) in which they discussed on the one hand the means for advancing in perfection, and on the other hand the way of attaining with greater prudence and efficacy the ends of their own section.

These presidents of sections had the same duties as the other associates and like them, depended in all things on the President General. The Rule, which indicates in detail in various articles, especially No 2 Section 3, Title 7, the many duties of the President, says nothing of the duties of the presidents of sections. From what can be deduced from the data preserved in the Register, it would seem that these dependent presidents acted in their section as representatives of the President General, to whom they had to give an account of everything, and from whom they received all their orders. In the Register some of their names are preserved: Marie Chirat and Clotilde Revel, presidents successively of the section for instruction; Jeanne Grillat, Julie Genoux and Catherine Laporte, of the section for edification; Françoise Poulat, Anne Gaziot and Pauline Marie Jaricot, of the sections for consolation and almsgiving.

The Rule foresees, in the second of its additional articles, the case in which the Association should become too numerous and so make it difficult to hold a general meeting; then they will have to meet in sections, but the President General must nominate the presidents of the sections from among the Associates who are members of her council, in order to be perfectly acquainted with the proceedings of the Association and to preserve unity of action in governing the same, and maximum unity among the Associates.

Before the case foreseen by the Rule presented itself, a group of the Associates formed themselves into a religious congregation and the Association did not outlive the handing over of the *Providence* to the Parish of St. Bruno on the 4th January 1825; in fact the Register preserved ends on the 6th November of the same year.

In the statutes the precise manner of holding the meetings of the Association is laid down, whether it be an ordinary meeting, which was normally held every month, or an extraordinary one which took place on the 31st July every year, the feast of St. Ignatius, and the different points which had to be dealt with during the meetings are indicated. First of all, after the prayers, notwithstanding article 9 of the Rule, the minutes of the previous meeting were read. Then the President gave an account of how the rules had been observed since the last meeting. Secondly, she shared her reflections on a religious theme already indicated at the preceding meeting, after which there followed a discussion on the same theme on the part of the Associates. Of particular interest is the practical advice given to encourage the Associates to participate actively and with the greatest possible involvement in this discussion. This is one of the most characteristic aspects of this Association which gave it a special impetus.

This was the most important part of the assembly, and when it was finished they proceeded to the election or admission of new members, treated of good works that must be carried out and suggested means for obtaining better results.

The Minutes of the Association show clearly the care with which these prescriptions, which gave such an impulse to the work of the Associates, were observed.

On the 31st July every year, the feast of St. Ignatius, patron of the Association together with St. Aloysius Gonzaga, they held an extraordinary meeting, during which each of the four sections presented a report on what had been accomplished.

Then follow, in the statutes, other prescriptions on elections to the various offices, on the admission of new members, on duties or individual practices for each one, on obligations regarding mutual relations and other fundamental points. Here we shall make only two observations that present the organisation and functioning of the Association more clearly.

Before all else, the practices of piety that the Association indicated to its members, some for each day, others for every month and others for each year, are worthy of note. Among those for every month, is the insistence on Holy Communion and adoration of the Blessed Sacrament, on the account of conscience, to be given to their spiritual directors and on fraternal correction of faults. Among the annual practices we note in a special way the retreat of three days near the feast of St. Ignatius of Loyola, patron.

If we add to these the prescriptions on virtues which must be practised from one assembly to the other, and the discussions about these, and also the insistence on seeking energetically for spiritual progress and noting the failures observed in this, we can easily reach the conclusion that in practice the Association of the Sacred Heart was characterized in a special way by its insistence on seeking the individual perfection of its members.

The second observation refers to another of the characteristics of the Association, the exercise of works of charity towards one's neighbour, which will be mentioned later.

On the other hand, the practical and concrete working of the Association, as we see it in the sources, shows clearly that these two fundamental objectives, namely the effort to attain their own perfection and works of charity for the neighbour, constituted in fact the fundamental points round which the whole life of the Association developed.

To assure to the Association efficient and select personnel, unanimity of votes was required for their admission; moreover, a special article of the Rule specified in detail the motives for which an associate could be dismissed. It was sufficient for one "to show a spirit of discontent and murmuring . . . actions which could sow the seeds of discord", or "to induce others to show contempt for pious acts or for the Rule", (*tit. 8 nn. 4 & 5*).

Finally, we must point out one last characteristic of the Association, which is common to other pious societies of that time, namely, the secrecy which was imposed on all the associates, under pain of dismissal; "those who admit to having betrayed the secret can be dismissed from the society", we read in the beginning of the Rule, (*tit 5, No 9*). The reason for this severity was in fact to ensure that the Association would be preserved from uncalled-for persecution or interference.

C)

WORKS OF CHARITY WHICH WERE CARRIED OUT

The Association of the Sacred Heart not only provided spiritual formation for the Associates, but obliged them to dedicate themselves to the works of charity proper to the four sections of the Association.

The Rule therefore gave to each Associate excellent norms for the accomplishment of her mission: that each one should aspire to unite material charity with spiritual charity towards the neighbour; that by means of corporal works of charity they would try to do the greatest possible good for

souls; that they should not allow themselves to be deceived by false promises or incorrect information, and should not believe too easily what people said to them.

For those responsible for almsdeeds there is advice to seek exact information about the real needs of the persons presented to them; to give preference to the weakest; to those who have come down in the world, to the most abandoned; to seek to know the poorest and most Christian families and to do all they can to avoid the dangers threatening the souls of the innocent by giving them a Christian education. Although warning them against the danger of being deceived, the Rule established that wise principle of Christian charity: "It is unjust to suspect everyone through fear of being deceived," and "It is better to do good to many poor people who do not need it, than to refuse one who is in real need."

To those in charge of the section for consolation and visiting the sick, the Rule insists that this work of charity is one of the most important, and therefore this principle is laid down: "If your charity results in the conversion of one sinner at the hour of death, your work will have been more efficacious than all that you have previously achieved by instruction, support and edification of this soul."

To those in charge of the section for edification, that is supporting the good and winning over and converting those who have gone astray, the Rule makes this observation, that: "to bring about a change of heart is a kind of miracle" (*Tit. 7, sec. 2No 4*) and puts before their eyes the well known maxim of St. Ignatius of Loyola that "If they only succeed in preventing one venial sin they may consider themselves fully recompensed" (*cf. Loc. Cit., p. 69*). Therefore they are exhorted: 1) to proceed with much gentleness; 2) to seek to gain the trust of a person gradually, avoiding the danger which may go with this; 3) not to try to obtain all at once and not to present everything immediately; 4) to have a lot of patience, to know how to wait and trust in God. We consider of particular interest and efficacy the advice that at all times they should "speak of God with joy, with an open heart.. joyful virtue makes itself loved and easily gains other souls for God: a charity which is full of zeal will find a thousand little ways of drawing souls to virtue" (*cf. ut supra loc. cit.*).

Finally, to those who are in charge of instruction, the Rule points out, above all, the nobility of their task, and the joy of making Jesus Christ and the truths of faith known. On the other hand it advises them to teach first the truths of Christianity and then to endeavour "to triumph over the vulgarity and ignorance of their pupils" (*Tit 7, sec. 2, art 5*) who often come from the lowest class, by means of kindness, gentleness and patience. In this way it will be easier to instil into them the truths of faith.

This section on the works of charity ends with a series of prescriptions on the library which should be formed in order to carry on, by means of good books, an intense apostolate against the influx of novels and other bad books.

It is sufficient to observe the report which was presented every year at the reunion of the 31st July, feast of the patron, St. Ignatius of Loyola (*cf. infra, No 2*), to be convinced that the Association carried on a great work of charity in the four sections, just as was prescribed in the Statutes. In this connection the reciprocal exhortations given from time to time, and the observations which were made on the works of charity are of interest.

One of the works in which the apostolic charity of the Association of the Sacred Heart appears in a tangible and practical manner was the *Providence of St. Bruno*. The maintenance of this charitable institution, which was begun at almost the same time as the Association of the Sacred Heart and founded by the same persons, Fr. Coindre and Claudine Thevenet, was the work of the members of the Association, at the head of which was precisely the same Claudine. (*cf. Docs. III, infra, 2; XXVI, 9, p. 516*).

To have immediate knowledge of the charitable works accomplished by the Association of the Sacred Heart, we present a synthesized table of them, based on the Minutes of the extraordinary meetings of the 31st July of each year, the feast of St. Ignatius.

Works	Date	Observations
Abjurations	1817	2 Protestants converted; they also procured one of them a considerable sum of money.
	1818	1 Protestant converted; she wanted to become a religious.
Visits to hospitals	1817	They brought spiritual and corporal help to the sick. They taught them the catechism and prepared them to receive the last sacraments; they obtained conversions; some who were in a state of despair came to accept their sufferings with resignation.
	1818	
	1819	
	1820	
	1821	
	1822	
	1823	
Reading	1817	From the very beginning of the Association, one of the good works to which the Associates were dedicated was the distribution of good books; they often referred to the good that some souls received from this reading.
	1818	
	1819	
	1820	
	1821	
	1822	
1823		
	1824	

Works	Date	Observations
Catechism	1817	During the years 1816-1824, in the parish of St. Polycarp, they helped 40 people from 7 to 30 years of age. Help greatly appreciated.
	1818	In the parish of Croix Rousse, about 40 children.
	1824	In the hospital, various groups of sick people.
First Communion	1817	1 young man 21 years old.
	1818	1 person of 36 years. 8 girls.
	1819	1 girl; 20 little girls of the parish of Croix Rousse.
	1820	6 little girls of the Providence.
	1822	7 little girls of the Providence.
	1823	8 little girls of the Providence.
	1824	8 little girls of the Providence.
Confirmation	1823	10 little girls prepared to receive this sacrament.
	1824	Many little girls prepared, but the exact number is not known.
Return to the Sacraments	1817	2 men and a girl.
	1818	3 persons.
	1819	1 person.
	1820	3 persons.
	1824	An actress from the theatre; they paid for her keep so that she could remain in a safe lodging.
Help to persons who had been abandoned	1817	2 girls whom the Association took into their care for some time.
		1 girl, for a month; then they employed her.
		1 little girl, daughter of a beggar; they paid for her board.
		1 girl of 17 years, for 6 months.
		3 children of 12 to 14 years, for some time.
		1 woman for 2 months.
		1 girl; they paid for her board at the Refuge of St. Michel.

Works	Date	Observations
Almsgiving		1 family for 8 months. 2 girls, who seemed very good. Different poor people during the winter.
	1818	1 girl, then they employed her.
	1819	1 girl, they found a good job for her.
	1816	74.7 frs.
	1817	696 frs.
	1818	The exact amount is not recorded.
	1819	The exact amount is not recorded.
	1820	The exact amount is not recorded.
	1821	6,194 frs.
	1822	6,260.40 frs.
The Providence	1823	The exact amount is not recorded.
	1824	The exact amount is not recorded.
	1817	Founded by the Association, 1st August.
	1818	7 Orphans the first year; then 30 and 3 Sisters.
	1819	25 Orphans, for lack of space they reduced the number to 25, until 1822; 4 Sisters.
	1822	27 Orphans 5 Sisters.
	1823	36 Orphans, 6 Sisters.
	1824	38 Orphans, 7 Sisters.
Placing in employment	1817	1 girl placed in a good house.
	1818	2 girls well placed in service.
		2 girls well placed in work-rooms.
	1819	3 girls well placed in work-rooms.
	1820	1 girl well placed in service. 5 girls well placed in work-rooms.
Religious Vocations	1820	1 orphan wanted to become a religious, they offered her the means; another 2 again in the following years.
	1822	
	1823	
Happy death	1818	3 persons received the sacraments and died in good dispositions.
	1820	1 orphan of the Providence had an edifying death.

D)

THE PART PLAYED BY THE SERVANT OF GOD IN THIS WORK

It is difficult to say if the idea of this Association came from Fr. Coindre or from Claudine Thevenet, who, as she said herself, had for a long time been thinking of a way to alleviate the miseries discovered in visits to the poor, or if it came from both together. In dealing with an Association which was for women only, Fr. Coindre, who held Claudine in high esteem, must have been especially happy to be able to throw the whole responsibility for the practical running of the Association on to the Servant of God. From the sources in our possession, we can see clearly that Mile Thevenet always remained faithful to the trust that Fr. Coindre had placed in her. She was elected at once, at the first meeting (31st July 1816), President of the Association, and she fulfilled the duties of her position with indisputable authority. Not without reason did Pauline Marie Jaricot give us to understand that the Association of the Sacred Heart was the work of Claudine (Doc. V); she did everything possible to promote the spiritual growth of the Associates, and she arranged the spiritual and corporal works of charity to be carried out. In short, from all the sources preserved, it must be concluded that the Servant of God was the soul of the Association. This is so true that, even after she had founded the Congregation of the Sacred Hearts of Jesus and Mary at Pierres Plantees (1818), every year she was re-elected President of the Association, a title bestowed on her for life at the Assembly of the Associates in 1821.

Let us now see in practice, according to the Rule and the Register of the Minutes of the Association, the work as it unfolds within the Association of Mile Thevenet.

The Association proposes: 1) the mutual sanctification of its members, through the practice of Christian virtues and the Evangelical Counsels; 2) the exercise of charitable works towards one's neighbour (cf. *infra* 1. Title 1 article 3). Claudine Thevenet was a member and President of the Association. As a member she attended to her own sanctification and took a personal part in the prescribed works of charity, there is no doubt of this. However, we are not able to list separately the works which she accomplished herself because the Register, in recording them, uses the expression "works performed by the Association". Exceptionally, on two occasions this custom was ignored and the names of some of the associates were mentioned, among which was that of Claudine: once for granting permission to use a sum of money from the common fund for alms, and another time for organising a rota for prayers for the intentions of the Church, at Fourviere. It is to that period that the testimony of the *Petit Manuscrit* refers, p. 3 (cf. Doc. XXVI, 4) where we read: "The heart of Mile Thevenet had suffered too much for her to look anywhere for consolation except to God, and she was seen, as soon as order and religious freedom were established in France, giving herself entirely to piety and works of zeal. To do good, especially to the poor, was a necessity for her."

Docs. III, *intr.*, 2, 3, 4; V, refer to the activity of the Servant of God in this period, as also the following authors: Anonymous, *Vie du Pere Andre Coindre*, Lyon 1888, pp. 65-67; R. GARROUD, *Histoire de la vie et des oeuvres du R. P. Joseph Rey*, Citeaux 1891, pp. 53, 54; A. VACHET, *Lyon et ses oeuvres*, Lyon 1900, pp. 14, 15; J. B. MARTIN, *Histoire des Eglises et Chapelles de Lyon*, II, Lyon 1909, pp. 121-125; Anonymous, *Simple et Grande*, Paris-Bruges 1929, pp. 205, 206; A. M. ODIN *Les Chartreux de Lyon*, Lyon 1937, pp. 183-185.

According to the reports in the *Histoire* (Doc. XXVII, p. 541), the companions of the Servant of God say that she visited the poor in their hovels to teach them the Word of God; she taught the young workers; she persuaded parents to send their children to catechism or to school, even paying the fees; besides this, when a girl was needed at home, she herself went to the house to teach the catechism and prepare the girl for First Communion. They add that to wash these poor children and comb their hair, cleansing it of "revolting lice which crawled in it", to clothe them and provide them with shoes, gave her deep satisfaction, and she considered it a privilege.

Claudine's mother confirmed this activity of her daughter when she lamented over her frequent absences, arriving at the point of believing that she herself was neglected for the workers of Pierres Plantees, who, she thought came first in her daughter's heart.

But it was as President that Claudine Thevenet stood out in a decisive way in the activity of the Association of which she was the animator. The Register presents her fulfilling the office of President with a firm hand and exquisite tact, full of eagerness not only to maintain, but to constantly raise the spiritual level of the Associates, encouraging all, by word and example, to the exact and constant fulfilment of the duties of their state, above all in those things imposed by the Rule; calling the meetings and presiding over them; proposing the order of the day; watching over observance of the Rule; admonishing those who failed to keep it; sharing her reflections on a spiritual theme; proposing the practices until the following meeting, etc.

A phrase pronounced by Claudine Thevenet after a series of energetic admonitions reported in the Register (*infra* 2; 19 b, p. 112): "If I allow myself to express my opinion here, I do so because I have been asked for it and I only hold to it in so far as it is the general opinion", proves her delicacy and humility in directing the Associates that Our Lord had given into her care.

In the Register (*infra* 2) we see how the Servant of God fulfilled all her obligations imposed by the Rule; she never omitted attending the meetings, over which she presided for the most part, in the absence of the director. From the time when, now a religious, Claudine Thevenet had established her newly formed community at Fourviere, the Register notes, on some occasions, that the Mass or the Assembly took place in the chapel or in the house of the "Ladies of Fourviere".

We conclude this introduction with a characteristic extract from the address of the Servant of God, as President, at a general meeting of the

Association held on the 31st July 1823, scarcely five months after the time when she had pronounced her religious vows:

"What fruits do we seem to have derived? I do not know. God alone can judge. It belongs to Him to fathom hearts. Nevertheless, if I may say so, I believe that the numerous graces which the Lord has heaped upon the Associates during this year must have produced some fruit in souls, and, without doubt each one has been eager to correspond with God's blessings, to serve Him with great fidelity and ardent love . . ." *infra*, 2, 66 b, p. 158).

1.

"*Rule of the Congregation of ladies, established at Lyon, in honour of the Sacred Heart of Jesus and under the protection of the most Holy and Immaculate Virgin Mary and St. Aloysius Gonzaga*". (1816) From the original preserved in A. G. Roma.

a) *The manuscript*. ~ The original is preserved in an exercise book measuring 22 cm by 30 cm with 46 pages: the first 4 are not numbered and contain the title and introduction; 39 numbered pages follow, with the text of the Rule, and 3 others are blank.

According to what was established in Article 3, concerning the Secretary, we know that there were only three copies of this Rule: one for the Director, another for the President, and a third for the Secretary, "who must not allow another to be made". From this it may be deduced that the copy kept in the archives of the Congregation of Jesus and Mary is probably that used by the President, namely the Servant of God.

The manuscript of the Rule still preserved was copied by one of the secretaries of the Association, whose writing is also found in the Register of Minutes.

b) *The author*. - The Rule was the result of collaboration between Fr. Coindre and Claudine Thcvenet; it seems however that the contribution of the latter was very important, given the knowledge that she had of the environment and the experience acquired from dedicating herself to works of charity in the parish of St. Bruno, where she had lived for about twenty years when Fr. Coindre arrived in November 1815. On the other hand, this latter, given his occupations, could not have bestowed due attention on other works, as the following sentence in a document of that time also proves: "As Fr. Fauvette had left Lyon, it was Fr. Coindre who looked after it, but as *he was also in charge of a Providence for boys*, he could only give it half his attention . . . and soon there were fears that the work would collapse completely. At this point Fr. Fournion took over the work . . ." (cf. Register of the "Association of the Sacred Hearts of Jesus and Mary". *Explanatory notes*, Archives, Parish of St. Bruno).

c) *Contents*. - Here is a synthesized table of the contents of the Rule.

Introduction	Name of the Association		
Tit. 1. <i>Purpose</i>	One Section		art. 1-3
Tit. 2. <i>Spirit</i>	One Section		art. 1-3
	Section 1.	Charges	art. 1-4
	/	President,	art. 1-2
		Assistants,	art. 1-2
	Section 2	Secretary,	art. 1-3
		Measurer,	art. 1-3
		Councillors	art. 1-2
/ Tit. 3. <i>Government</i> <			
		Instruction,	art. 1
		Edification,	art. 2
	Section 3	Consolation,	art. 3
		Almsgiving,	art. 4
		I Organization,	art. 5-6
	Section 1	General Assemblies	art. 1-13
Tit. 4. <i>Assemblies</i>	Section 2	Particular Assemb.	art. 1-3
Tit. 5. <i>Elections</i>	One Section		art. 1-10
Tit. 6. <i>Admissions</i> .	One Section		art. 1-11
		Daily,	art. 1-11
	^r Section 1	Weekly,	art. 1
^k Tit. 7. <i>Duties</i>	Practices	Monthly	art. 1-4
		Annual	art. 1-2
	Sec. 2. Charity	Norms	art. 1-10
	[^] Sect. 3. Relations among associates		art. 1-8
Tit. 8. <i>Extraordinary cases</i>	J Section 1	Punishments,	art. 1-8
	I Section 2	Special Norms,	art. 1-7
Summary of the Rule			

The Introduction. From the Minutes of the Assembly of the 31st July 1816, we know that this introduction is only the resume of the exhortation given by Fr. Coindre the previous day. It treats of the advantages of working

Association held on the 31st July 1823, scarcely five months after the time when she had pronounced her religious vows:

"What fruits do we seem to have derived? I do not know. God alone can judge. It belongs to Him to fathom hearts. Nevertheless, if I may say so, I believe that the numerous graces which the Lord has heaped upon the Associates during this year must have produced some fruit in souls, and, without doubt each one has been eager to correspond with God's blessings, to serve Him with great fidelity and ardent love . . ." *{infra, 2, 66 b, p. 158}*.

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		I Organization,	art. 5-6
	Section 1	General Assemblies	art. 1-13
Tit. 4. <i>Assemblies</i>	Section 2	Particular Assemb.	art. 1-3
Tit. 5. <i>Elections</i>	One Section		art. 1-10
Tit. 6. <i>Admissions</i> .	One Section		art. 1-11
		Daily,	art. 1-11
	^r Section 1	Weekly,	art. 1
^k Tit. 7. <i>Duties</i>	Practices	Monthly	art. 1-4
		Annual	art. 1-2
	Sec. 2. Charity	Norms	art. 1-10
	[^] Sect. 3. Relations among associates		art. 1-8
Tit. 8. <i>Extraordinary cases</i>	J Section 1	Punishments,	art. 1-8
	I Section 2	Special Norms,	art. 1-7
Summary of the Rule			

The Introduction. From the Minutes of the Assembly of the 31st July 1816, we know that this introduction is only the resume of the exhortation given by Fr. Coindre the previous day. It treats of the advantages of working

in unity, for the greater glory of God, of reciprocal help in striving for perfection and of the good of souls.

Title 1. explains in three articles the aim of the Association, to spread devotion to the Blessed Virgin Mary, to honour the Sacred Heart of Jesus and to remain solidly united to the Roman Catholic Church. It indicates as means, sanctification of oneself and charity towards one's neighbour.

Title 2 sums up the spirit of the Association: to do all things to please God in mutual charity and with prudence.

Title 3 or government of the Association: the director will be one of the priests of the "Carthusian" Missionaries. The first section gives the general norms; the second section gives the attributions of each office; the third gives the division of the Association into sections for the greater efficacy of the works of charity.

Title 4 is dedicated to the norms which must be observed in the general and particular assemblies.

Title 5 treats of the elections and of the duration of each charge.

Title 6 prefers to the admission of new members of the Association and the ceremony of admission.

Title 7 treats of the duties of the Associates towards God, towards themselves and towards the neighbour.

Title 8 explains the grounds which could exist for expulsion from the Association, adds some additional articles with practical norms, and ends with article 7 which gives the motto of the Association "Learn of me because I am meek and humble of heart"; it recommends members to remember always the maxim of the Imitation of Christ: "Love to be unknown and counted as nothing," and to say when they have accomplished all their duties: "I am an unprofitable servant, I have only done what I should do".

d) *Originality of the Rule.* One must note here the high level of the desire for perfection; speaking only of secular persons, Title 1 article 3 refers to "mutual sanctification of its members by the practice of the Christian virtues and the evangelical counsels".

"In the conferences they will discuss in the first place their spiritual advancement in the way of perfection". When a mistake is made, the rule recommends to "rejoice interiorly to appear imperfect, and even ignorant before others; this sentiment is more useful and honours God more than if one speaks with perfection, but is full of pride". It advises that they practise always during meals "some mortification of taste". In the ceremony for admission it asks if one has the firm intention of "working with fervour for one's own spiritual advancement during the whole of one's life".

The norms for mutual charity amongst the members are also very characteristic. They must help one another with good advice, admonishing one another of faults, maintaining in the Association *one heart and one soul*. Unanimity of votes is required for admission: "the members will be more united if they are sure that their presence displeases no one". The whole of

Section 3 of Title 7 is a treatise on genuine fraternal charity among the Associates.

The practices of piety obligatory or recommended in the Association show the tender piety and solid religious formation of the authors of these norms.

The Rule imposes absolute secrecy about everything concerning the Association and whoever breaks this may even be expelled from the Association, because "it would be sufficient for the Association to be known, to hinder it from bearing fruit and to bring about persecution. Let God alone be the witness of your good works; the deeds apparent to the eyes of the world are often followed by feelings of pride and vain-glory." In the ceremony of admission the Associate promises "in conscience not to betray the secret of the Association." This particular point was common in many other associations of that time, and of the two preceding centuries. It is sufficient to remember the "Company of the Blessed Sacrament" founded by Henri de Levis, duke of Venladou/ in 1622; the "Aa" initiated at La Flechein 1632; the Societies of Christian Friendship and of Priestly Friendship founded at Turin by Fr. de Diessbach, helped by the Servant of God Pius Bruno Lanteri, in 1778-1780 and around 1782; The Evangelical Brotherhood which originated in Verona in 1797 through the work of the Servant of God Peter Leonardi.

The spirit of the Rule of the Association was to live on in the Religious Congregation founded by the Servant of God in 1818.

e) *Our Edition.* This Rule was published whole and entire, except for "the Summary", in the *Annuaire de l'Institut des Freres du Sacre Coeur*, 1958-1959, pp. 10-39; in the introduction, pp. 7-10 it is attributed to Fr. Coindre (*supra*, our opinion). A. VIATTE, *Histoire de la Congregation de Jesus-Marie*, 1818-1950, Quebec 1952, publishes in the appendix some extracts from this same Rule.

Prescinding from this edition, we present our copy directly from the original which, according to what we have said, was probably the copy reserved for the President, that is to say for Claudine Thevenet, and the handwriting corresponds to that of one of the Secretaries of the Association. The manuscript is reproduced entirely, keeping its spelling; however the punctuation has been rectified in places, and the normal use of capital letters has been introduced. The numbers between square brackets indicate the pages of the manuscript.

RULE

INTRODUCTION

When several people ardently desire to unite in order to achieve their own sanctification and that of others they are worthy of the highest praise. Such people, who come together and form a society with the aim of drawing closer to God, and of helping one another by their prayers, good works and their counsel to advance in the way of perfection and to devote themselves to all the spiritual and corporal works of mercy within their powers, are only following the example set by all true Servants of God.

A person who undertakes a long and difficult journey alone soon grows weary and finds only ordinary and commonplace means to encourage him. On the other hand, those who travel together do so with confidence, courage and the benefit of mutual support. Wicked men fully appreciated this fact when they plotted to destroy religious bodies; and they had recourse to underground methods to overturn the throne and the altar. Cannot the methods used by the spirit of evil to destroy be used by the good spirit for constructive purposes? So, young ladies, you must appreciate your good fortune, when by the free choice of your companions, you have been called to the Congregation of the Sacred Heart of Jesus, under the protection of Mary and St. Aloysius Gonzaga, the rules of which are now set before you. These rules are not dictated by the desire to impose on you a heavy and inconvenient yoke, but with the desire of procuring more efficaciously your progress in virtue, and the greater glory of God. Order is necessary everywhere, but it is essential in a society which may become numerous; without it, all would soon be lost. Therefore the members of the Congregation will submit in mind and heart, to the Rule of the Society; they will apply themselves all the more to accomplish all it demands since, being the first stones of the building, they must serve as the foundation and model of all those who will join them. They will be blessed if by their exactitude and zeal they are a source of edification to those coming

after them, while they will not fail to experience that whoever lives according to the Rule lives according to God, *qui regulae vivit Deo vivit*.

[1]

RULE

OF THE CONGREGATION OF YOUNG LADIES ESTABLISHED AT LYON IN HONOUR OF THE SACRED HEART OF JESUS AND UNDER THE PROTECTION OF THE MOST BLESSED AND IMMACULATE VIRGIN MARY AND OF ST. ALOYSIUS GONZAGA.

TITLE 1

AIM OF THE CONGREGATION

Article 1. Several young ladies of Lyon, filled with the desire of God's greater glory have determined to establish a Congregation under the protection of the most Immaculate Virgin Mary and St. Aloysius Gonzaga to honour the Adorable Heart of Jesus.

2. The Congregation, devoted to the glory of Mary, whom it takes for its mother and protectress, under the title of Society in honour of the Sacred Heart, has in view to inspire and revive devotion to Mary and to honour the Most Sacred Heart of her adorable Son in a special way, to remain firmly attached to the Roman Catholic Church and to die rather than renounce the Faith.

3. The principal means in which the Congregation places its hope of fulfilling its aim are: 1. The mutual sanctification of its members by the practice of the Christian virtues and the evangelical counsels; 2. The exercise of charitable works towards the neighbour.

TITLE 2

SPIRIT OF THE CONGREGATION

Article 1. Each Associate shall strive to do all her actions with the view of pleasing God [2] and from a principle of faith; joy of heart, liberty of spirit, confidence and generosity are the characteristics of the true servants of Mary.

2. The charity uniting all the Associates among themselves will lead them to help one another with their advice, to admonish one another of their faults and to maintain in the Congregation that spirit

of union which reigned among the first Christians: *one heart and one soul*.

3. In their relations with their neighbour, they shall observe the rules of prudence and discretion, and they shall endeavour, by their modesty and humility, to be a source of edification everywhere.

TITLE 3.

GOVERNMENT OF THE CONGREGATION

FIRST SECTION

Article 1. The Congregation will be under the direction of one of the Missionary priests.

2. There will be a President chosen from among the members of the Association.

3. There will be two Assistants, a Secretary and a Treasurer who will be councillors by right.

4. Besides these four dignitaries, councillors will be named according to the number of members of the Congregation; they may be as many as twelve when the Congregation is numerous.

[3] SECOND SECTION

Attributions of Offices. Of the President.

Article 1. The President will convoke the extraordinary meetings; she shall preside at the meetings; she shall propose the order in which the topics are to be discussed or decided.

2. She shall see to it that the rules are kept and shall admonish those who might deviate from them; she shall strive, by her example, to maintain the zeal and fervour of the Congregation.

Of the Assistants.

Article 1. The Assistants shall help the President in the Government of the Congregation; in her absence they will preside.

2. They will be especially charged with obtaining information about the postulants and making their report on this to the Congregation.

Of the Secretary.

Article 1. The Secretary will be charged with the drawing up of the Minutes and of all the deliberations or decisions of the Congregation; all will be kept in a register which will be given to her for this purpose.

2. She shall have a second register which will contain a list of the names, ages, qualities and addresses of the Associates with the date of their reception and of their death. The rule adopted by the Congregation will be transcribed in this register.

[4] 3. She shall have three copies of the Rule, one of which will be deposited with the director of the Congregation, the second with the President and the third shall remain in her hands; no other person may make a copy of the rule unless the Director wishes it.

Of the Treasurer,

Article 1. The Treasurer will have charge of the cash-box of the Congregation and she shall have a cash book in which to enter receipts and expenses.

2. She shall make no expenditure without the authorisation of the President; she shall not open the cash box except in her presence and when the latter judges it advisable and in accordance with the advice of her council, except in a matter of very small account.

3. She will take care to collect all the alms and make every effort to increase her funds.

Of the Councillors.

Article 1. They will form the ordinary council of the President who may convoke them and prepare with them the important business to be dealt with by the Congregation; they shall be very discreet and, in giving their opinion, they shall endeavour to consider the greater glory of God and the general good of the Congregation. One of them will be named by the President to give the report at the general meeting of what has been proposed at the council meeting.

2. They shall, if need be, help the Assistants to obtain information concerning the postulants.

[5]

THIRD SECTION

Division of the Congregation, employment of its members.

The Congregation will be divided into four sections: the first called section for instruction; the second, section for edification; the third, section for consolation; and the fourth, section for almsdeeds.

1. The section for instruction shall undertake to give catechism classes either to children being prepared for their First Communion, or to adults who are ignorant, to schismatics, heretics, or unbelievers who are returning to the Church. They shall also be in charge of buying and lending good books.

2. The Section for edification has for its object: 1. to sustain the fervour of young persons who have made their First Communion or who are newly converted. 2. to turn them away from dangerous occasions, from bad companions by putting them in touch with devout people; to turn them away from reading novels by lending them good books; to turn them away from forbidden amusements by procuring innocent ones; 3. to lead back to the teachings of the Church those who have abandoned them; to encourage those who do not approach the sacraments, or approach them very rarely, to frequent them; 4. to appease discord, to prevent harmful intimacies and bad conversations; 5. to inspire devout persons to perform the spiritual and corporal works of mercy according to their means, to prepare them to be received into the Congregation one day.

3. The Section for consolation shall visit the suffering members of Jesus Christ, whether it be in the hospitals or prisons, or in private houses, reading them holy passages, encouraging them to be patient by touching exhortations, preparing them to receive the last sacraments, [6] saying the prayers for the dying, inducing them to make acts of faith, hope, charity and contrition, to accept death and in dying to pronounce the holy names of Jesus, Mary and Joseph.

4. The section for almsgiving shall provide the same consolation among the poor and sick assigned to their care. They shall ask for and distribute alms, whether it be for educating children in Christian schools; or for persuading bad-living people to go to houses of refuge; or contributing to an urgent need of some charitable establishment. 2. This section shall also have Holy Mass offered for the success of the missions, for the good of the Society and for the deceased members of

the Congregation. 3. This section shall undertake to find work or suitable positions for workers or domestic servants.

5. As far as possible, the members of each section shall have a short conference about every fortnight in which their spiritual progress in the way of perfection shall first be considered, then the means of fulfilling the various employments, the state of the Society, the obstacles met with and the progress achieved since the last meeting.

6. Each section shall have its own president, who, like the members of each section, shall be named by the President of the Congregation every three months.

[7]

TITLE 4.

OF ASSEMBLIES

SECTION ONE

Article 1. The Congregation shall meet at least once a month and every time the good of the Congregation requires it.

2. No member shall fail to be present without a legitimate reason, and, at the appointed time, the meeting shall begin without waiting for those who are missing.

3. The meeting shall begin with the *Veni Creator*, the *Ave Maria*, the *Gloria Path*, the *Memorare* and the Prayer to St. Ignatius. It shall end with the *Sub Tuum Praesidium*, *O domina mea*, the *Fiat Laudetur* and the prayer to St. Aloysius Gonzaga.

4. On entering the place of the assembly, each Associate shall greet those who are already there with these words: *Praised be Jesus Christ*, to which the others answer: *And may He be loved forever and ever. Amen*. A hundred days indulgence is gained each time this greeting is used; the same salutation is customary each time they meet or leave one another.

5. The President shall open the meeting and shall be the first to give an account of the way in which she has carried out the fixed and variable practices of the Society since the last meeting.

6. The President shall make known her reflections on the pious subject proposed at the preceding meeting; then she shall name three or four associates who will have considered the same [8] subject. If it is a virtue, some shall speak of its nature, others of the motives, others of the means of acquiring it, and others shall give examples of it as shown by the lives of the saints; if it is vice, the root of the evil, the fatal consequences and the means of avoiding it, etc., will be considered.

7. They shall speak without constraint, simply, humbly, more in plain heartfelt terms than in an affected style; it is God's glory and mutual edification that are to be sought; a pretentious spirit is never a source of edification; and no one should be afraid to speak lest she make grammatical mistakes. If you make some mistakes, rejoice inwardly that you appeared of no account and even ignorant in the sight of your associates; this sentiment is more useful to you and honours God more than if you were to say fine things with a heart puffed up with pride.

8. You shall then select some practices to be carried out until the following meeting; the President shall propose them. Should an associate think of another practice which seems more suitable to her, she has the right to propose it; but the President would then decide as she wishes. These practices, which are called variable because they are renewed at each meeting, shall consist of some new prayers, according to the season or the feasts which occur at that time, or simply, the ordinary prayers said for a new intention, such as: for the welfare of the Church, of the State, of the Congregation; or again, of some mortification such as, to plan one's day well, to rise promptly, silently and modestly, while thinking of something pious, such as: I am dressing my enemy, it is perhaps for the last time, etc.; to live more conscious of God's presence, to undertake the most mean and most humiliating actions with inward joy and a holy eagerness to resemble [9] Jesus Christ in this way; often to raise one's heart to God; to go to meals reluctant at feeding one's enemy by nourishing the body, rather than going to them eagerly and greedily; to begin the meals with a short prayer and finish in the same way; always to practise at meals some slight mortification of taste; to observe the same recollection while undressing as while dressing.

9. After selecting some of these practices, the Minutes of the previous meeting are read, and then the elections and receptions will

take place; they shall discuss good works to be done, the means to succeed, in short, all that may help the good that the Society has in view.

10. In the case of important matters, such as changing some article of the Rule, dismissing an associate, etc., no definitive decision will be taken at that meeting, but they shall wait for the following meeting, unless it is very urgent, and nothing will be finally settled without the advice of the Director of the Congregation.

11. When voting takes place, each one shall strive to take into consideration the greater glory of God and the good of the Congregation, sacrificing all self interest; thus, there shall be no intrigues before casting a vote.

12. Each associate shall give a voluntary alms, which she shall place in the collection box in such a way that no one may know what has been put in it.

13. After the President has indicated the place, day and time of the next meeting, they will leave with the usual salutation, *Praised be Jesus Christ*.

[10]

SECTION TWO

Council Meetings

Article 1. The President may, on the advice of the Director of the Congregation, summon her council when she judges it proper, to prepare the work and examine what should be proposed to the Congregation.

2. They shall avoid taking any resolution or decision whatsoever; this right belongs to the general assembly to which a report will be given of what has been discussed in the council.

Article 3. For the method of holding these assemblies, they will follow articles 2, 3 and 4 of General Assemblies.

TITLE 5

ELECTION AND DURATION OF CHARGES

1. The elections will be carried out by secret ballot, and all the associates will have the right to vote; only the ballot results will be made known.

2. For the election of the President, the absolute majority of votes will be required. For the other charges, the relative majority will suffice.

3. The President, like the other dignitaries, may be re-elected.

4. To be eligible for Office one must have attained the age of twenty-one years, and, for the Office of President, must have been a year in the Congregation, from the date of reception; for the other Offices, six months shall be required.

[11] 5. The duration of the charges shall be one year, and they will begin on July 31st, feast of St. Ignatius, anniversary of the foundation of the Congregation.

6. The election of the President will take place every year on June 21st, feast of St. Aloysius Gonzaga, Patron of the Society.

7. The Offices of Assistant, Treasurer, Secretary and Councillor shall also last for one year, but will be renewed at intervals of six months, that is to say, one half during the octave of Christmas on the feast of St. John the Evangelist, and the other half during the octave of St. Aloysius Gonzaga. They may, however, be continued for another period of the same duration.

8. No one shall refuse an office without legitimate reasons that must be submitted to the Director of the Congregation; they shall make it their duty to accept, and the excuse of not having the ability that others possess shall not be admitted. Humble acceptance pleases God, an obstinate refusal denotes pride.

9. The most inviolable secrecy shall be kept with regard to the Society and what takes place therein. One who has been proved guilty of betraying the secret may be excluded from the Society. The revealing of its existence would suffice to hinder the Society from bearing fruit and bring about persecution. Let God alone be the witness of your good works; the deeds apparent to the eyes of the world are often followed by feelings of pride and vain complacency which change them into sin, like those of the Pharisees. Roses that bloom in

the full light of day soon lose their brilliant colour, and humble violets, hidden under their leaves [12] and growing close to the ground, keep their scent and their freshness.

10. The Secretary shall count the votes in the presence of the President and of the Director of the Congregation.

TITLE 6.

OF RECEPTIONS

Article 1. The Congregation, shall consist only of single young ladies, and shall not receive married ones. Once a member is married she will no longer have the right to attend the meetings, but the associates shall always remain united with her in prayer.

2. The age of reception is from fifteen to thirty-six years. When exceptions to this regulation are made they shall only be allowed when they are for the greater good of the Society and on the advice of the Director.

3. Increase in numbers is less to be sought after than a sound composition. There must be no useless member. A deep piety unaccompanied by any ability for the different sections of the Society is insufficient. Only very devout persons may be admitted, but in addition, they must have a good spirit, a gentle and balanced character that is not unsociable, and pleasing manners likely to attract towards virtue those persons who will be the object of their zeal. No associate may try to draw any young lady into the Association without having first notified the Congregation or the Council, or at least the President.

[13] 4. Before they are received, all young ladies will be put off for a fortnight, though they will not know it. During this time, information will be obtained about them, and if this is good, the Assistants will inform the Congregation which will proceed by secret ballot to admit them; to be received it is necessary to have unanimity of votes. Thus the Society will be more stable and its members more united, since all will know with certainty that their presence is not objected to by anyone.

5. For the ballot, two balls shall be used, black and white, or small pieces of paper distributed to each associate. To admit a postulant, the white ball or the piece of paper shall be placed in the hands of the Secretary. The piece of paper shall be rolled intact. To reject a

candidate the black ball, or the piece of paper also rolled but half torn shall be handed in. In this way the votes will be completely free. The refusal will not be absolute. The same person may be proposed again three months later. If she is refused again she may be proposed a third time, after which, if refused, she may no longer be proposed.

6. When a young lady has been admitted, the Assistants shall visit her and tell her verbally the rules of the Society, and, at the next assembly, she will be presented to the President, who will be charged with making known to her the spirit of the Society.

7. The days for receptions will be: the feast of St. Ignatius, anniversary of the foundation of the Society, the Assumption, the Nativity, the Presentation, the Immaculate Conception, the twenty seventh of December, feast of St. John the Evangelist, protector of the Society, the Purification, the Annunciation, the Visitation, All Saints [14] Holy Thursday, the Ascension, the feast of the Sacred Heart of Jesus, the first Friday or first Sunday of each month, days on which, by receiving Holy Communion, the newly admitted and all the Associates who wish to receive Holy Communion with her, may gain a plenary indulgence.

8. Before a new associate is received and told the Rule, the President will require that she bind herself in conscience never to betray the secret concerning the Society, and never to speak to anyone whomsoever about it. She will not, however, ask her to take an oath.

9. If it is possible, they shall gather in a secret chapel where Mass can be said; beforehand the *Veni Creator* will be recited, during which the new associate will hold a lighted candle; afterwards the President will ask the newly admitted:

Q. Do you consent to be admitted into our Society of the Sacred Heart of Jesus?

A. The newly admitted: Yes.

Q. Do you take for your special patron the most Blessed Virgin Mary, St. Aloysius Gonzaga and the Beloved Disciple?

R. Yes.

Q. Do you consent to observe with exactitude the Rule of our Society?

A. Yes.

Q. Will you offer in common with us: the merit of the prayers, reception of the sacraments, fasts, mortification, works and other good deeds of your whole life?

A. Yes.

Q. Are you firmly resolved to work with fortitude at your spiritual advancement during your whole life?

A. Yes.

Q. Will you promise us, in conscience, that you will not betray the secret of our Society?

A. Yes, I promise it in conscience.

[15] 10. Before Holy Communion, the newly admitted shall renew her Baptismal Vows, and recite an act of consecration to the Hearts of Jesus and Mary. When Holy Mass is ended, the *Magnificat* shall be recited, and the ceremony shall end with the kiss of peace and the words "Praised be Jesus Christ". If Holy Mass cannot be celebrated, the ceremony should take place before going to church to assist at Mass and receive Holy Communion.

11. Each newly received associate shall hand a gift of money to the Treasurer, the amount of which shall be left to each one's generosity.

TITLE 7

DUTIES OF THE ASSOCIATES

SECTION 1.

Exercises of Piety.

Article 1. There shall be invariable practices for each day, each week, each month and each year.

Daily Practices.

1. On awakening, you shall make the sign of the Cross with the crucifix that you shall always wear on your body, and then you shall say the names of the Holy Family, *Jesus, Mary and Joseph*.

2. Immediately after rising, you shall recite morning prayers to which you shall add at least fifteen minutes meditation; if time does not allow for this, you shall still try to meditate during your work; you shall not fail through your own fault to attend daily Mass. When you

are unable [16] to assist at the Holy Sacrifice you shall unite yourself to it by an intention when you hear the bell ring for it.

3. At nine o'clock in the morning, without kneeling or leaving your work, you shall all unite in the Sacred Heart by a fervent ejaculation. If you happen to forget this, you shall strive to do so at least before noon.

4. At mid-day, the *Angelus* is said, after which you shall make an act of love towards the Blessed Sacrament of the altar, while pronouncing the words: *Praised for ever be Jesus Christ in the most Holy Sacrament of the Altar.*

5. At four o'clock in the afternoon you shall make an ejaculation to the Most Sacred Heart, as at nine in the morning.

6. If you can, you shall recite the Rosary; if you cannot say it all, you can at least recite three decades each day in going to and fro, so that, if you belong to the Association of the Rosary, you may recite the whole rosary each week, thus participating in the indulgences of that pious Association.

7. Each day you shall recite, kneeling, a *Pater*, *Ave* and *Credo* to the Heart of Jesus along with this ejaculation: *Sweet Heart of Jesus, make me love Thee ever more and more.* This is what is prescribed by the Sovereign Pontiff in order to gain the indulgences of the Society.

[17] 8. At all times you shall wear a crucifix on your body; you shall kiss it when you are in bed, before going to sleep, and you shall say the following words: *O Cruxave, spes unica mundi, salus et gloria, auge piis justitiam reisque dona veniam,* or the prayer of St. Andrew, "O holy Cross which has been consecrated by the body of Christ, remove me from the midst of men and give me back to my God, that He, who has redeemed me through you, may receive me also through you. Amen."

9. You shall strive to live in God's presence in a spirit of detachment, humility, mortification of the senses, according to article 8, under Title 4 "Of Assemblies" page 8. You shall wear a simple, clean modest dress, spending a minimum of time on dressing.

10. In your relations with other people you shall eliminate useless visits, and, so far as those you must make for the sake of politeness or necessity are concerned, you shall observe the greatest charity, never speaking about the faults of another, turning the conversation away from any backbiting or showing displeasure by your silence.

11. You shall not discuss fashions, nor any frivolous or trivial matter, and, if you happen to be with people who are talking about such things, answer with a complete lack of interest; you may make witty and becoming jokes for recreation, but should never give way to immoderate merriment that disturbs the soul and saddens the Holy Spirit.

[18] *Weekly practices.*

The good example that the young ladies of the Congregation must give, in worldly society, requires that they be strict in keeping Sundays and feast days holy, in the frequent reception of the Sacraments, and in practising the spiritual and corporal works of mercy, especially on holy days.

Monthly practices.

1. Since one of the most efficacious means of working at one's sanctification is the frequent reception of Holy Communion, it is to be hoped that the associates will not allow a month to pass without approaching the holy table, and they are urged to do so on the feasts of SS. Peter and Paul and of the Sacred Heart of Mary, which is celebrated on the Sunday within the octave of the Immaculate Conception, as well as on the other days listed in the section dealing with admissions, page [13]. These days will be considered days of general communion and if possible, a short homily should be given then. However, if the confessor does not consent to admit you to Holy Communion, you should not embarrass him by tiresome importunity in this matter.

2. Each associate shall make half an hour's adoration of the Blessed Sacrament once a month. There shall be a rota for Sundays and feast days and, those whose names are on the rota shall be notified at the meetings. Before the Blessed Sacrament, each associate shall consider herself as a deputy speaking to God in the name of the whole [19] Congregation, praying for all, thanking Him for all, offering good works for all. This offering benefits everyone, as they will be rewarded in Heaven for the good deeds of the others without losing their individual merit. It would be well also to renew this offering at each communion.

3. From time to time, for example every two or three months, it would be well for each associate to give an account of her conscience to her director, i.e. of her state of soul, regarding her peace of mind or temptations, her desolations or consolations.

4. Each associate shall choose another one to watch over her. From time to time, she shall ask her privately what fault she has noticed in her; and when she has received an admonition about some fault she shall express her gratitude to the associate who has told her and shall recite a *Pater* and *Ave* for her. Your best friend is the one who tells you of your faults.

Yearly practices.

1. Each year a novena shall be made in honour of St. Aloysius Gonzaga, the holy patron of the Society; it should begin on the tenth day before the 21st June, and, as far as possible, during these nine days, the meditation should be made on the life of this saint, as it is found among the novenas in honour of Jesuit saints, or else in the devotions in honour of St. Aloysius Gonzaga. Those who can read the life of this great saint during these nine days will hereby derive great benefit for the sanctification of their soul.

2. It is to be desired that, around the time of the feast of St. Ignatius Loyola, a brief annual retreat of three days should be made in order to renew the spirit of fervour which ought to characterize this association. In this [20] matter, the Associates should seek the advice of the Director of the Congregation. If a retreat cannot be held at this time, it should be made about one of the feasts, either of St. John the Evangelist or the Sacred Heart or the Immaculate Conception. During this retreat a review of the year should be made; time should be devoted more especially to meditation, silence and reading of pious books.

SECTION 2.

Works of charity towards one's neighbour

1. The Congregation does not believe that it should undertake more than four kinds of charitable works at present, as was stated in Articles 1, 2, 3, 4 of page 5, namely: instruction, consolation, edification, and almsdeeds.

2. Those who are charged with almsgiving shall distribute alms only after they have submitted their report to the Council, and, according to its decision; they shall make it their duty to obtain precise information about the children, servants, and those who are ashamed to admit that they are poor, who are introduced to them. They shall always visit them two together and in broad daylight. When, for good reasons, they are unable to help or visit them, they shall direct them to other Congregations for good works, paying special attention to the weakest, the most downcast, the most forsaken; they shall try to find the most Christian houses, which may serve as safe places for young people in danger of seduction. They shall appeal for work on behalf of certain persons who turn back to God, but they shall act with great prudence, lest they compromise those persons; they shall be on their guard [21] against hypocrites; they shall not be too credulous about conversions. Nevertheless, because some have deceived them it would be unjust to be suspicious of everybody; it is better to do good to many poor people who do not deserve it, than to refuse a single one who does. The Congregation invites each of its members to put in the Treasurer's cash-box part of the money she had set aside for special almsgiving.

3. Those who are charged with comforting the sick, whether in private houses or in hospitals, shall look upon this service as one of the greatest importance; salvation depends on the good dispositions of a person at the hour of death; if you prepare a sinner for this last moment he will perhaps be more indebted to you than to all those who instructed, edified and consoled him during their whole life.

4. Those to whom is entrusted the charge of edification, i.e. to support the good, to bring back those who have strayed, to lead the righteous in the way of perfection, will have merit before God because they will often work without success; to change a heart is a sort of miracle, but even if they were only to prevent one single venial sin, they should think themselves well rewarded. Therefore, from time to time, they should speak to persons of their own sex in whom they find some hope of improvement; while winning their respect, they will gain their friendship and confidence. They shall gently enter into their way of seeing things in order to draw them towards good; they shall not discourage them by overloading them with precepts, they shall cause them to love virtue by their interesting conversations, gentle manners,

and courteous behaviour. They shall not exact the same perfection from [22] all; beginners would be alarmed if they were told "You must reach this goal". They shall keep to the Commandments with those who do not observe them, and shall suggest the Counsels to those who are practising the Commandments. They shall prepare devout persons to perform works of zeal, in order to make them capable of entering the Society. However, in all cases, let them speak of God joyfully, with open hearts, and not for long at a time. Joyful virtue is lovable and easily wins others to God; diligent charity will provide them with a thousand skilful ways of leading others to virtue; at times it will be edifying deeds related at the opportune moment, or suggestions of small practices. To obtain the necessary graces for one another, each associate shall also have a list of persons to whom she will pay attention, that she may furnish, without wounding charity, the information which the President may call for, in view of their greater good.

5. Those who have been selected for giving instruction shall consider themselves fortunate to have the opportunity of making Jesus Christ known and loved, thus contributing to an increase of faith. They shall endeavour to instruct well in the dogmas of the faith that Protestants and Jansenists reject; they shall also instruct thoroughly on the fundamentals of religion such as: the immortality of the soul, hell, confessions, etc., in order that women and girls confided to their care will have a clearer knowledge of them. They shall endeavour, by great gentleness and patience, to overcome the vulgarity and ignorance of their pupils, in order to imprint deeply on their souls the love of religion and the duties it prescribes.

[23] 6. In the section for Instruction, a librarian shall be named by the President. This post may be filled by one of the dignitaries or Councillors, or by any other associate designated by the President. This function is a most useful one in this century, when all houses are filled with novels and all kinds of bad books. The evil influence of such books will be counteracted by lending good books in a methodical way. For this purpose, the librarian shall be provided with instructions on how to use good books, and a catalogue of the works that may be purchased, as well as the different kinds of persons to whom they should be lent.

7. The library will consist of books bought from the funds of the Treasurer, and those which each associate would like to donate to this

interesting work; the Council of the Congregation shall decide, every three months, the amount to be set aside for the purchase of books, and the librarian shall be charged with buying them.

8. No book shall be bought and no book shall be put into the library until it has been examined by the censors named for this purpose by the Director of the Congregation.

9. The first page of each book shall bear a distinctive mark.

10. The librarian shall lend the books for one month only. She shall have a list of all the books in the library and shall attach to this list a precise indication of the loan and the return of the books. They shall be lent free of charge, but the librarian shall invite readers to place an offering in the box [24] intended solely for library purposes. She shall keep an account of everything, and shall submit this to the President whenever she asks for it.

3rd SECTION

Of mutual relations between the various members of the Congregation.

1. No one shall intrigue for the offices of the Congregation. Those who are appointed to some office shall accept humbly and submissively, relying more on God's help than on their own ability. Nevertheless, they shall neglect nothing in their power; they shall remember that in the Kingdom of God, the higher one is placed, the more one becomes the servant of others and the more one owes them the example of all the virtues. The officers shall, therefore, take care to behave in a more edifying, gentle, gracious, obliging, humble way, with greater consideration and tolerance than the other associates. Those who have no office shall rejoice that they are considered good for nothing and that they have not been charged with a burden that would perhaps have over-taxed their strength, and they shall recall gladly that it is easier to obey than to command.

2. More than any other, the President needs an upright spirit, a strong character, deep humility, outstanding gentleness and universal charity towards all the associates. She shall not be arbitrary in her commands but order only what is allowed by the Rules of the Society, what has been decided by the Congregation's written resolutions or

what has been advised by the Director of the Society. She shall keep a watchful eye on the conduct and progress of the various members. She shall observe the rules and accepted customs and see that they are respected by the associates. She shall be impartial in her treatment of the associates, [25] listening attentively to their requests and complaints. She shall interview those who have to be given duties or who have to be relieved of them. She shall allot employments according to the strength and talents of each, prevent any dissension or abuse that might arise. She shall see that the spirit of the rule is known and followed by all, for the greater glory of God. Her task is a hard one, it is true, but she can rely with confidence on the help of God who has called her through the vote of her companions. They, for their part, shall assist her with their prayers and make her duty easier by exact and complete submission.

3. All the associates shall make it their duty to obey promptly whatever their respective presidents prescribe. Holy Scripture says that obedience is better than sacrifice; and wherever they perceive no trace of sin, they shall make it their duty to obey in order to please God and imitate Our Lord who willed to obey unjust judges who condemned Him to death - *actus obediens usque ad mortem*. Thus there shall be no protest against what has been commanded. They shall first submit, but, in private, may make those representations they consider appropriate. Nevertheless, if these are not accepted, they shall renounce their personal opinion without delay; no one shall speak against what has been decided, for to want to make one's private opinion prevail, and to murmur when one's suggestions have not been accepted is a breach of rule and it weakens the bonds of authority. In any group, universal harmony depends upon uniformity of opinion and prompt obedience on the part of each member; this is what makes everything hold together so that all works with equilibrium. In an army, all obey the General; the soldier acts blindly and victory is won. What then can prevent you from obtaining through motives of faith what mercenaries obtain through human reasons?

[26] 4. All shall love the Society as their mother, and they shall make every effort for its maintenance and progress. They shall take care to prevent abuses, to defend the honour and reputation of their

companions. They shall avoid all that might lessen union among the various members, such as, making fun of an associate, making her appear ridiculous, scorning her, or having particular friendships with some while showing indifference and coldness towards others. They shall shun every sentiment of superiority and pride towards those who have had a less polished education. They shall act with the most open simplicity and sincere friendship towards all; but this friendship shall be free from sensual affection which makes us love according to the spirit of the world and our own inclination rather than according to God's spirit. You shall never leave the company and conversation of one member to join another whom you prefer, but you shall speak to and be pleasant towards everyone. You shall put up with the defects of the associates without complaining of them to others; but you should admonish them gently, or have them admonished by another associate; charity alone, not jealousy and pride, will lead you to point out to one another your failings, especially those that offend God.

5. Charity is shown by deeds; therefore every possible temporal and spiritual service shall be rendered to one another. As soon as one knows that an associate is in trouble or sorrow, one should hasten to console her and obtain for her all the help in one's power. This concern is especially the responsibility of the President.

[27] 6. When an associate is ill, the President shall go to see her, or shall name some members of the Congregation to do her this kindness throughout her illness.

7. When the patient is dangerously ill, her condition shall not be concealed from her lest she should enter into eternity unprepared. The President shall recommend her to the prayers of the Congregation and shall name at least two members of the Society to accompany the holy Viaticum. If the section for consolation has the duty of assisting the dying who do not belong to the Society, it should redouble its zeal when it is a question of one of the associates.

8. In the case of death, the associates shall assist at the funeral if there is nothing against it. The Congregation shall have three Masses celebrated for the deceased, or if they prefer, a solemn funeral service. Each member will recite the Litany of Our Lady and a *De Profundis* for the departed associate, for eight days.

TITLE 8

CASES OF EXPULSION

It is to be hoped that a strict choice of members of the association, together with each one's zeal to become more and more worthy, may prevent the possibility of any associate belying the hopes entertained about her. However, since there is no institution on earth that is immune to irregularity, it shall be prevented in this one by means of expulsion.

[28] The following are the chief offences that deserve it:

1. Habitual failure in the observance of rules.
2. Frequent absence from meetings.
3. Complete neglect of the duties of the Society.
4. Display of a spirit of discontent, murmuring, intrigue, which would cause lack of union in the Society.
5. Prompting others to have contempt for piety, for the rules, for the officers.
6. Manifestation of heretical or schismatic views.
7. Immoral conversations, theft, or any scandalous action.
8. Habitually rude behaviour towards one's associates.
9. Betrayal of the secret of the Society, lending the rules to those who are not members, without the permission of the Director.

If an associate is guilty of these offences, the Secretary should report it, adding proof. The matter should be considered important and Rule 10 on Assemblies, page 9, must be followed. The majority of votes shall suffice for expulsion.

ADDITIONAL ARTICLES

1. The President shall give each associate a picture of the Sacred Heart, of the Blessed Virgin and of St. Aloysius Gonzaga together with the certificate of admission signed by the Director of the Society.

2. If the Society should become so numerous that meetings cannot be held without serious difficulty, the associates shall meet by

sections [29], according to their respective employments. The President General shall take care to appoint members of her Council as Presidents of Sections, so that the Council may be fully informed, and there may be unity in practices and undertakings both among the governing and governed. In this case, for election, unanimity of the whole section will be required. In a word, as far as possible, the same rules shall be observed as if the congregation were general.

3. If there should be no agreement as to the division of sections, the associates who disagree shall draw lots to know to which section they should belong; but although two or four different meetings may be held, they will always be part of one and the same congregation and one common union of good works, which will receive its impetus from the President General and the Director of the Congregation, who may, as they wish, assist at each sectional meeting.

The absence of some members shall not prevent the elections, but their vote will be taken privately when unanimity is required; in other cases, this would not be required unless their vote were necessary to establish the majority, and again in either case, the absence must only be temporary.

4. As duties must always take precedence over counsels, the associates who cannot easily attend a meeting without neglecting their home, and displeasing their parents, shall not come; but the absentees shall take care to ask the first associate that they meet what practices and resolutions have been taken. When there are several associates in one house (something that should always be avoided unless it is greatly to the advantage of the Society), and they cannot all come, each one shall attend in turn.

[30] 5. All particular obligations contained in the present Rule, the neglect of which would not constitute a sin in itself, are not binding in any way under pain of sin; but their observance will draw down great graces on the whole Congregation and on each associate; fidelity in small things attracts great graces. He who despises small things will fall little by little.

6. This Rule will remain in force until experience, circumstances and the greater good require some changes or modification, which will

be for the increase of faith and charitable works, and in short, for the progress of the Congregation, which will be consulted about such changes by secret ballot. The majority of votes and the opinion of the Director will suffice.

7. The motto of the Congregation will be these words of Jesus Christ: *Learn of me for I am meek and humble of heart*. Consequently you shall be very careful not to think that you have more virtue than the other faithful who are not members of some society like yours; how many people there are who do not know how to read, write or meditate yet have more charity and humility than you. Always have in mind this sentence of the author of the Imitation: *Love to be unknown and counted for nothing*. When you have fulfilled all your duties completely, which you should never think you have, you can say with the Gospel: *I am an unprofitable servant, I have only done what I should do*.

At least once a year the associates shall read the present Rule in its entirety; a sheet of paper on which it is summarized as follows may be kept at home; this may serve for all the sections though each one is bound only to what concerns it particularly.

[31] MEANS TO ADVANCE IN THE WAY OF PERFECTION

General aim: One's own sanctification and that of others.

1. Towards God: faith, confidence, generosity and love.

Each day: On rising — Sign of the Cross; *Jesus, Mary and Joseph*.

Prayer: A quarter of an hour's meditation; assistance at Holy Mass or at least union with it.

At nine o'clock: Aspiration. At noon: *Angelus* and *Praised for ever be the most Holy Sacrament of the Altar*.

At four o'clock: Aspiration; evening: some decades of the Rosary; a *Pater, Ave* and *Credo*, with the words: *Sweet Heart of Jesus, make me love you ever more and more*. Before going to sleep: *O Crux Ave*.

Each month: Communion on indulgenced days; half an hour's adoration which may be done during a Mass of devotion.

Each year: Novena to St. Aloysius Gonzaga. If possible, retreat of three days, reading of the Rule.

2. Towards one's neighbour: *Towards parents:* gentleness, kindness, support.

Towards superiors: obedience and confidence, no intrigue, no grumbling about one's employments.

Towards companions: no haughtiness, no contempt, no frivolous talk, tender, universal friendship; union of good works, console them when sick, pray for them when dead.

[32] *Towards inferiors or equals:*

Instruction: catechism, loan of good books.

Edification: support the weak, diverting them from dangerous occasions, from bad companions, from bad books, from dangerous amusements; bringing back those who have strayed, appeasing quarrels, breaking up evil intimacies and bad conversations; leading to instructions, to the sacraments. Encouraging the fervent and indicating to them the spiritual and corporal works of mercy. Few precepts; speaking joyfully of God; edifying stories; suggesting little practices.

Consolation: Visit the sick, but two together in daylight. Reading holy books to them, preparing them for the last sacraments; recommending the departing soul; acts of faith, hope and charity, contrition, acceptance of death; names of Jesus, Mary and Joseph.

Almsdeeds: Beg for some alms, use them for education, for houses of refuge, for Masses; procure work or situations; mistrust hypocrites, but entertain no unjust prejudices; prudence so that the corrupt may not be mixed up with the weak.

3. Towards oneself: Regularity, prompt rising, in silence, thinking of something pious, such as *I am dressing my enemy*; love of lowly things; temperance at meals, small mortification of taste, prayer before and after meals; clean modest clothes, gaiety without frivolity; love to be unknown and counted for nothing; liberty of spirit, no scruples, have for one's motto *Learn of me for I am meek and humble of heart*; modesty in dressing, self examination on the foregoing practices at least once a week, while undressing.

[33] PRAYERS BEFORE BEGINNING THE MEETING
Veni Sancte Spiritus, Ave Maria, Gloria Patri

Prayer to the Blessed Virgin

Remember O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help or sought thy intercession was left unaided. Inspired by this confidence I fly to thee, O Virgin of virgins, my Mother, to thee do I come, before thee I stand sinful and sorrowful. O Mother of the Word Incarnate despise not my petitions, but in thy mercy hear and answer me. Amen.

Prayer to Saint Ignatius

O thou who hast been perpetually consumed with zeal for God's greater glory and an ardent thirst for the salvation of souls, blessed Ignatius, undaunted athlete, our gentle patron, our faithful advocate, come to our aid, that we may enjoy the happiness of our deliverance and you may be glorified by our full and entire victory.

V. Pray for us Blessed Ignatius.

R. That we may become worthy of the promises of Jesus Christ.

Prayer

O God who, in order to spread the greater glory of Thy name, fortified Thy Church on earth with powerful and new help in giving it Blessed Ignatius, grant us the grace that, walking in his footsteps and under his protection here below, we may merit to be crowned with him in Heaven.

[34] AFTER THE MEETING

Prayer to the Blessed Virgin Mary

Sub tuum, etc. 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 and every day of my life and especially at the hour of my death;

to thee I confide all my hopes and my consolations, my pains and my miseries, my life and the end thereof, in order that by thy powerful intercession and thy merits all my actions may be conformable to thy will and that of thy Divine Son. Amen.

Prayer to St. Aloysius Gonzaga

O angelic lover of purity, whose heart burnt so ardently with the flames of divine love, Blessed Aloysius, pray to the Lord constantly for us, that He may create in us a pure heart and inflame us unceasingly with the divine fire that consumed thee.

V. Pray for us Blessed Aloysius Gonzaga.

R. That we may be made worthy of the promises of Jesus Christ.

Prayer

O Lord God, immortal Spouse of chaste souls, who, after withdrawing St. Aloysius in the flower of his early youth from the deceitful seduction of this world, called him to the Society of Jesus Christ, Thy Son, and gave him the special grace of serving Thee with angelic purity, grant us that by the help of his protection, we may always keep the most unsullied purity both of body and [35] soul, in order that we may deserve to share in the same glory that surrounds him, through the same Jesus Christ our Lord.

Prayer of St. Andrew on seeing the cross on which he was going to be affixed

O Holy Cross, precious Cross since you were honoured and consecrated by supporting the adorable body of my Saviour, remove me from the midst of this evil world, restore me to my dear Master, Jesus Christ. Through you, may He receive me, as through you He redeemed me. Amen.

Prayer for the feast of St. John the Evangelist

Deign, God of goodness, to shed upon your Church the rays of your celestial light, that enlightened by the divine instructions of the apostle and evangelist St. John, we may attain eternal bliss, through Our Lord Jesus Christ. Amen.

Ten practices of humility

1. In all things humble yourself in heart and mind.
2. Before all, abase yourself, and do it carefully.
3. Never love grandeur or riches.
4. Seek to be despised and rebuffed.
5. Never speak of yourself except in humble terms.
- [36] 6. When you are contradicted, rejoice immensely.
7. Never take the highest place, but be at peace in the lowest.
8. If somebody makes much account of you, humble yourself profoundly.
9. Let your happiness be found in lowliness, until your death.
10. When your faults are seen, bless God at that moment.

PRAYERS FOR THE RECEPTION

*Veni Creator**Renewal of Baptismal promises*

O my God, the day of my birth would have been a day of tears and the beginning of the greatest misery for me, if You had not given me rebirth in grace, adopted me as your child, and chosen me among so many thousands of infidels to be a member of your true Church. Today, filled with joy and gratitude for such a great favour, I bless You, I praise You, I thank You most heartily; I should like to efface from the number of my days, to drown in my floods of tears; the times when I was ungrateful or broke your holy covenant; but You see the very depths of my heart; today I wish to be yours entirely, yours alone, and for ever. I renounce Satan and all his pernicious and worldly maxims [37], I renounce the false joys of the world, the guilty pleasures of the senses, all the frivolous pursuit of vanity; I bind myself to Jesus Christ and to His Church, my Mother; I believe and wish to believe until death, all the truths she teaches; I pledge myself to her service for my whole life, and I hope from the infinite mercy of my God for all the graces necessary to fulfil these promises, and for the eternal crown promised to those who keep them. Amen.

Act of consecration to the Sacred Heart of Jesus

Adorable Jesus, it is through the wound made by the lance in your Sacred Heart that I distinguish and recognize the burning fire of your love for me; O, Everlasting Fire of the charity of my God, you cross time and space to reach me so as to enkindle me with your flames; day and night you burn without being consumed, for men, and men remain cold and frigid towards you. Deeply moved by this gross ingratitude and prompted by desire to make reparation for such an insult made to your Heart, O outraged Love, I consecrate myself to You; here is my heart. Truly it is the most guilty, the most unworthy, the most tainted of all hearts, but I offer it to You totally, unreservedly, irrevocably and for ever, invested with the merits of your Blood. I am dissatisfied with this offering. Would that I had a thousand hearts to offer You, my God, would that I had the hearts of all men, the love of all the angels and of all the blessed, to consecrate to You. Alas, I have only one heart; how can I divide it when it is so small? Take it Lord, enclose it in your Heart as in an impregnable fortress [38] whence nothing can wrench it; may an ardent and perfect love so unite my heart with yours that your heart and mine may become one; may it be imbued with the same sentiments as yours; may it abhor sin as much as yours detests it; may it be consumed with the same love that burns in yours; and like You, far from seeking the riches, pleasures and honours of this world, may I regard them with contempt and not even think of them; may all my happiness lie in being meek and humble of heart as You are; may my whole life be nothing else but burning and efficacious zeal for your glory; so that I may always walk in your footsteps and may I die as You did, completely united to God by perfect charity. Amen.

Consecration to the Immaculate Virgin Mary

O Mary, most exalted, most perfect, most powerful of all pure creatures, filled with sorrow and holy indignation to see you insulted by the impious, I come to consecrate myself completely to your service and your praise. I humbly bow before your ineffable heart, and I revere it as Mirror of Justice, Seat of Wisdom, Cause of our Joy, Spiritual Vessel, Singular Vessel of Devotion; I confess and I revere your Immaculate Conception, your Divine Maternity, your Perpetual Virginity, your Powerful Protection with God, and all the privileges,

all the sublime prerogatives that the wicked contest or despise; I consecrate myself to extending the devotion to You that sinners do all they can to destroy; I shall place all my joy in defending, celebrating and propagating this devotion until my last breath. O Immaculate Heart of Mary! O veritable Ark of the Covenant, O Throne of Grace! O Sanctuary of Mercy from which men have received so much and from which they hope for everything, would that I could gain all hearts and consecrate them to you for ever. [39] At least O tender Mother of Christians, Refuge of poor sinners, receive my heart, take care of its needs, sustain its weakness, by the abundance of those graces of which you are the dispenser. I choose you after your Divine Son to be the object of my love and devotion for my whole life; I shall bless you, and call upon you, and with your help, I hope that nothing can separate me from you, and that by the imitation of your virtues I may render myself worthy to die in your arms, to continue to praise you throughout eternity, and bless and adore the power and wisdom of the infinite God who made you so holy, so immaculate, so great, so worthy of admiration. Amen.

Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary. Amen.

(There are one hundred days indulgence for this prayer).

2

Extracts from the Register of Minutes entitled "Book containing the deliberations and conclusions of the meetings of the Pious Union of the Sacred Heart of Jesus" (1816-1825). - From the original preserved in A. G. Roma.

This document is the most important one for becoming acquainted with the activity of the Servant of God.

a) *The manuscript.* This is a bound volume measuring 26 X 40 cm, with 112 numbered pages. It is written in the hand of successive secretaries; pages 43, 44, 45 and 46 are in the hand of the Servant of God. The first page begins with the second title: *Minutes of the Meetings of the Pious Union of the Sacred Heart of Jesus.*

b) *The contents.* This register contains the minutes of the ordinary and extraordinary meetings of the Association, kept from the beginning of the foundation on the 31st July 1816 until the 6th November 1825.

The minutes of the ordinary assemblies generally include the six following parts indicated in the Rule, besides the prayers prescribed and the reading of the minutes of the previous meeting:

- 1) The President gives an account of the practices proposed;
- 2) The President gives a talk on some ascetic subject;
- 3) A few associates give their reflections on the topic indicated;
- 4) The President proposes new practices until the next meeting;
- 5) They proceed to voting, financial reports, etc.;
- 6) The place, date and time for the next meeting are fixed and the meeting ends with the prayers specified by the Rule.

In this document we see the Servant of God not only in the practice of her manifold and efficacious apostolate, but we are also able to get a close look at her interior life and admire the variety and solidity of her virtues. In it Claudine speaks, directs, works, and on some occasions, writes. We thus see, in going through the pages, not only the works of charity practised by the associates, but also the spirit which animated them all, and in a special way Claudine Thevenet their President, and the way in which her words and works were always consistent.

Talks given by the Servant of God. The Rule (cf. *above*, tit. 4, section 1 art. 6) required that the President of the Association should give the associates present at the meeting a talk on some ascetic subject. It is therefore easy to understand the importance of the summaries of these conferences, to get to know the intimate feelings which inspired the President, who had so much at heart not only the spiritual progress of the associates, but above all her own advancement in the spiritual life.

We can be sure that these extracts reflect the soul of the Servant of God, and her efforts to attain humility, self-effacement, contempt of self, renunciation of the world, charity towards the neighbour and love of the poor; as well as modesty, silence and in a special way the virtue of obedience and the imitation of Christ. The invitations she gave her companions to practise the virtues mentioned above she certainly applied to herself, as is evident from the high standard of perfection she had attained.

Ignatian Spirit. Analysing the contents of the conferences, it immediately appears that her spirit and doctrine are chiefly Ignatian, although in her talks there are other references, to St. Francis de Sales, St. Bonaventure, St. Francis of Assisi, St. Gregory Nazianzen, etc. If Claudine Thevenet had devotion to St. Ignatius of Loyola, she owes this certainly to the influence of her mother, who possessed in her private library such Ignatian spiritual books as *Retraite spirituelle a l'usage des communautes religieuses* by Fr. Bourdaloue of the Company of Jesus, Paris M.DCCLIII and *Neuvaines en l'honneur des saints de*

all the sublime prerogatives that the wicked contest or despise; I consecrate myself to extending the devotion to You that sinners do all they can to destroy; I shall place all my joy in defending, celebrating and propagating this devotion until my last breath. O Immaculate Heart of Mary! O veritable Ark of the Covenant, O Throne of Grace! O Sanctuary of Mercy from which men have received so much and from which they hope for everything, would that I could gain all hearts and consecrate them to you for ever. [39] At least O tender Mother of Christians, Refuge of poor sinners, receive my heart, take care of its needs, sustain its weakness, by the abundance of those graces of which you are the dispenser. I choose you after your Divine Son to be the object of my love and devotion for my whole life; I shall bless you, and call upon you, and with your help, I hope that nothing can separate me from you, and that by the imitation of your virtues I may render myself worthy to die in your arms, to continue to praise you throughout eternity, and bless and adore the power and wisdom of the infinite God who made you so holy, so immaculate, so great, so worthy of admiration. Amen.

Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary. Amen.

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Extracts from the Register of Minutes entitled "Book containing the deliberations and conclusions of the meetings of the Pious Union of the Sacred Heart of Jesus" (1816-1825). - From the original preserved in A. G. Roma.

This document is the most important one for becoming acquainted with the activity of the Servant of God.

a) *The manuscript.* This is a bound volume measuring 26 X 40 cm, with 112 numbered pages. It is written in the hand of successive secretaries; pages 43, 44, 45 and 46 are in the hand of the Servant of God. The first page begins with the second title: *Minutes of the Meetings of the Pious Union of the Sacred Heart of Jesus.*

b) *The contents.* This register contains the minutes of the ordinary and extraordinary meetings of the Association, kept from the beginning of the foundation on the 31st July 1816 until the 6th November 1825.

The minutes of the ordinary assemblies generally include the six following parts indicated in the Rule, besides the prayers prescribed and the reading of the minutes of the previous meeting:

- 1) The President gives an account of the practices proposed;
- 2) The President gives a talk on some ascetic subject;
- 3) A few associates give their reflections on the topic indicated;
- 4) The President proposes new practices until the next meeting;
- 5) They proceed to voting, financial reports, etc.;
- 6) The place, date and time for the next meeting are fixed and the meeting ends with the prayers specified by the Rule.

In this document we see the Servant of God not only in the practice of her manifold and efficacious apostolate, but we are also able to get a close look at her interior life and admire the variety and solidity of her virtues. In it Claudine speaks, directs, works, and on some occasions, writes. We thus see, in going through the pages, not only the works of charity practised by the associates, but also the spirit which animated them all, and in a special way Claudine Thevenet their President, and the way in which her words and works were always consistent.

Talks given by the Servant of God. The Rule (cf. *above*, tit. 4, section 1 art. 6) required that the President of the Association should give the associates present at the meeting a talk on some ascetic subject. It is therefore easy to understand the importance of the summaries of these conferences, to get to know the intimate feelings which inspired the President, who had so much at heart not only the spiritual progress of the associates, but above all her own advancement in the spiritual life.

We can be sure that these extracts reflect the soul of the Servant of God, and her efforts to attain humility, self-effacement, contempt of self, renunciation of the world, charity towards the neighbour and love of the poor; as well as modesty, silence and in a special way the virtue of obedience and the imitation of Christ. The invitations she gave her companions to practise the virtues mentioned above she certainly applied to herself, as is evident from the high standard of perfection she had attained.

Ignatian Spirit. Analysing the contents of the conferences, it immediately appears that her spirit and doctrine are chiefly Ignatian, although in her talks there are other references, to St. Francis de Sales, St. Bonaventure, St. Francis of Assisi, St. Gregory Nazianzen, etc. If Claudine Thevenet had devotion to St. Ignatius of Loyola, she owes this certainly to the influence of her mother, who possessed in her private library such Ignatian spiritual books as *Retraite spirituelle a l'usage des communautes religieuses* by Fr. Bourdaloue of the Company of Jesus, Paris M.DCCLIII and *Neuvaines en l'honneur des saints de*

la Compagnie de Jésus, Paris 1820, still preserved and bearing the name of the mother of the Servant of God.

Besides, Fr. Coindre had a profound knowledge of Ignatian spirituality; he was in contact with the Fathers of the Faith when they directed the seminary of Argentière, and with some friends "of the Missions" who were preparing themselves to enter the Company of Jésus when it was restored, as in fact they did.

However, it should be noted that Mlle Thévenet could have been in direct contact with the Jesuits in Lyon only towards the end of her life, since the Company was suppressed from 1773 to 1814, and there was no residence in Lyon until 1832 when three Jesuit fathers began to establish a school in a house which was given over to them by Mlle Marie Thérèse Bottu de la Barmondière for this purpose (cf. P. DELATTRE, *Les établissements des Jésuites en France depuis quatre siècles*, II, Enghien-Wetteren 1953, coll. 1589-1594).

The Association had as patrons St. Ignatius and St. Aloysius Gonzaga, whose feasts were celebrated in a solemn way and naturally with a sermon on their virtues. The foundation of the Association was made on the feast of St. Ignatius, and it was decided to celebrate the anniversary every year by holding an extraordinary assembly.

These conferences are typically Ignatian when they speak:

- 1) of obedience, giving this virtue an absolute pre-eminence;
- 2) of modesty, repeating to the letter the celebrated rules of modesty that St. Ignatius gave his Company;
- 3) of humility, explaining the typical consideration of the Exercises of St. Ignatius, called "Of the three degrees of humility";
- 4) of the method of prayer which is that of St. Ignatius.

Besides, examples are quoted of the saints of the Company, the works of Fr. Rodriguez are referred to and the formula "for the greater glory of God" is often used, etc.

Practices of virtue assigned to the Associates. These practices are also a clear sign of the interest of the Servant of God to attain at all costs a noteworthy standard of perfection. It is true that she was proposing these practices to the associates, but her own way of living shows that she first practised what she suggested to her friends. From the Rule *{supra}*, tit. 4 section 1, art. 8) we see that proposing these practices belonged exclusively to the President.

From reading these practices of virtue indicated by the Servant of God, we can deduce the following characteristic notes:

1) Liturgical spirit: we see that the practices indicated were always in accord with the liturgy of the season, and with the principal feasts celebrated by the Church.

2) Dévotion to the Holy Spirit: the *Veni Creator* was the prayer which was given with greatest frequency as a practice.

3) Zeal for the glory of God and love of the Church: were shown in the frequent requests to pray for priests and missionaries, for the success of particular missions, for the retreats being held in the seminaries.

4) Charity: as we have seen in the Rule *{supra}*, pp. 71-74), the 3rd section of tit. 7, is a treatise on delicate fraternal charity among the associates, and the four sections of the Association had for their object the works of charity, in general, towards one's neighbour, charity which was shown especially in the *Providence* and in the visits to the hospitals.

5) Humility: is shown in the frequency of the following practices: recitation of the *Miserere*; not to speak of oneself; interior humility, considering oneself less than all others; public accusations at assemblies for not having fulfilled some practice.

6) Ignatian spirit: is perceived in the practices and prayers in honour of the Saint, asking for his protection or his zeal for the glory of God.

Spiritual aims and reforms. In the Association of the Sacred Heart, they were not content to have ascetical conferences and to propose special practices of virtue, but they also sought to make all these a reality in the lives of the associates.

This section of the minutes contains precisely observations or admonitions given by Fr. Coindre or by the Servant of God to the associates, for the spiritual life of the Association; it gives clear evidence of their desire that the Association should reach its ideal of perfection.

The earnestness, constancy and also the strictness with which the Associates sought to observe the Rule, above all in what concerned their own perfection, arouse true admiration. Until 1823, the year in which Claudine and her first companions made their religious vows, and above all during the first three years of the life of the Association, during which they all still lived in the world within their own families, the intensity of the spiritual life they practised, and their zeal to progress in virtue, shown by their serious reflections on spiritual renewal, are remarkable.

The Servant of God justified the necessity of this high standard of perfection, reasoning thus: as they live in the world, they should be more careful than religious who live in the convent, where everything contributes to preserve recollection and facilitates the fulfilment of the Rule. "I hope," she said one day "that nobody will take amiss the observations that I have made in* my report. They have been dictated only by the desire for our mutual perfection and to obey the obligation put upon me to make known the omissions with which we might have to reproach ourselves in the course of the year." *{infra}*. 28 d, p. 124). In this phrase is found the principal characteristic which emerges in all her observations: the desire for perfection and obedience.

"*The Providence of St. Bruno*". In the Register of minutes of the meetings of the Association of the Sacred Heart, this is frequently mentioned (*infra.*, nn. 28 c, 32 b, 34 e, 41 b, c, 46 b, 49 b, c, 52 c, 55 c, 57 b, 65 b, 66 b, f, 71 b, 73 b, 74 b, 75 b, 77 b, 82 b, 83 b; Doc. III).

Following step by step all the details that are transmitted in this Register about the creation and development of the *Providence of St. Bruno* (Doc. III, p. 18), we can affirm:

1) that this *Providence* was the first work that the Servant of God organized;

2) that Claudine put all her effort into it to do the greatest possible good for the souls of the children and working class girls, whom she was able to bring together in her work;

3) that this same effective and affective charity she later put into the second *Providence*, which had a magnificent development. Notwithstanding the interest and love, both natural and supernatural, which she entertained for her first *Providence*, and perhaps on account of this, when it was considered to be for the greater glory of God, with naturalness and simplicity she handed over the work to the parish and the Sisters of St. Joseph (*infra*, 82b, 83b). This action supposes uncommon virtue.

Extraordinary meetings: We give the name of extraordinary meetings to those meetings which took place every year on the feast of St. Ignatius, the 31st July, anniversary of the foundation of the Association.

On that day, after three days of retreat, the associates assisted at Mass with general Communion and a sermon preached on the virtues of the Saint. Then they all attended a meeting at which the report on all that had been done by the Association during the course of the year was read. These reports have therefore a particular importance because in them one gets a general view of the activities of one year's work.

In these general assemblies, as in ordinary meetings, when they were presided over by the Director, Fr. Coindre, or some other priest as his delegate, it was they who gave a conference; when, on the contrary, the director was absent, and this occurred frequently, the President, namely, Claudine, gave the conference. It was also she who proposed the spiritual practices to be observed until the next meeting.

c) *Our edition:* We are not publishing the whole of the Register because it is too voluminous; nevertheless, we are reporting the minutes of the first two years almost in full, while for those of the following years giving only what touches more directly the Servant of God, and therefore those parts which serve to give an exact idea of the development of the Association and of the *Providence*. The parts that are omitted, as will be noted at the opportune time, are repetitions, or the resume of some conferences on themes, which have

already been reported or very detailed information about the work of the apostolate, which, for the sake of brevity, we summarize.

We have indicated the various sessions with consecutive numbers. Besides, as the minutes of the ordinary meetings are made up of parts easily separated, to facilitate their study the different paragraphs are indicated with a letter, and we have added sub-titles to the different sections into which the ordinary meetings are divided.

The original manuscript has been reproduced exactly keeping the original spelling. We point out, however, that the punctuation has been rectified here and there, and also the use of capital letters, because the Secretaries who succeeded one another did not always follow the same rules of spelling.

BOOK CONTAINING THE DELIBERATIONS AND CONCLUSIONS OF THE MEETINGS OF THE PIOUS UNION OF THE SACRED HEART OF JESUS

MINUTES OF MEETINGS OF THE PIOUS UNION OF THE SACRED HEART OF JESUS

1. *Meeting, held on the 31st July 1816, the day on which the Association was founded.*

a) *Introduction.* After three days of recollection, we assembled in the retreat chapel of St. Bruno,¹ to form the Pious Union of the Sacred Heart. Fr. (Oitulle, missionary priest, having made known to us on the preceding days the rules and practices of the Society, and having led us to appreciate its advantages, opened the meeting with a brief exhortation on St. Ignatius, protector of the Society. He proposed his life to us as a model and as a motive for encouragement and confidence in divine protection.

We then proceeded to the reception of the first eight members according to the form indicated in articles 9 and 11 of the rule, page 10 of the rule. The older members accused themselves of their faults; a penance was imposed.

¹ This chapel, which still exists, was the chapter room of the Carthusians (cf. A. M. ODIN. *Les Chartreux de Lyon*. Lyon, 1937, p. 47).

We were advised not to discuss these penances² even among ourselves, nor to joke about them or about any of the other practices; on the contrary, we were urged to respect them, remembering the value of their underlying inspiration.

b) *Practices: the virtue of humility.* The following variable practices were adopted: a short novena in honour of the Blessed Virgin, our good Mother, to obtain humility. Meditations and spiritual readings to be made on this fundamental virtue. Daily recitation of the canticle of the *Magnificat*, in which Mary's humility appears in its full light. This virtue to be practised by placing ourselves interiorly below all those around us, or by speaking as little as possible about self, whether well or ill.

c) *Elections:* We read the rules bearing on the elections, articles 1 to 9, title five, page 7, on the duties of the President, Secretary, Treasurer. The elections then took place, the result of the ballot was: President of the Congregation: Mile Thevenet, with an absolute majority; secretary: Mile Duperier,³ with an absolute majority; treasurer: Mile Genoux,⁴ with a relative majority.

We were divided into sections and the President named the following for the section for instruction: president, Mile Chirat;⁵ Mile Genoux, Mile Ramier,⁶ Mile Duperier.

² In the margin we find the annotation "Article of the rule".

³ We are giving the biographical data of the associates who worked most closely with the Servant of God.

⁴ Adèle Dupcrieu, friend of Mile Chirat, with whom she lived in the Carthusian Cloister (*infra* 5 and Doc. III 4), was enrolled in the confraternity of the Sacred Heart of the Parish of St. Bruno, from the 19th November 1811. She was the first secretary of the Association and was re-elected in 1817 and 1818; she belonged to the section for instruction.

⁵ Julie Genoux, niece of Mile Repond (*infra*, 66, note 67) with whom she lived, is found in the register of the confraternity of 1818. She was the Treasurer of the Association, was re-elected various times and belonged to the section for instruction until 1821 when she was elected president of the section for edification. She was re-elected to the same office in 1822. She left the Association on the death of Mile Repond; Julie Genoux was also a member of the "Committee".

⁶ Marie Chirat was enrolled in the confraternity of the Sacred Heart on the day it was erected, at the same time as Claudine. Among the companions who took part, with the Servant of God, in the foundation of the Association, Mile Chirat was the only one over thirty-five years of age, the maximum age fixed by the Rule for the reception of subjects; but such an exception was justified by the fact that she had generously given lodging to the first orphans for whom the *Providence* was founded in her house. She was the president of the section for instruction; she was re-elected in 1817.

Marie Chirat belonged to the noble family of Chirat de Souzy. she was the daughter of Jean Antoine and Anne Françoise Caillat. Born in Lyon in 1755, she died on August 15th, 1818, aged 65 years.

⁷ Louise Victoire Claudine Ramier, was M. St. Andrew (Doc. XXI, p. 434).

For the section for edification: president, Mile Grillat;⁷ Mile Verpillat.⁸

For the section for consolation and almsgiving: president, Mile Poulat.¹¹

After this we gave one another the kiss of peace whilst saying: Praised be Jesus Christ.

We gathered for lunch. We decided to do this only once a year, on the birthday of the Society, and that the money required to cover the expenses would be taken from the common fund.¹⁰

2. Meeting of the 15th August 1816

a) *Introduction.* The minutes of the previous meeting were read; nobody had any amendments to make. They were adopted.

The meeting opened in the manner prescribed by the Rule.

b) *Reflections on the virtue of humility.* Several of the Associates shared their pious reflections on the subject proposed at the last meeting, one of them related the following on the means of acquiring humility: She said that often when we have fallen into some fault we

⁷ Jeanne Grillat or Gnat, was enrolled in the confraternity from the 14th January 1810. She was the first president of the section for edification and was one of the most efficient collaborators of the Servant of God in the Association, where she always filled an important office. She was a member of the *Committee* and helped the work of the *Providence* with generous alms. (Doc. III, 4, p. 37).

⁸ Marie Madeleine Verpillat, from the parish of St. Paul, lived in rue Juiverie, 6; she was enrolled from 1812 in the confraternity of the Sacred Heart of St. Bruno's parish. In the Association she belonged in turn to the sections for edification, consolation and instruction.

¹⁰ Jeanne Marie Françoise Claudine Pulliat, daughter of Laurent and Philiberte Cupinier, was born in Lyon on the 21st November 1793. She was one of the first members of the Association, in which she was president of the section for consolation and almsgiving, and she was in charge of a catechism group at Croix-Rousse. She had been baptized at the age of 21 years, undoubtedly as a result of the apostolic work in the parish done by the Servant of God and her companions. In fact her certificate of Baptism, dated the 19th March 1815, even though the name of Claudine Thevenet does not figure on it, her father having died three days before, is signed by her godparents Claude Planu, father of the future M. St. Stanislaus, and Françoise Ferrand (née Blanc) who later became M. St. Borgia, and other companions of the Servant of God, her collaborators in the Association and the Religious Congregation, Pierrette Chipier (M. St. Xavier), Catherine Jubeau (M. St. Bruno) and her two sisters, Claudine and Marie Therese, Marie Madeleine Verpillat and her sister Elizabeth (cf. Register of the Parish of St. Bruno, A. A. Lyon). Françoise Pulliat died on the 21st July 1835.

¹¹ In the margin we find the following note "Article of the Rule".

are discouraged. That stems from secret pride; we are afraid to let our thoughts dwell on it, because of the humiliation to which it gives rise, and yet, that would be for us the surest cure for our faults and would teach us how to become humble; above all we should make some humiliating reflections to counteract the thoughts of vanity which fill our mind. When we have yielded to some temptation, we must not be surprised, but we must convince ourselves that since we are capable only of doing what is wrong, it is not surprising that sometimes we do things according to our nature. We would draw good from evil if, instead of being disconcerted, we loved the humiliation arising from our faults; we must hate our sinful ways, but cherish the contempt they bring in their train. We were also told that humility adds great worth to persons in whom it is found; someone who has no other quality than that of perfect humility is loved by everyone. Humility must show itself in one's deportment, tone of voice, in dress, especially in women, who should try to dress in such a way as to avoid attracting attention, either by the elegance of their dress or by being too careless about it. But we should skilfully adopt the mean between these two extremes (sometimes both inspired by pride) so that there is nothing extraordinary to be remarked. This is the surest way to combat vanity, which likes to attract attention.

c) *Admission.* We then proceeded to the reception of Mile Alard; we began by reading articles 1, 2, 3, 4, 5, 6,7, 8, of receptions, pages 9 and 10 of the Rule; we voted and she was accepted.

Mile Genoux, treasurer, reported on the receipts and expenditure since the last meeting, the cash in hand amounted to 74f 7s. Mile Thevenet asked for 2 francs; Mile Grillat asked for 4fr. for a poor person. These requests were considered legitimate and were accepted.

It was made a rule¹¹ that from now on, an account of the funds of the Society would be given at every meeting; this should not be disclosed or repeated; only members of the Society should be informed.

d) *Practices: virtue of humility.* As a variable practice we took the daily recitation of the litany of the Blessed Virgin, asking God through her intercession for the grace of a happy death; the prayer for the King,

In the margin is written the following note: "Article of the Rule".

in the hours used in Lyon shall be said from the 25th August, the feast of St. Louis, until the first Sunday of September, the date of our next meeting.

The practice of humility was recommended; the following particular practice was imposed: before all, but especially before persons inferior to ourselves, to think interiorly that we are less worthy than they, and that God, who reads the heart, finds in them good qualities that we do not possess. If we fail in this pious practice we shall accuse ourselves humbly at the next meeting. Second practice, not to speak about ourselves without necessity.

3. *Meeting of the 1st September 1816*

a) *Introduction.* The minutes of the previous meeting were read. Nobody had any amendments to make. They were adopted.

The meeting was opened with the reception of Mile Alard who was admitted to the Society according to the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

It was made ;i rule that from now on, none of the Associates should have the right to inform a member who has been accepted about what pertains to the Association. The President alone was charged with telling her, a few days before her admission, what must necessarily be disclosed.

b) *Summary of the talk on the virtue of meekness.* The topic proposed for the reflection of the Associates during the preceding meeting was the virtue of meekness. Its advantages were brought out by showing that it produces excellent fruits and succeeds in touching and winning over hearts; it is a virtue derived from the Heart of Jesus Himself; He practised it in almost all the circumstances of His life and it was noted that it was not when He drovetheprofaners harshly out of the Temple that He converted people, but when He treated sinners with kindness. It was to them especially He spoke in a friendly way, that He even revealed His secrets. He told the Samaritan woman that He was the Messiah. He told Mary Magdalen that wherever His Gospel would be preached in all parts of the world her name would also be known and honoured. Many examples of the usefulness of meekness were cited among which is the following:

It is omitted because it does not concern the Cause.

It was decided that each associate who wanted to propose the names of some poor people should write in a notebook their name, address, profession, needs; the Society would take them under its protection only after obtaining the unanimous consent of the associates. For urgent cases a council was formed for the President. She was given two assistants who would have the right to regulate the good to be done; they will be charged with the duty of finding information about the poor proposed at the meeting. The name, address and employment of those to be accepted for protection by the Society shall be noted in the minutes. Mile Grillat and Mile Poulat were named Assistants.

The Treasurer, Mile Genoux, gave an account of the receipts and expenditure; the cash in hand amounted to 57fr.7s.

c) *Practices: virtue of humility.* We were given for variable practices to recite the *Ave maris Stella* every day, and the same practices of humility, which were: not to speak of oneself without necessity, and to practise interior humility.

4. Meeting of the 19th September 1816^a

a) *Introduction:* The minutes of the preceding meeting were read; nobody had any amendments to make, they were adopted.

After the opening of the meeting a number of the Associates shared some of their reflections on the subject proposed at the preceding meeting, as is customary. The subject in question was the imitation of Jesus Christ.

b) *Summary of the Conference on the imitation of Christ.* It was stated that Our Divine Saviour, in order to render the practice of virtues, endurance in suffering, and constancy in tribulation easier for us, willed to be himself our model, to go through all sorts of trials, to take our nature, to place himself in the most distressing circumstances,

¹² On that date, Fr. Coindre was at Saint-Just-la-Pendue, department of Loire, his first mission in the diocese of Lyon; therefore he did not take part in the reunion, and so the conference can with very great certainty be attributed to the Servant of God. Regarding the activity of Fr. Coindre, cf. Anonymous, *Vie du Pere Andre Coindre*. Lyon 1888: *Lelievre del P. Coindre*. General Archives of the Brothers of the Sacred Heart; *Memorial des sermons preches par MM. les Missionnaires de Lyon*. Arch. Institution des Chartreux, Lyon.

so that we might be encouraged by his example. A soldier never refuses to attack or expose himself to danger if his General goes first. Jesus willed to ennoble the smallest actions, the commonest in themselves, the poverty and humility despised by the world. He practised them so that we might glory in them. The lowest actions are ennobled if a Prince accomplishes them, and the mightiest of Lords would consider it an honour to imitate them; likewise, we must consider all the practices and virtues consecrated by the example of our Saviour as infinitely precious and honourable. Saint Bonaventure used habitually to call to mind this Divine Model in the various circumstances of his daily actions and he carried each of them out as he thought Jesus Christ would have done; this is a reliable method to reach the highest perfection.

Miles Lecourt were proposed for admission into the Society. They were unanimously accepted.

c) *Practices: Imitation of Jesus Christ in his thoughts and words.* For variable practices we were given the litany of the Holy Name of Jesus, the imitation of Christ in his thoughts and words.

5. Meeting of October 9th. 1816.

a) *Introduction.* The minutes of the previous meeting were read. Nobody had any amendments to make. They were adopted.

b) *Summary of the conference on purity of intention.* We considered purity of intention in what it consists; there are three kinds; habitual, virtual and actual.

Paragraph omitted because it does not concern the Cause.

We underlined its advantages by comparing two persons, one of whom, endowed with talents, with brilliant qualities, would fill a city or a province with his renown; for example, an eloquent preacher who would attract large crowds by his magnetic sermons, draw and convert sinners, work wonders, in short perform miracles; if in all these deeds he seeks himself and has in view an end other than God, he will reach the end of his career empty-handed and without merits for heaven. Another, on the contrary, who lived unknown in retirement, having done nothing but common and ordinary things, but who in his smallest

actions had God's glory as his ultimate goal, will find himself at the end of his career as rich as the first, who seemed to have accomplished great deeds, will be poor and devoid of merit. Good acts are received and rewarded solely in so far as they bear God's seal, just as a coin is not legal tender if it does not carry the sovereign's effigy.

Mile Binard was proposed and accepted unanimously.

c) *Practices: Veni Creator and other devotional acts.* We were given as variable practices: to recite the *Veni Creator* every day, and two elevations of the mind to God in the morning and two in the afternoon. A general communion was promised to the Director of the Society for the success of the missions.

6. Meeting of the 27th October 1816.

a) *Introduction:* The minutes of the previous meeting were read. Nobody had any amendments to make. They were adopted.

We began with the reception of Mile Binard following the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

b) *Summary of the conference on submission to the will of God.* We then spoke about submission to the will of God. Among the remarks made were the following: Although we do not always have an opportunity to give God proofs of our resignation, we must nevertheless be habitually disposed to bear all events courageously. To attain this disposition we must sometimes imagine the state of pain and sorrow into which we can fall, asking ourselves what our feelings would be then, and accepting beforehand the evils which may assail us at any moment.

c) *Practices: submission to the will of God and other acts of piety.* As a consequence of this discussion we were given as variable practices to recite twice daily this devout ejaculation: *May the most just, most high, and supreme will of God be done in all things, may it be praised and*

glorified for ever. Amen. Not to murmur about political events,¹³ to obey and submit wholly to ecclesiastical superiors, as well as to civil and domestic authorities, to recite once the litany of the Saints and to say the *De profundis* every day during the octave of the commemoration of the dead.

Three candidates were proposed for admission into the Society; the assistants were given the duty of finding out about them, in order to report on the same at the next meeting.

Mile Binard, the new associate, was admitted as a member of the section for instruction.

The collection made at the reunion was assigned to buy more books for the lending library.

7. Meeting of the 17th November 1816¹⁴

a) *Introduction.* The minutes of the above meeting were read. No one had any amendments to make. They were adopted.

The meeting was opened according to the ordinary form; the reflections that were made were on zeal for the salvation of souls.

b) *Summary of the conference on zeal for the salvation of souls.* It was said that this zeal concerned not only those who are in the priesthood and are charged with the ministry of the word, but all Christians on whom Jesus Christ imposed this obligation. The nature of zeal was discussed, the means of practising it and the examples of it

¹³ In the years 1816-1817, in Lyon, there were some Bonapartist plots and other acts of hostility towards the Government. They were harshly repressed. In fact on the 27th July 1816, the execution of General Mouton-Duvernet took place and on the 31st August the principal supporters of a conspiracy, Rosset and Montain, were condemned. "The order of September 5th" — says G. B. McwiAicou. *Histoire de la Ville de Lyon*, II, Paris 1847, p. 1134 — moderated this fatal tendency of the Royalist party to be reactionary. This order was badly received in Lyon by some men, who became still more violent and compromised the Restoration more than ever by the baneful ardour of their zeal." In these circumstances of general mental anxiety, our associates imposed on themselves the practice of not discussing amongst themselves the political events.

¹⁴ In a register kept in the "Institution des Chartreux" in Lyon, it is related that from the 19th to the 24th November 1816, the missionaries Montainer, Coindre and Barricand preached a retreat in the Seminary of Argentiere. and from the 25th to the 30th, Montainer and Coindre, in the Seminary of Alix.

given by Jesus Christ and the saints. It was noted that zeal having for its purpose the salvation of souls, had a value far superior to that limited to the care of the body; that if acts of corporal charity were so highly praised and esteemed, how much more must those be which are prompted by love for souls. If it is a good thing to clothe the body, it is much better still to adorn souls with innocence and holiness; if it is good to feed the hungry, it is far better to nourish souls through instruction. It was said that among the means of practising it, the first, and that of which we think least, is prayer, which alone can make the works of apostolic men bear fruit; prayer forces God to bestow His graces on sinners. When Moses prayed to God for his people who had sinned and whom He had resolved to punish, God, to show that He was going to be won over by this means, told Moses to leave him and not to oppose His design of punishing the culprits any further. God's mercy ardently desires to find mediators to place themselves between Himself and the sinner, as a tender father, having to punish his child's fault, would be overjoyed to find someone to oppose his severity. As an example, the heroic act of charity of St. Ignatius was quoted. Not having succeeded in making a sinner decide to abandon the object of his passion, he placed himself in the way where the sinner had to pass, immersed in an icy pool, and said to him: "Wretched man, I am here to atone for the fire of impurity which is consuming you, and I shall die here because you do not wish to be converted." This hardened sinner was touched and could not resist the zeal of the saint, who triumphed over the passion of this wretched man by the excess of his charity.

c) *Practices: Veni Creator for the success of the retreat for priests.* The *Veni Creator* was assigned as a variable practice; it is to be recited daily for the success of the retreats that are about to take place in the different seminaries; the usefulness and importance of this work which has for its goal the formation of good priests¹⁶ was emphasised.

Meekness and prudence must be practised in the exercise of zeal.

It was normal in the Association to pray for the success of the missions.

8. *Meeting of the 2nd December 1816.*¹⁷

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

The meeting was opened with the reception of Miles Ramier¹⁸ and Gaziot¹⁹ according to the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

b) *Summary of the talk on the virtue of modesty.* We then made some reflections on modesty. It was said that it is necessary in order to control one's exterior deportment, and the advantages it has from the edification it gives one's neighbour were pointed out. A modest manner often makes a more striking impression than a touching sermon.

Two examples follow; they are omitted because they do not directly concern the Servant of God.

c) *Practices: the virtue of modesty.* We were given rules governing exterior modesty, among which the following were the principal ones: not to turn one's head in a flighty manner, not to look anyone in the face and never to stare; not to have one's mouth half open, which would look ridiculous, nor to have it closed very tightly, which looks disdainful and affected; not to walk with one's hands hanging but to hold one's dress or carry something; not to cross one's legs when sitting, this would be a breach of good manners as well as against religious decorum; to avoid walking too hurriedly, and not to wear affected clothing, i.e. neither too studied nor too slovenly. Above all, these rules should be practised when going to Church, so that our appearance and demeanour may be a cause of edification and admiration for those around us, and in that way we shall do good by our very presence.

¹⁷ On that date, Fr. Coindre was not in Lyon. Hewasgivinga missionat St. Sawveur (Loire) (cf. *supra.* 4. note 12).

¹⁸ Claudine Rosalie Ramie, younger sister of M. St. Andrew, was a member of the Association, in the section for instruction, and she directed a group for catechism in the parish of St. Polycarp. She died in 1826, aged 28 years.

¹⁹ Anne Gaziot belonged to the section for consolation of which she was president.

For a variable practice we were assigned the recitation of the hymn *Statuta decreto Dei*, throughout Advent.

9. Meeting of the 14th January 1817.

a) *Introduction*: The minutes of the preceding meeting were read. Nobody had any amendments to make. They were adopted.

b) *Reflections on silence*. We reflected on the advantage of silence and the necessity of keeping it for persons in the world who, having continual reasons for dissipation, need to recollect themselves from time to time and to speak to God, since they are obliged to speak so often to creatures. In religious houses fervour is maintained in proportion to the observance of silence. With still greater reason piety can exist only in persons who avoid too much talking.

c) *Summary of the conference on the advantages of the Association*. We also spoke about the advantages of the Society of which we are members. It was said that it glorifies God and greatly helps the neighbour. We should consider ourselves happy and greatly honoured to be admitted into it, because the end and object of this Association raises us up and we can look upon ourselves in some degree as associated with the priesthood, because our ministry is to teach, to bring back the lapsed, to edify, to console and to give all the spiritual and temporal help called for by charity. In the first centuries of the Church, there were many women who carried on works of zeal; ladies of distinguished rank received into their hands abundant alms, which they were charged with distributing. These pious women, illustrious in the history of the Church, enjoyed full confidence and deserved great praise. Their example must enkindle our courage, awaken our emulation and we must share in their glory by imitating their piety and charity.

d) *Practices: acts of faith, hope and charity*. We were given the daily recitation of the acts of faith, hope and charity as a variable practice.

10. Meeting of the 30th January 1817

a) *Introduction*: The minutes of the previous meeting were read. Nobody had any amendments to make. They were adopted.

b) *Admissions and elections*. Miles Loras²⁰ and Revel²¹ were proposed for admission. They were accepted unanimously. After that we proceeded with the election of the dignitaries whose term of office had expired, and who, with the exception of the President, had only been named for six months. We drew lots for those who should be re-elected and the lot fell on the treasurer and the secretary. The votes were cast by secret ballot; the result was as for the preceding appointment; treasurer, Mile Julie Genoud; secretary, Mile Adele Duperier.

We were divided into sections and the President named for the section for instruction: president, Mile Marie Chirat; Mile Julie Genoud, Mile Adele Duperier, Mile Victoire Ramier, Mile Ramier (junior).

For the section for edification: president, Mile Jeanne Grillat; Mile Marguerite Binard.

For the section for almsgiving: president, Mile Francoise Poulat, Mile Jeanne Francoise Loras, Mile Marie Revel.

For the section for consolation: president, Mile Anne Gaziot; Mile Marie Madeleine Verpillat.

c) *Summary of the conference on the presence of God*. The pious subject which we considered was the presence of God. We spoke about the different ways of keeping oneself in it or of renewing it. Some people imagine that Jesus Christ is beside them, in the different states of His humanity. This means is, doubtless, though very good, only an exercise of the imagination since Jesus Christ in fact only exists in

²⁰ Jeanne Francoise Loras belonged to the parish of St. Paul, but she was a member of the confraternity of the Sacred Heart in St. Bruno's parish from the 29th March 1811. In the Association she belonged to the section for almsgiving and edification, and until she entered religious life in 1823, she filled important posts, intimately connected with the Servant of God, such as that of the first assistant and the person in charge of obtaining information on the future associates.

²¹ Marie Revel, as soon as she was admitted, became a member of the section for almsgiving, passing later to the section for instruction. In 1819 she was elected secretary general and in 1821, president of the section for instruction, a post to which she was re-elected in successive elections.

heaven and in the Blessed Sacrament of the Altar; but in representing God around us, in us, with us, it is not necessary to have recourse to any illusion, because He is certainly everywhere that we are, He is in us more than we ourselves are, He surrounds us, He fills us. We may consider ourselves almost like fish which are in the water and are surrounded on all sides by it, except that fish have no water in their flesh and can leave it by rising above the surface of it, or by stopping on the edge, whereas it is impossible for us to get away from the immensity of God; He is in our body, in all parts of our being, wherever we go He leads us, and we are obliged to say with St. Augustine: "If I rise to the highest point of the heavens, I find You; if I go down to the depths, You are there. If I go to the extremities of the earth You are there as well. Everywhere I meet You." This thought of the presence of God is a powerful preservative against sin, and through it the saints have progressed markedly in virtue and have avoided evil.

An example follows, which is omitted because it does not concern the Cause.

St. Francis de Sales says: "If we loved God, we would be easily taken up with Him. When we are passionately fond of someone, we think continuously about the object of our love, we want to think of it unceasingly, speak of it or write something about it, even on the bark of trees we come across. Likewise, those who are steeped in the love of God breathe only through Him alone, long for the pleasure of loving Him, want to think about Him always, to speak about Him, and if they were masters of all hearts would engrave the Holy Name of Jesus on them." We must strive to inspire a love of this presence in all those with whom we have contact.

d) *Practices: The Miserere and acts of the Presence of God.* We were given as variable practices, to recite the *Miserere* every day in reparation for the outrages committed against God at this season of revelling and amusement, to recall the Presence of God in the morning on awaking, and at nine in the morning and four in the afternoon. If we fail in these practices we should accuse ourselves of it at the next meeting.

11. Meeting of 18th February 1817

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

The meeting was opened with the reception of Jeanne Francoise Loras and Marie Revel according to the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

b) *Summary of the conference on mortification.* We discussed the subject of mortification. It was stated that by practising it we ennoble our soul because we enable it to be mistress of the senses to which unmortified persons are subject and by which they are enslaved. A king rules over his subjects, his family, over all that is dearest to him, everything is subject to him, and obeys him; in the same way, we must raise our soul to the point that it dominates over all our natural inclinations, our whims, our fancies; it must be queen. The early Romans accustomed their children to a hard and painful way of life so that they would be ready for all the sacrifices that would be required of them by love of their country and desire for glory. People in the world restrain themselves in all kinds of things in order to please, to satisfy their vanity, and to observe propriety. Should we not be as generous in undertaking what the pagans did and lovers of the world do? We will find in it our happiness and satisfaction, because we shall extricate ourselves from the slavery of our passions which hold sway over us. Human life does not consist exactly in the life of the senses, but in the life of the heart and our heart cannot be happy unless it is free and rid of the slavery of its natural inclinations. It is principally the will that must be mortified, and that is the kind of mortification which pleases God most.

Paragraph omitted because it does not concern the Cause.

c) *Practices: litany of St. Aloysius Gonzaga and acts of humility.* We were assigned as variable practices, to recite the litany of St. Aloysius Gonzaga every day, not to speak in praise of ourselves. If we fail, we must accuse ourselves of the failing at the next reunion.

12. Meeting of 6th March 1817

a) *Introduction.* The minutes of the above meeting were read. No one had any amendments to make. They were adopted.

The pious subject for discussion was flight from the world.

b) *Summary of the conference on separation from the world.* 11 may seem at first sight almost useless for us, who live in seclusion from the world, to reflect on the necessity of fleeing from it; nevertheless this subject of meditation will furnish us with guidance which we need. It is true that we do not participate in secular meetings, that we are not taken up with the vanity proper to the worldly, in fact that we do not love the world since it is apparent that we have cut ourselves off from it. But there remains in us more or less attachment, complaisance, desire for esteem and the praise of men. If these feelings are not carefully repressed, they will vitiate our virtues, take away our merit, and prevent us from doing the good that we could do. We must do all we can to become so indifferent about what people say and think of us that this consideration will have no part in our good works. People of the world, accustomed to doing everything out of self-interest, have no idea that there are generous souls who act with the sole desire of the glory of God. They are therefore slaves of public opinion, always worried about the approval which they fear they will not gain, depressed and worried when it is denied them. If we want to avoid falling into the anguish of those who have not entirely renounced the world, let us try to accomplish everything with the sole desire of pleasing God. There have been saints who were pleased to appear foolish in the eyes of men. Today we still see a great number of generous souls who shut themselves away in communities where they are assured that the world will forget them; they sacrifice their self-love and seek only to be hidden and unknown. We were told that among the good works which are put before us, we must, as far as possible, leave to others those which feed our vanity and choose for ourselves lowly and hidden ones; and that those of us who have reason to feel useless to the Society must love the humiliation which is attached to being unable to devote ourselves to works of zeal. In God's sight this sentiment will make up for incapacity; this is called loving one's abasement, a virtue much recommended by St. Francis de Sales.

c) *Practices: The Miserere.* We were given for variable practices, to recite the *Miserere* every day.

13. Meeting of 25th March 1817

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

b) *Summary of the conference on the Passion of Our Lord Jesus Christ.* We reflected on the Passion of Our Lord. It was said that of all subjects for meditation it was the most useful, and for that reason, the Church often reminds us of it. Each of the four Evangelists went into detail about the circumstances of the sufferings of Jesus Christ. The sacrifice of the Mass which is offered every day is but a memorial of the sacrifice of the Cross; one day every week is set aside for the Passion; the whole of Lent must be spent reflecting on the death of Jesus Christ, and finally the Sign of the Cross that we make so often recalls to us the mystery of the Redemption. In this meditation we find a host of good sentiments. In the first place, the one that comes to us naturally and must be pleasing to Jesus Christ is that of compassion. How can we reflect on what Jesus Christ has suffered for us without pitying this Divine Saviour? If anyone of our friends suffers, and especially if they suffer for us, we experience deep compassion, and this sentiment pleases and becomes a comfort to the one who is in pain. Likewise Jesus Christ sees with satisfaction that we sympathise with Him for the terrible evils he suffered for us. This first feeling, so fitting, will engender that of regret for our sins, since they are the cause of the death of Our Lord. Finally, we shall find numerous other sentiments such as thanksgiving, confidence and encouragement, strength and patience.

An example follows which we omit because it does not concern the Cause.

c) *Admissions.* Miles Carrouge and Laporte and²² were proposed for admission. The last was received with unanimous votes. The two others were postponed until the next meeting.

²² After 'and' is a blank space. It seems to be a mistake of the Secretary; the two who were postponed were the sisters Marie Julie and Rosalie Carrouge. The last, who received unanimous votes, was Catherine Laporte (cf. Docs. III, 4, p. 37, and IX 2 & 3, pp. 221-227). Although she lived in the parish of St. Nizier, in 1811 she was already enrolled as a member of the Confraternity of the Sacred Heart in the parish of St. Bruno. In the Association she was assistant, general treasurer, in charge of information on candidates, president of the section for edification and a member of the *Committee* of the *Providence*, from its foundation until it was ceded to the Parish.

d) *Practices: Vexilla Regis and acts of humility.* As variable practices we were given the daily recitation of the *Vexilla Regis* in which we would repeat three times *O Crux Ave* in honour of the Passion; every day in this Lent we should make an act of interior or exterior humility and mortification.

14. Meeting of²³ March 1817

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

The pious reflections made were on the subject of communion.

b) *Summary of the Conference on Communion.* This nourishment of our soul was compared with that which feeds the body; like the latter, it possesses the property of bringing about growth, of putting on flesh and preventing death. It produces these different effects according to the disposition of the recipient and the more our soul is well disposed the more communion bestows grace. There is a great difference between one food and the other; our soul is changed by communion into Christ, God is not transformed into us. We are transformed into God, in the way that iron, when placed in the fire turns red and shares in the nature of the fire; our body, on the contrary, does not change into the food we eat, but food changes into the body. This adorable bread, similar to the manna which pre-figured it, has a different taste for each person who receives it, and it is more delicious in proportion to the hunger with which we eat it. There have been some saints who, favoured with special grace, retained in their mouths an exquisite savour after communion. Rodriguez relates of somebody that, after having received the Holy Eucharist, it seemed for a long time afterwards that he had eaten a honeycomb. If we do not receive such favours, we must presume that our soul, less prepared than those of these saints, does not deserve these particular gifts, they are a reward of which we are unworthy. To avoid the drawbacks inherent in the frequent reception of the Eucharist, for the communicants too frequently act in a routine fashion and derive no benefit, we must propose an aim. At each communion we should have a particular

²³ The date is missing, and the month is wrong. The reunion took place after Easter, which in that year fell on 6th April.

intention that rouses our fervour, we should offer God some sacrifices, give Him something, and the more we give Him, the more He will bestow graces on us.

c) *Practices: to reflect on our spiritual resurrection.* We were given for variable practices to say *O filii et filiae* and to reflect for 5 minutes on the spiritual resurrection of our soul during the solemnities we have just finished.

15. Meeting of 27th April 1817

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

b) *Summary of the conference on fraternal charity.* We reflected on fraternal charity. Among the various means for keeping it alive among the members of the Society, it was said that we should avoid particular friendships and try to show an equal affection towards all, in order that each one may believe that she is preferred and not loved less than the others. This sincere friendship must be manifested not only to the associates, but also to the persons under our care. To each we must show the same interest, whatever we may feel; we must never allow ourselves to be prejudiced by a secret aversion; if we feel such an aversion towards anyone, we must fight it, stifle it, and never act on it, because we should be led by religion and faith and not by blind sentiment. It was furthermore recommended not to make fun of one another. It is forbidden not only by religion but also by good manners. The spirit of charity looks on the good side of everything, does not notice the faults of others and does not point them out so as to arouse bitterness and make them a subject of jest, which would be as contrary to good manners as to the spirit of piety.

c) *Resolutions.* We took the resolution not to talk among ourselves about the practices of the Society that we find difficult and embarrassing, because often, by so doing, we communicate the difficulty we feel about doing something to those who do not feel any difficulty.

d) *Practices: Miserere and Veni Creator.* We were given as variable practices to recite the *Miserere* to ask for the Holy Spirit, until the

Ascension, and from that day until Pentecost to say the *Vent Creator* for the same intention.

16. Meeting of 26th May 1817

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

b) *Summary of the conference on the Holy Spirit.* We spoke about the different workings of the Holy Spirit and the lights He sheds in the souls that receive Him; there are three kinds of lights: that given by reason, altogether insufficient to guide us in supernatural things; that given by faith, which is always infallible but often obscure, especially in those whose faith is weak; and finally that with which the Holy Spirit fills the soul when He takes possession of it. This last is the most precious, the surest and that which enables us to advance infallibly at a great pace in the paths of virtue. The first gift of the Holy Spirit, that of Wisdom, is that taste and savour that we have for the things of God. Whoever has received it proceeds with joy and delight towards all that is of God, whose name fills him with joy; without any constraint or effort he practises the greatest recollection. St. Francis of Assisi possessed this gift in all its fullness; a single phrase such as *My God and my all* filled his mind for whole days and nights. If we had the privilege of having it, we would not be so sluggish in God's service, so tepid and dry for all that recalls His memory. The obstacles to this gift, and to all others, are sin and imperfections, attachment to venial sin, self-love and vain glory. A heart thus filled with little passions is not adapted to receive gifts from Heaven, which are only granted to those who take care to purify themselves of them. Those souls feel the workings of grace in a sublime way that is capable of humiliating those who place obstacles in the way. We must not aspire to these extraordinary favours, but we must endeavour never to resist the Holy Ghost who will not fail to impart to us His gifts if we do not refuse to receive them.

17. Meeting of 21st June 1817

a) *Summary of the conference on the virtues of St. Aloysius Gonzaga.* We opened the meeting as is customary with some pious

reflections which had for their subject the virtues of St. Aloysius Gonzaga whose feast day we were celebrating. We admired many of them, first and principally his humility. He sought disdain and abjection as much as we are eager for honour and preferment. He practised all the virtues to an eminent degree and we can hardly know which was the most outstanding. His mortification frightens nature. His submission to God's Will was perfect. His attraction for prayer made him more like an angel than a human being. He had to do violence to himself in order to think of the things of earth. He died a martyr to charity, ending his life by giving it for the care of the plague-stricken. We took the resolution to reflect every day on our predominant passion, to oppose it by the opposite virtue, to seek to acquire this virtue by considering how St. Aloysius Gonzaga practised it, invoking him and praying to him to obtain for us God's grace to do likewise. By striving thus for the possession of the virtue which we lack we shall be sure to obtain them all, because one virtue never goes alone, it brings many others with it, they are all connected. In each saint a particular virtue is noted which seems to give birth to all the others.

b) *Admissions:* Miles Coindre²⁴ and Jaricot²⁵ were proposed for admission. They were received with unanimous votes.

c) *Practices: Te Deum in thanksgiving and Salve Regina.* We were given for variable practices: to recite the *Te Deum* every day in thanksgiving for the dangers from which we have escaped,²⁶ and the *Salve Regina* to ask God, through the intercession of Our Lady, for the success of the missions.

18. Meeting of 22nd July 1817

a) *Introduction.* The meeting opened with the receptions of Miles Catherine Laporte, Clotilde Revel²⁷ and Marie Coindre, according to

²⁴ Marie Marthe Coindre, sister of Fr. Coindre, was born in Lyon on 4th June 1793. She entered the association on 21st June 1817. She was married first to Francois Palliere (15th Oct. 1818) and in her second marriage to Antoine Malligand (22nd Sept. 1832). She died in 1864.

²⁵ Pauline Marie Jaricot (cf. Doc. V p. 172. and XVI, C, 6, b, p. 321).

²⁶ On the 8th June a conspiracy against the State was discovered.

²⁷ Marguerite Clotilde Revel, younger sister of Marie (cf. *supra*, 10, note 21) held the office of assistant in the Association in the section for consolation, and was librarian. Following the Servant of God to Fourviere, she became M. St. Ambrose (cf. Doc. XXVII, *Histoire*, chapter III note 5).

the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

b) *Summary of the Conference on prayer.* We treated of many pious topics, notably of prayer. The necessity of making it was pointed out. Our soul, being enveloped by a mortal body and by its senses which keep it enslaved, needs to break through these walls and to rise frequently, by faith and the contemplation of heavenly things, above the clouds that surround it. In prayer we become different, we are transformed. We acquire lights that God grants only through this medium. In God's presence our heart will be like wax which softens when it is before a great fire. The founders of religious orders understood and valued its advantages so much that in spite of the variations in the rules of their institutes, some based on mortification, others on poverty, others on zeal, etc., they were all in accord on prayer, because without it the spirit of fervour cannot endure, nor can any virtue be practised constantly. It is not surprising that David used to say that the earth was desolate because there was no longer anyone who meditated in his heart. The people of the world ponder over their business, think about it, reason it out; if a lawsuit is to be won, if enemies are to be overcome, they take means to do so successfully. What case can be more interesting for us than our salvation? What army more formidable than our passions? Following the example of the worldly who reflect on their temporal affairs, we must reflect on our one, all-important, eternal affair. The practice of prayer often entails many difficulties, it must not be set aside for any reason. Our heart must be prepared by habitual recollection, because often the distractions that besiege us are brought about solely because we neglect this remote preparation. Our heart must be kept closed to anything of which we would become too fond, and we must strive to remain free and indifferent towards all that does not pertain to God's glory and our soul's salvation. If we open our heart too much to exterior things, it will no longer be possible at the time of prayer to recall our heart and keep it in God's presence. Dryness and insensibility must not be pretexts for abandoning or neglecting prayer, since these are an occasion for gaining merit when rejected, and if we have nothing to say to God, He will always take our good will into account.

c) *Resolutions:* Consequently we took the resolution to be very faithful to prayer and to apply ourselves to it in a special way until the next meeting.

d) *Practices:* As variable practice we were given: to recite the *Veni Creator* every day to ask God through the intercession of St. Ignatius for the spirit of the Society which we have organized under his protection.

19. Meeting of 31st July 1817

a) *Introduction.* We assembled in the retreat chapel to assist at the Holy Sacrifice, during which a brief exhortation was given on the virtues and interior spirit of St. Ignatius, the model who should inspire us in the practice of works of zeal which we want to carry on according to his example.

Then we met as usual to speak about pious topics; the President made the report, found below, of all the activities of the Society during the year.

We enjoyed a few moments recreation and lunch was served as had been decided the preceding year. We rejoiced in the Lord; this is the only relaxation that can be allowed to those who aspire solely to imitate Jesus Christ.

b) *Annual Report.* Report of what was done by the little Society of the Sacred Heart from 31st July 1816 until 31st July 1817.

The Society devotes itself to three things: 1. to procure God's glory; 2. to bring corporal aid to the sick; 3. to advance in the way of perfection.

What has been accomplished in view of these three objectives?

1. Which evangelical counsels did the Society practise?

I shall speak here only about those which are the main goals of our little Society: 1. To instruct the ignorant; 2. To visit the sick; 3. To contribute to the salvation of our brethren in as much as the duties of our state of life allow.

How did we practise them and what fruit have we derived from them? We shall account for this by giving a report of the results of the works of zeal performed by the three sections of the Society.

1. Section for edification.

To help the sick spiritually and corporally. Among the persons who have been the object of our alms or of our zeal we have had two Protestants who have abjured their errors and we have raised a considerable sum of money for one of them.

The Society has also taken charge of two young persons who were completely abandoned. They both seem to be in good spiritual dispositions; one is doing very well, and the other will soon be self-supporting.

For a while the Society has taken under its care a girl of 21 years of age who had not made her first communion and who now seems to be in good dispositions. For a month and more we have also taken care of a girl who is in service, and with whom we are well pleased.

At the moment we are responsible for a little girl whose mother begs. We have placed her with the Sisters of St. Joseph. She showed a bad disposition, but at present it seems that she is giving satisfaction; she costs us 6fr. per month.

Our Society has made great sacrifices for a young girl of 17 years. We had placed and fed her for five or six months, but as her mistress has not been able to change her or tame her character, we have been obliged to give her up.

The Society has also taken care of three little boys of 12 to 14 years of age. Two had been placed and for these we gave a certain amount per month, and we provided food for the third for some time. We have lost all three of them.

We also had a woman whom we had placed and who cost us 15fr. per month. I believe we only had her for two months. She showed such a bad disposition that we were obliged to abandon her.

For eight months the Society took charge of a family that was in the most appalling destitution and it cost us a great deal. But seeing that we could gain nothing from the spiritual point of view we were obliged to abandon them.

The Society gave 20fr. for a girl placed at St. Michel. It assisted

various poor persons during the winter. It would be too long to name them all in detail.

Among the persons who cost us nothing and whom we urged to receive the Sacraments, we can count two men and one young girl. This last will, I hope, become a very good person.

If among the various persons for whom the Society has made sacrifices there are some that we can count as lost as far as the salvation of their soul is concerned, we can find consolation in the thought that the unhappy people we have assisted would perhaps have died of cold or hunger if we had not helped them. The general neglect from which they suffered could have led them to the deepest despair.

The Society has just taken into its care another girl. She was totally abandoned, and had not even a shelter in which to sleep. She seems good and gentle and has already put something aside this week after paying for her board.

According to our reflections on the various kinds of poor people that the Society has cared for during this year, and especially on the Director's advice:

1. Considering that our financial means do not allow us to help indiscriminately all the poor, we give preference to those who give us most hope of responding to both temporal and spiritual aid. This is also the main purpose of our Society.

2. Considering also that, among the various poor that we have assisted, the young have given us more satisfaction from the spiritual point of view, without our having to undertake all the sacrifices we have made uselessly for others, to enable them to better their situation, I believe that we should devote ourselves particularly to this work.

3. Considering further that, regarding children of both sexes, our income is too scanty and the result too uncertain for us to take care of them all, nevertheless, if some members of the Society proposed some children while providing the necessary funds, then we could accept them.

4. Considering that, with regard to the poor who are accustomed to receive, their misery generally comes from laziness or some other fault, we should exhaust ourselves without ever enabling them to get out of difficulty.

5. Considering again that with regard to young or old persons who have always lived in vice, unless they offer evidence of sincere repentance free from all motives of self-interest, we must not concern ourselves with them at all. They are only fit for St. Michel.

If I am giving my opinion here it is because I have been asked, and I hold to it only in so far as it is the general opinion.

20. Meeting of 17 th August 1817

a) *Summary of the conference on the virtues of the Blessed Virgin.* We spoke about the virtues of the Blessed Virgin whose triumph we celebrated only two days ago. These virtues were proposed for our imitation as being within reach of all. We considered her especially in her simple and ordinary life, by which she acquired more merit than all the women²⁸ of her sex who have become famous for their great actions. She was happy to live in obscurity, she did what we are obliged to do every day, she remained in her house, busied herself with the smallest and humblest actions, working with her hands to clothe her divine Son, taking care of His upbringing, serving St. Joseph, doing herself the work that servants do, for it does not seem that she had anyone to wait on her. Her profound humility made her cherish this poor life in which she amassed an immense degree of glory by her every action, because she did all things with great love. There was no mention of her when her Son worked miracles, with the single exception of the wedding feast of Cana when she requested one, and it drew forth an apparent rebuke at which she did not take offence. She submitted completely to St. Joseph; she let him lead her in the flight into Egypt; if she went into the Temple it was in the footsteps of St. Joseph. This example of obedience should be continuously under the eyes of those of us who are in a state of dependence.

b) *Practices: Litany of the Sacred Heart.* We were given for the variable practice: to recite the litany of the Sacred Heart of Jesus every day.

Evidently an error of the Secretary, who wrote "women" for "people".

(Continuation of 19b) Continuation of the above report given on 31st July 1817.

2. Section for Alms.

How much did the Society collect during the past year? 696fr. 9s. How much did it distribute? 620fr. Is. It would be desirable that all the alms which the different members of our little Association can give should be distributed within the Society. I am well aware that we cannot abandon the works we have undertaken, but it would be desirable not to take on new ones. It seems to me that this would be one more bond which would unite us.

c) *Annual practices.* Which practices have we undertaken this year for our spiritual progress to exercise charity, modesty, mortification, humility? I shall only speak here of the main ones. 1. To place oneself interiorly below others; 2. Never to speak about oneself, either favourably or unfavourably; 3. To imitate Jesus Christ in His thoughts and words; 4. To point out to one another our faults; 5. On the days when we hold a meeting, after obtaining permission, to ask our companions to warn us charitably of our faults; 6. To rejoice in contradictions.

d) *Summary of the conference on obedience and spiritual progress.* What fruits seem to have been derived from these practices? They contain in themselves great perfection. It is impossible to attain such without sustained effort to repress constantly natural inclinations; therefore, the fruit derived from them is that of having learnt to know oneself better, to examine one's faults which one had not noticed before, to be drawn towards, to appreciate, to desire practices of humility without which one would strive in vain to acquire humility; but there is another virtue no less essential and indispensable for us and that is obedience, which must be without limits towards him whom God in His mercy and infinite goodness has given us, to form, guide and direct our little society, and to teach us the way which leads to all virtues. It is obedience alone which can make us attain them. It is obedience also which can ensure that a Society will last, render its bonds indissoluble, maintain peace and union among all its members uniting them in one and the same will: that of the head who governs it; and, in all circumstances they see in his will that of God alone, of which he is for them the interpreter and mediator.

5. Considering again that with regard to young or old persons who have always lived in vice, unless they offer evidence of sincere repentance free from all motives of self-interest, we must not concern ourselves with them at all. They are only fit for St. Michel.

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I would have liked, on this day which can be considered as the anniversary of the establishment of our little Society, to express to its founder on its behalf all our gratitude, but he has forbidden me any such expression. We shall be satisfied therefore with giving him the only token that cannot displease him, we will pray God with all our hearts to bestow His most abundant blessings on him, on his every undertaking, on all his apostolic works, and to crown them with success similar to that of St. Ignatius, St. Francis Xavier and all his disciples.

Moreover, let us ask God that we may imitate the virtues of our holy protectors and especially those which rendered them most pleasing in His sight; let us also pray that He may bless all our works and give us the courage and strength needed to perform them worthily; let us beg Him again that we may imitate the virtues of the Sacred Heart of Jesus and of his Holy Mother, in order that, after making them the object of our imitation and meditation on earth, we may repeat eternally in heaven the holy names of Jesus, Mary and Joseph, adopted here below as our motto.

21. Meeting of 9th September 1817

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

b) *Reflections on obedience.* Some comments were made on obedience and our attention was called to its excellence.

We have omitted the paragraph; it deals with an example of St. Ignatius.

c) *Summary of the conference on the three kinds of union.* We must be united among ourselves, united with those who are the object of our zeal, and united with God. He is the link between the first two kinds of union which, without the third, could not continue to exist. Our mutual union is that spirit of charity which must bind us into one heart and soul, of which the life and bond is Jesus Christ. Union with those who are the object of our zeal. We must deal with them and speak to

them in a gracious and calm tone of voice that attracts, touches and wins them all over to Jesus Christ. Lastly, union with God by sanctifying grace, by the communion we establish with Him when we draw near to Him through love and confidence. If we establish these three kinds of union really well in our heart, we shall ensure our salvation, contribute to that of our neighbour, and labour successfully at the work of God's glory.

d) *Paragraph omitted because it does not concern the Cause.*

e) *Project of the foundation of the Providence.* We deliberated on a project which has for its end the glory of God and the salvation of our neighbour — to establish a workroom for young girls in the "cell" rented at the expense of the Society. One of the Associates promises to provide work for about 24, which should suffice for the upkeep of the girls employed, once the first expenses have been paid and the first months are over. This project was put to the vote and was unanimously accepted. Secondly, we discussed the choice to be made of two persons capable of directing and looking after the establishment. Several were proposed among whom were two sisters of St. Joseph who by their resources, ability and qualities suitable and necessary for management would assure order and good conduct in the house. The Superior of the Sisters of St. Joseph has given us hope of two such subjects, and will exact for them only board and lodging; seeing these combined advantages, we decided to accept these and will act accordingly. To defray the cost incurred by this enterprise, it was proposed to impose an annual tax of 1 ½ francs on each Associate; this was put to the vote and was accepted almost unanimously.

f) *Practices: Miserere and acts of patience in contradictions.* We were given as variable practices: not to get impatient in contradictions, and to say the *Miserere* every day for the success of the missions.

22. Meeting of 6th October 1817

a) *Introduction.* The minutes of the above meeting were read. Nobody had any amendments to make. They were adopted.

The meeting opened with the reception of Mile Camus.

b) *Summary of the conference on the virtue of humility.* We spoke about Christian humility. There are three degrees of humility about which St. Ignatius speaks particularly.

This refers to the characteristic meditation of St. Ignatius, which we are omitting, having already given an extract on this virtue in n. 2b.

c) *Practices: Veni Creator and acts of humility.* We were given as variable practices: to recite the *Veni Creator* every day; before everybody, but especially before inferiors, to think interiorly that we are of much less worth than they are, and that God, who judges the heart, finds in them good qualities that we lack; not to talk about ourselves without necessity.

23. Meeting of 14th January 1818²⁹

a) *Introduction.* The minutes of the above meeting were read. No one had any amendments to make. They were adopted.

b) *Elections.* We proceeded to the election of the officers whose term had expired, and who had only been appointed for six months. We voted by secret ballot; the results were:- Treasurer, Mile Genoux; Secretary, Mile Duperier; Sub-Secretary, Mile Ramie.

c) *Summary of the conference on humility.* Our Divine Saviour was proposed as our model, for His whole life was one constant humiliation. We were urged to practise this virtue by recalling these words of Our Lord: "If any man will come after me, let him deny himself and take up his cross and follow me." To deny oneself is to be ready to give God all that He asks of us in sacrifice. It is often pride that hinders us from responding to the invitations of grace. The devil enters into our heart by a thousand ways and has a thousand ruses to take us by surprise. If we are humble, his efforts will be useless; but if we are not humble, then our virtue will be wrecked. We must then always remain in this disposition of humility which leads us to believe that we are the last of all. We shall be great in God's sight only if we are penetrated with such sentiments.

²⁹ Fr. Coindre was preaching at Saint-Germain-Laval (Rhône) at this time (cf. *supra*, 4, note 12).

d) *Objections and a reply.* An objection was made to this. It was said that, if we did acquire such sentiments, this thought alone would be capable of begetting pride in us, since in that state we should think we were pleasing in God's sight. To ward off that danger, one must work at mastering the imagination. This thought it was replied, borders on scrupulosity, we must be wary of such hair-splitting or else we would do no good at all. We must go to God with simplicity; we must not aim at subjugating the imagination. God granted this grace to St. Aloysius Gonzaga, it is true, we have proof of it in his life, but that was a special gift to which we may not aspire.

e) *Practices: Miserere for the Missions.* As a variable practice we were enjoined to recite the *Miserere* every day for the success of the missions.

24. Meeting of 3rd February 1818³⁰

a) *Reflections on submission to the will of God.* The pious subject proposed at the preceding meeting was submission to God's will; some of the associates brought out its excellence by saying that, of all the interior practices conducive to the perfection we all desire to acquire, the surest and the most pleasing to God is this submission to His holy Will, which makes us one with Him.

b) *Summary of the conference on freedom of spirit.* There was also a lengthy talk on the freedom of spirit that persons professing piety should endeavour to acquire, in order that virtue and religion be made attractive in the eyes of people of the world who calumniate them because they do not know them. This liberty, practised and encouraged so painstakingly by St. Francis de Sales, will make light for us the yoke of devotion which in this way accommodates itself to the manners of the times without adopting their aberrations. We should not withdraw from society under the pretext that all we see and hear there is detrimental to our spiritual progress; but on going into it we should retain looks and manners that are natural and flexible, as St. Francis de Sales says, and keep our hearts continuously fixed on God, from Whom we must never turn away our eyes. The great secret for

Fr. Coindre was still at St. Germain-Laval (Rhône).

acquiring liberty of spirit is to be detached from everything, because he who is attached to nothing is never disturbed by any event; we should not even cling to our practices of devotion when something useful obliges us to leave them; the exercise of charity must always take precedence over those things which regard us personally. A great number of saints sanctified themselves amid the tumult and troubles of the world and in the practice of a genuine and active charity, because they knew how to keep their soul in peace and in freedom, and so nothing disturbed them.

c) *Warning.* We decided that those associates who fail to turn up at the time appointed for the beginning of the meeting should impose on themselves, because of their lack of punctuality, some reflections on the subject which has just been discussed.

d) *Practices: Ave Maris Stella.* We were given as a variable practice to recite the *Ave Maris Stella* for eight days.

25. Meeting of 16th April 1818

a) *Admission.* The meeting was opened with the reception of Mile Anne Mayet³¹ according to the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

b) *Summary of the Conference on trust in God* Confidence in God was considered, and we were shown that it consists in total submission to His divine Will, and in joyfully accepting whatever it pleases Him to send us. Such trust is essential and the more we possess it, the more graces it will obtain for those who practise it. We must strive to acquire it, for without it we shall never acknowledge willingly God's sovereign right over our will. Conformity with the will of God is the only way to achieve happiness on this earth. The worldly are disheartened and depressed when something is taken from them. On the contrary, the righteous bless God and thank Him for sending them trials which serve

³¹ Anne Aline Mayet, daughter of Jean Baptiste and Elizabeth Mayet, was born in Lisle (Dordogne) on 26th February 1803; she was the niece of the Servant of God. Admitted into the Association on 16th April, 1818, at the age of 15 years, the minimum age fixed by the Rule, she exercised the offices of secretary general, secretary for the section for edification, secretary and treasurer of the *Committee of the Providence*. In 1827 she married Auguste Nicol and died a holy death in 1848.

to purify them and detach them from the world. St. Ignatius³² gives us many examples of this spirit of abandonment.

We are omitting the paragraph. It gives two examples of St. Ignatius and of St. Francis Xavier.

c) *Practices: Not to murmur about the orders received from superiors, and a novena for the feast of Pentecost.* We were given for variable practices not to murmur against orders received from our superiors; we also decided to make the novena to the Holy Spirit during the nine days which precede the feast of Pentecost. During this we will read about the gifts and fruits of the Holy Spirit, and make a meditation on the same subject.

26. Meeting of 12th May, 1818

a) *Summary of the conference on the Holy Spirit.* On that day we spoke about the Holy Spirit. It was said that we seem to invoke the Father and the Son more often in our prayers than the Holy Spirit.

We are omitting the conference. We have already given an extract on this subject in n. 16 b.

27. Meeting of 21st June, 1818

a) *Introduction.* On the feast of St. Aloysius Gonzaga, patron of our society, we assembled in the retreat chapel. The reception of Mile Emilie Dutilleu³³ took place. M. Mioland,³⁴ Superior, who said Mass, delivered a short talk on the virtues of St. Aloysius Gonzaga.

b) *M. Mioland's sermon: paragraph omitted because it does not directly concern the Servant of God.*

³² Evidently a mistake of the secretary who wrote St. Ignatius for St. Francis Xavier.

³³ We note the admission into the association of Emilie Dutilleu, daughter of Gabriel and Madeleine Victoire Eymard, born in Lyon in 1804, because she was one of a group of young girls who were attracted towards the Servant of God. She lived in a house near that of the Thevenet and had joined the Confraternity of the Sacred Heart at the same time as Aline Mayet. Her father, Gabriel Dutilleu, and Claudine Thevenet were the Godparents of Claudine's nephew, Claude Mayet who later became a Marist. Emilie was enrolled in the Association on 21st June 1818. She died at the age of 17 years, on 16th October, 1821.

³⁴ Jean Marie Mioland, son of Jean Marie, and Anne Marie Clair, was born in Lyon on 26th October 1788. He was ordained priest on 14th June, 1812. For 21 years he was superior of the "Carthusian" Missionaries. In 1838 he was consecrated bishop of Amiens and in 1849 he was named Auxiliary to the Archbishop of Toulouse, whom he succeeded on 29th September 1851.

c) *Elections.* The next day, 22nd June, we held a meeting. We proceeded to the elections of the President and two assistants, according to the form indicated in articles 1 to 10. Mile Thevenet was re-elected President. Mile Loras 1st and Mile Laporte 2nd Assistants. It was decided that the candidates considered as suitable to be admitted into the Society be asked to speak to the Director, who alone would be authorized to give them the necessary information, so that they could decide to join us.

d) *Practices: Daily prayer in honour of St. Ignatius.* We were given as variable practice a prayer every day in honour of St. Ignatius.

28. Meeting of 31st July 1818

a) *Introduction.* We met in the retreat chapel to assist at the Holy Sacrifice of the Mass at which a short exhortation was given on the virtues and interior spirit of St. Aloysius Gonzaga,³⁵ model who should inspire us in the works of zeal which we wish to carry out according to his example.

Then, as usual, we assembled to speak about certain pious subjects.

b) *Annual report.* Report on the activities of the little society of the Sacred Heart, from 31st July 1817 to 31st July 1818.

He died on 16th July, 1859. He was a great friend and counsellor of the whole family of the Servant of God, as is testified in his numerous letters, the originals of which are kept, some in the archives of the "Carthusians" in Lyon, some in *A. G. Roma* and some in the archives of the descendants of the Mayet family in Lyon. In the Bishop's Palace of Amiens a portrait of Mgr Mioland is preserved. It was executed by Elizabeth Mayet, niece of the Servant of God. The Apostolic Nuncio in a report to the Secretariat of State speaks thus of him. "Regarding therefore the successor of the present Bishop of Amiens, the above mentioned Minister of Justice told me that the most distinguished Mgr Mioland, who was considered previously as a possible Bishop of Nîmes, would be appointed. This choice would be an excellent one, but I am still afraid that this same most worthy ecclesiastic will not accept. He is in Lyon, the Superior of about fifty priests, a community that is most useful to the seminaries, monasteries, missions and similar ecclesiastical works, not only for Lyon but also for the surrounding dioceses. Mgr Mioland is the soul of this institution, and is afraid — perhaps with reason — that his absence would be very detrimental to it. If this is the principal reason that holds him back from accepting . . ." (Secret Archives of the Vatican, Nunciature of Paris, Vol 36, page 125; cf also AURIOL, *L'Épiscopat François depuis le Concjrdai jusqu'à la Séparation.* Paris 1907, pp. 44 and 625-626).

³⁵ READ St. Ignatius.

The first paragraph is omitted because it is a repetition of n. 19 b.

1. Section for edification. What works have occupied this section? They have been dealing especially with the salvation of their neighbour. What means have they used for this end?

c) *Report on the Providence.* Last year we endeavoured to reorientate several young girls who had strayed from the path of virtue and we tried to find work for them which would support them, and safeguard them from the dangers of idleness and destitution; but because we found it difficult to help them individually, and because there was no way of supervising their conduct as we would have wished, on 1st August the Society rented a "cell" in the Carthusian cloister and these girls were assembled there. During the first month, the girls only slept there, but having found a way of procuring work for them, the Society decided to look for someone who would supervise them and would be capable of teaching them their religion, of making them receptive to virtue and of removing the bad impressions that many of them could have received from depraved parents; someone who would be capable of directing their work and also of³⁶ them, and who would, at the same time, have a sense of order and economy necessary for efficient housekeeping. The Society thought that they could not find all these qualities united in persons other than those who were devoted to this work with the sole intention of pleasing God. We would have liked someone of the Society to dedicate herself to this work, but as that was impossible at the moment, with the general consent of all those assembled, we placed there two Sisters of St. Joseph and we can congratulate ourselves on this choice. They moved into the house on 13th September, 1817, the day on which we began housekeeping there. At the beginning we had only 7 or 8 children. The number grew, little by little, and it has risen to 30 at present. At that time we had meagre resources, and when we asked the Sisters of St. Joseph to help, we had only 15fr. in hand. However, supported and encouraged by the advice and counsel of our good Director, we put all our trust in Divine Providence and all our hope in God who never abandons works undertaken with the intention of pleasing Him. We have received abundant alms and one person alone gave us 600fr.³⁷

¹⁶ In the original text a word is missing.

³⁷ This was Nicolas Augustin de la Croix d'Azolette (cf. Doc. III, 2, p. 26).

The aim of the Society in establishing this institution, currently known as the *Providence of the Sacred Heart*, was, as we have stated above, to shelter young girls from vice and from the dangers into which bad example could have led them. We have the consolation of seeing many girls respond favourably to what we have done for them and give evidence of true piety. This year we had eight who made their First Communion and impressed people by their edifying behaviour.³⁸

When the establishment was first begun, our limited resources and the expenses which we were obliged to incur did not allow us to undertake anything else for the moment, except to find work which would assure an income to the house. But since God has showered his blessing on our work, we have found ourselves in a position to employ an extra Sister who will teach the children sewing and how to mend their stockings. They will also be taught to read and write and do a little arithmetic. The Society intends to be responsible for the girls until they are 18 years of age, and after that to find them suitable work. In the course of the year we have already placed four of them, two as servants and two working at the loom, in houses known for their piety.

Section for almsgiving.³⁹

How much did the Society collect from 31st July 1817 until 31st July 1818? How much was received for the annual dues? How much was received for the children kept in the *Providence*^o. How much have we received for the work done? and how much have we in hand?

The present report shows us that our alms were much more abundant than last year; but that is no reason for the members of the Society not doing all they can to try to obtain alms. The more resources we have, the more we can expand our establishment; besides, for the present, we shall need much greater means to keep it up; we shall have an extra Sister and thirty children instead of twenty; they will be taught sewing and writing and as a result, the work will bring in much less.

We must also make every effort to expand our Society by looking for virtuous associates who have the necessary qualities required to be useful helpers; we regret the departure of Miles Ramier and Alar this

year. They have become religious. During the time that we had the pleasure of their company they have always edified us.

d) *Annual Practices*. *The first paragraph is omitted because it is a repetition of n. 19 c.*

What fruit do these practices appear to have produced in us? God alone can know how much fruit was derived, taking into account the zeal with which they were performed. It seems to me that much less zeal was shown than last year. There are several practices that were eagerly requested then, and which have almost been forgotten. For example, *the practice of accusing oneself of one's faults, of admonishing one another of faults, and of asking one's companions to mention them on days of meetings.*

If we neglect our practices in this way, one day omitting one and another day another, without noticing, we shall abandon them altogether. If at the beginning of the Society, we allow relaxation to set in through our own fault, we shall soon see its annihilation. There are so many examples of the evils that result from relaxation even in the strictest religious orders, that I hope they will prove a preventive for us. If, in order to continue, religious houses must not depart at all from the strictest discipline, from the greatest exactitude regarding their rule, in order not to lose the spirit of their state of life or that of God, with how much greater reason do we need, in order to be faithful to our commitments, the most constant assiduity in our prayers, the greatest zeal for our practices, lest we lose the presence of God, than religious who are reminded of it by everything and who must submit to their Rule which constantly recalls their obligations. I know well that these obligations do not oblige us under pain of sin, but by omitting them voluntarily and through our own fault, we deprive ourselves of the graces which God grants to the servant who is faithful in small things. Let us remember what we were told on the feast of St. Ignatius, that the more we strive to advance along the road of perfection, the more God will grant success to our works. Already, despite our unworthiness, He has given us so much; this should be an additional motive to atone for our past negligences, to be more exact in fulfilling our practices, more assiduous in our meditations. But let them be practical meditations, that are never ended without taking a resolution to amend our dominant fault, and without imploring God for the virtue that we most

³⁸ Cf. Doc in, i, b.

³⁹ From this point the handwriting is that of the Servant of God.

need. Let us beg His pardon for having omitted meditation so often through our fault, as well as for having neglected points of Rule. We should be very faithful to all our exercises and give uninterrupted thanks to God for allowing us to be admitted into a Society which will be an abundant source of perfection if we are true to the duties that it imposes on us. Moreover, let us thank God for having given us as leader and director a sure guide whose prudent and moderate advice has assured success in works so new to us, and whose zeal and humility have drawn down on our enterprises Heaven's blessing; may his will always be the sole rule of our conduct. Let us be persuaded that it is only through obedience that we can succeed, that once this link is broken the structures which seem to be the most solid are overthrown, and that God ordinarily grants more graces to our submission than to all the means we use to succeed.

I hope that no one will be annoyed with me because of the remarks made in my report; they are prompted solely by the desire for our mutual perfection and for the fulfilment of the obligation imposed on me to point out the omissions of which we may have been guilty during the course of the year.⁴⁰

Section for Instruction. Report on Catechism.

The catechetical class that we conduct in the parish of St. Polycarp caters for about forty persons. The greater number attend regularly; in general they are absent only when they have legitimate reasons for staying away; we know this because they are obliged to tell us or to send us word explaining the reasons why they cannot be there.

We can but praise and thank them for the attention with which they listen to us; we have evident proof because the catechism is repeated by them the following Sunday with great accuracy.

Another gratifying thing we have seen is that those who have learnt to write have come back to the catechism class and are very regular in attendance.

When speaking in this way, I refer, it is true, to the majority. However, as among them there are persons of all ages from six, seven,

Here ends the handwriting of the Servant of God.

to twenty-live or thirty years of age, these latter are naturally much better instructed than the former. We thought of separating the children from the adults, and giving them catechism separately. That could only prove beneficial to both groups. It would be all the more easy because we have the space needed, and a person who is willing to carry out this work.

Section for Consolation. Result.

We endeavoured to console all those persons to whom we spoke, through motives of religion, the love of God, conformity to His holy will, and desire for heaven. We tried to get to know their inclinations, their feelings, the dispositions of their soul, and we noticed that in many cases, different passions such as hatred, desire for revenge, forget I tilncss of God, were the principal causes of their illnesses. We attempted to make them understand this; we had the consolation of being listened to to some degree.

We helped an ignorant person to make a general confession and she left us in good dispositions.

We persuaded another to go to confession and she died a few days later.

We enlightened another, who had lived forgetful of God since her first Communion, about the bad state she was in. We consoled and encouraged a scrupulous person who was on the verge of despair, and she recovered her peace of mind.

We visited regularly a girl who had been suffering for a longtime; we succeeded in getting her to bear her sufferings in a spirit of atonement for the bad use she might have made of her time, and spoke about it to her with great gentleness. She died in a state of perfect resignation to the Will of God.

We tried to win over a young Protestant girl. She ardently desired to embrace the true religion, but she was prevented from doing so by her parents.

We began to instruct a woman of 36 years of age who had not made her first I loly Communion, but after committing a theft she was dismissed.

We were successful in getting an immoral girl to go to confession before she died.

We also tried to bring back a young girl who had given herself up to many vices. We found her suitable work with some worthy ladies who were ready to guide her. All the trouble and kindness were useless. She has disappeared.

We believe we have brought other spiritual help of lesser importance, but we have noticed that in order to do good it is absolutely essential that we forget ourselves, seek only God's glory, speak with zeal, ardour, charity, show the sick affection and compassion, listen to them with patience, put up with their rebuffs without repulsing them, inquire with interest about their condition and their family, not fearing to go into the smallest details so that once we have gained their confidence they can better experience consolations.

We have also noticed that we would do more good to the soul if we could bring some temporal relief, in view of the fact that the most unhappy persons are better disposed to listen favourably than others.

There are people looking for jobs. We must be able to get work for them. Even when they have made a good start, if we leave them without resources, we have wasted our time.

29. Meeting of 14th September 1818

a) *Introduction.* The meeting was opened with the reception of Mile Champreux.

Mile Delan was proposed for admission and was received unanimously.

b) *Various deliberations.* We decided that when one of the associates is ill, she will send word to the president of the section for consolation who will appoint one of her helpers to visit her, if she herself cannot do so. This person will be responsible for warning the patient of possible danger, and, in case of death, will inform each associate by letter so that all may assist at the funeral. She is also obliged to find out if, in the parish of the deceased, it is allowed to dress

in white when accompanying the body, and she will give this information in each letter.

It was proposed to establish catechism classes in the parishes of Croix Rousse, St. Paul and St. Nizier.

c) *Practices: Veni Creator and other acts of mortification and humility.* We were given as variable practices to recite the *Veni Creator* for the special intention of our Director. We were given as a penance 5 *Paters* and 5 *Aves* with arms extended in the form of a cross; and for the practice of humility, obedience.

30. Meeting of 24th October, 1818

a) The meeting was opened with the reception of Mile Gounet.

b) *Reflections on obedience.* (This is omitted, as an example, on this virtue, has already been given in n. 19 d.)

c) *Various deliberations.* After reflection, it was proposed to make a rule for the sisters of the *Providence*; but, having examined the difficulties that could arise in getting them to accept it, we agreed to let the Sisters continue in the same way, since they have been dealing successfully with the children.

After this it was proposed to admit Miles Guillot and Rondeau. They were accepted unanimously.

Mile Poulat has already established her catechism class in Croix Rousse. It was decided to provide in the assembly room a writing desk, a little oratory and all that might be needed for the meetings.

d) *Practices: Veni Creator for the success of the retreats.* We were given the *Veni Creator* for the retreats⁴¹ as a variable practice.

31. Meeting of 6th January 1819⁴²

a) *Introduction.* After the customary general accusations, the President proposed that the practice of going up to Fourviere in groups be continued every day until after Easter, to obtain the mercy of God on sinners, the triumph of religion, peace for the Church and the success of the missions.

⁴¹ From the end of October until the 11th November Fr. Coindre was preaching successively retreats to the Sisters of St. Charles, in Lyon and in St.-Julien-en-Jarret.

⁴² Fr. Coindre gave a mission from 29th November to 10th January of the following year in Tarare (Rhône).

b) *Rota for the pilgrimages to Fourviere*. The days of the week were shared out and each associate must go to Fourviere regularly every 15 days according to the decision of the president.

Monday, Mile Thevenet and Mile Genoux; Tuesday, Mile Guillot and Mile Camut; Wednesday, Mile Laporte; Thursday, The Revel sisters; Friday, Mile Loras and Mile Gounet; Saturday, Mile Dalen and Mile Jaricot; Sunday, Mile Riboux and Mile Courtoi.

After this Mile Vachon and Mile Adam⁴³ were proposed for admission. They were accepted unanimously.

c) *Practices: Miserere, Pater, Ave and acts of patience*. We were given for variable practices the *Miserere*, and a *Pater* and *Ave*. We took as the practice of humility to suffer insults with patience and to reply to them with gentle and gracious words.

32. Meeting of 14th May 1819

a) *Introduction*. The meeting was presided over by the Director of the Congregation. After the customary prayers, at the request of the Director, Mile Genoux, treasurer of the congregation gave a report on the situation of the children of the *Providence*.

b) *Report on the Providence*. Mile Genoux said that, after having the children examined, it was considered advisable to send four of them away. These had a contagious disease. The other children are well, but after the doctors had visited the house, they advised that the children be limited in number to 25. Mile Genoux also said that the sisters assigned to take care of the children succeeded very well in instilling into them genuine piety; they had already the consolation of seeing much progress. These children were attached to the house, to their mother, and seemed happy. According to appearances, they will become good Christians one day, and fulfil our hopes for them; they all spend half their time sewing and half cutting out. This variety spurs them on.

After this, Miles Rasuret and Savy were proposed for admission. They were accepted unanimously.

⁴³ Jeanne Marie Adam was also an active collaborator of the Servant of God, with whom she was connected by family ties. In the association she was assistant of the section for consolation and almsgiving, took part in that for edification, and was elected treasurer general of the *Committee* of the *Providence*. She held this office until the *Providence* was ceded to the Parish.

c) *Reflections on meekness*. Afterwards we reflected on the subject of meekness. Each one of the ladies said what she thought about this virtue.

d) *Practices: Veni Creator and acts of humility*. We adopted as a practice of humility meekness towards everyone and as a variable practice the *Veni Creator*.

A brief report follows on the meeting of 7th June 1819, presided over by /): ('oindre. We are omitting it as it does not directly concern the Servant of (iod.

33. Meeting of 21st June, 1819

a) *Introduction*. We met on the feast of St. Aloysius Gonzaga, patron of the congregation, in the retreat chapel to assist at the Holy Sacrifice and for a general communion.

b) *Elections*. We met in the assembly room and proceeded to elect those whose time of office had expired, the President, Treasurer, and Secretary. We voted by secret ballot. The result was as in the previous election. President, Mile Thevenet; Treasurer, Mile Genoux; Secretary, Mile Marie Revel.

c) *Practices: Litany of St. Aloysius Gonzaga*. We were assigned as variable practice to recite the litany of St. Aloysius Gonzaga every day.

34. Meeting of 31st July, 1819

a) *Introduction*. We assembled, as in previous years, to assist at the Holy Sacrifice, which was offered for our Congregation, in honour of St. Ignatius.

b) *Rebukes and fines*. We met afterwards and the number of the associates was incomplete. Those who were missing were noted, as had been decided in the last article of the Rule, so that they would pay their fine.

A long paragraph is omitted in which the Servant of God urged the associates to be zealous and to give one another good example, reminding them of their purpose in entering the Association.

d) *Annual report*. Report on what has been done by the little Society of the Sacred Heart from 31st July 1818 until 31st July 1819.

The first paragraph is omitted because it repeats n. 19 b.

Section for edification.

What works have occupied this section? It has been concerned chiefly with the salvation of our neighbour.

What means have been taken for this purpose?

The first year of the establishment of our Society, we devoted ourselves to different works of zeal, we procured help for poor families and young girls without employment and deprived of all resources. We always chose, among the needy that we helped, those who would profit spiritually as well as temporally. But the second year, after establishing a *Providence*, our resources being insufficient to undertake other works, we confined ourselves to that work only.

e) *Report on the Providence.* In our report last year we gave details of the establishment of this little *Providence*. The number of children increased to 30. But this year, following the advice of the members of the Committee, we decided to limit ourselves to twenty-five or twenty-six, because of the size of the accommodation which does not allow our taking more.

The Sisters of St. Joseph, to whose care the Society confided these children, are bringing the greatest zeal to their task. They do all they can to inspire them with love of virtue and make good Christians of them. Among the children, there are some whose piety is far above their age. A taste for work is also developed. They busy themselves with cutting out and sewing. Many are already able to make a man's shirt by themselves. They are also taught to read, write and do a little arithmetic. This year we have placed four to learn to work at the loom, and another with a very pious lady who keeps a shop.

We have indeed to thank God for the many blessings He has showered on this establishment. What happiness and consolation to think that He has deigned to make use of us to contribute to the salvation of so many unfortunate children who perhaps would have been lost for all eternity had we not found them a refuge where they are sheltered from destitution, from the danger of bad example and from the contagion of the vices of the times.

What practices did the Society adopt for its spiritual progress?

About the same as last year, and those mentioned in previous reports.

What good results seem to have been derived from them?

We can all admit to our shame that we have derived very little profit, owing to our weak desire and our failure to ask for practices of humility. The first year we showed great zeal for them; the second year we neglected them somewhat, and this year we have almost entirely forgotten them.

A few reasons can possibly account for this cooling off. In the first place, meetings were very rare, and that being so, much more temporal business had to be transacted and there was less time left to attend to spiritual matters. We are so weak, so little inclined towards mortification, that if we do not encourage one another by holy emulation, as our Rule says, we soon fall into laxity. Let the example of St. Ignatius and St. Aloysius Gonzaga and so many other saints to whom God has granted so many graces, and such abundant blessings to reward their humility, their mortification and self-renunciation, be for us a powerful incentive to make every effort to practise as well as we can the virtues that made them such great saints, and to ask God through their intercession for the grace to work with renewed ardour at our perfection. Let us ask for an interior spirit and ardent zeal in the practices of our society. Unless each one of us makes an all-out effort to support it, instead of expanding, it will decline altogether and although we are not bound under pain of sin, I do not believe that we would be without reproach in God's sight if by our negligence and indifference we were the cause of its downfall. We all know the parable of the ten talents. God will exact much more of us to whom He has given such great means of salvation and so many opportunities of spiritual help. Let us, in future, show our gratitude by a greater fidelity in His service and by a resolution to atone for our past negligence.

Section for Alms.

We continue to go to the hospital. Among the persons to whom we have spoken words of encouragement and consolation in their sufferings we found a young girl without resources who had nowhere to go when she left the hospital and we found a place for her. We procured work for her and continue to visit her. After we had pressed

and urged an old lady who had not done so for a long time to approach the sacraments, she decided to make her Easter duties. She is now in very good dispositions, she has left the hospital and she asks for alms. A young girl who had not made her first communion, was brought to a state of fervour by reading good books that we lent her. We counselled many other sick people, but without avail. They did not respond to our entreaties.

The little success we have had, should not be a reason for discouragement for us; we should, on the contrary, stimulate ourselves to more ardent zeal, and even if in our whole life we gained only one soul for God, we should count ourselves happy to have snatched from Hell one soul for whose salvation Jesus Christ not only worked all His life, but, still more, poured out all His blood.

Section for Instruction.

This year a catechism class has been established in the parish of the Fathers.⁴⁴ It is composed of about forty children; many were living in the greatest ignorance, not having even the most elementary notions of religion. They have made rapid and astonishing progress. After a short time some of them were able to repeat the lesson given at the preceding class. Nearly twenty have made their first communion this year. They have been a subject of edification in the parish and for us a consolation and encouragement. What happiness for us to be chosen by God to train the noblest part of His flock in virtue and in His love! Let us esteem ourselves fortunate to have been thus favoured, and let us work more and more to make ourselves worthy of such a grace.

35. Meeting of December 8th, 1819

a) *Introduction.* After the customary prayers we read the articles on the elections. Our Superior exhorted us to discharge our duties and employments with exactitude.

b) (*Summary of the conference on meekness; this is omitted as an extract has already been given on this virtue in n. 3 b).*

⁴⁴ This name was given to the parish established, after the Revolution, at Croix Rousse in the church of the old convent of the reformed Augustinian Fathers,

c) *Practices: Miserere* and to reply with meekness. As a variable practice we took the recitation of the *Miserere* every day, and for an interior practice to answer meekly those who hurt our feelings.

36. Meeting of 6th January, 1820⁴⁵

a) *Introduction.* The meeting was opened with the customary prayers, after which Mile Boiton was presented for admission. She was accepted unanimously.

b) *Summary of the conference on the Epiphany.* We listened to a few words on the feast of the day. It was said that like the Magi, we should offer to the infant Lord the gold of pure charity, and the incense of fervent prayers. We were exhorted to practise fraternal charity, and were reminded of the meekness with which we should admonish others and bear their defects, and of the example of virtue we should give, especially to our associates.

c) *Elections.* We proceeded to elect persons whose time in office had expired. Miles Laporte and Loras were elected by a majority of votes.

d) *Practices: Veni Creator for the success of the missions, and acts of humility.* We were given as a variable practice to recite the *Veni Creator* every day for the success of the missions, and in particular for those being given in the diocese and as an interior practice, to regard ourselves always as the last of all.

37.⁴⁶ Meeting of 6th March, 1820

a) *Introduction.* After reading the minutes and reciting the customary prayers, we spoke for some minutes on the necessity of meditation and its efficacy for souls devoted to it.

⁴⁵ On that date Fr. Coindre was preaching at Millery, canton of Givors (Rhône).

⁴⁶ From this point until the end, the register is written by Aline Mayet, niece of the Servant of God.

b) *Summary of the conference on meditation. We are omitting it, having already given an extract on this subject in n. 18 b.*

c) *Practices: Veni Creator for the success of the missions and ads of the presence of God.* As an interior practice we were given to recall the presence of God often during the day, and for a variable practice the *Veni Creator* for the success of the missions.

38. Meeting of 3rd April, 1820⁴¹

a) *Introduction.* After the customary prayers the meeting opened with the reading of the minutes. Mile Couchonnat was proposed for admission and she was accepted unanimously.

b) *Summary of the conference on submission to God's Will. JIV arc omitting it as an extract relative to this virtue has already been given in n. 6 b.*

c) *Practices: Miserere for the success of the missions, and acts of the presence of God.* We were given as an interior practice to recall the presence of God often during the day, and as a variable practice to recite the *Miserere* three times for the success of the missions.

39. Meeting of 8th June, 1820

a) *Introduction.* The meeting was opened with the customary prayers and by the reception of Mile Boiton. Miles Guard, ('anaud, Glatar, and Emma Mayet⁴⁸ were proposed for admission. They were accepted unanimously.

b) *Summary of the conference on the ends of the Association.* We listened for a while to a talk about our Association and it was pointed

⁴⁷ Fr. Coindre gave a mission in Bourg (Ain) from 11th March until the 25th April.

⁴⁸ Emma Antoinette Mayet, called Emma by her family, sister of Anne Aline Mayet (cf. *supra* 25. n. 31) was born on 10th August 1805. She married Just Peroud, in 1831 (cf Docs I and XVII). She was admitted into the Association at the age of 15 years and belonged to the section for edification.

out to us that we were admitted firstly to work for our spiritual advancement, and to acquire all kinds of virtues; and secondly to exercise the spiritual and corporal works of mercy towards our unfortunate brethren or those held captive by sin. We were exhorted and urged to make every effort to extend our Society, beginning by training young girls in the practice of virtue, so that they may enter our Association, and thereby render it useful to a greater number of souls.

c) *Practices: Pange Lingua, novena to St. Aloysius Gonzaga, acts of modesty.* As a variable practice we were given to recite the *Pange Lingua* for three days, and make the novena to St. Aloysius Gonzaga, our patron, which must end on the day that the Church celebrates the feast; and for an interior practice to imitate his modesty in all our conduct.

40. Meeting of 21st June 1820

a) *Introduction.* Report on what was done during the day to honour St. Aloysius Gonzaga whose feast was being celebrated.

We assembled, as is the custom each year, in the retreat chapel, where M. Bochard,⁴⁹ Vicar General, kindly celebrated the Sacrifice of the Mass. M. Fournion⁵⁰ gave us a talk on the virtues of our holy patron, and presented him for our imitation and meditation as a model of innocence, enemy of the world and victim of love.

b) *Summary of the sermon preached by M. Fournion; paragraph omitted because it does not directly concern the Servant of God.*

⁴⁹ Claude Marie Bochard was born on 24th April 1759 in Poncin (Ain). He was ordained priest in Lyon on 13th September, 1783; imprisoned in Bourg (Ain) during the Revolution, he succeeded in escaping to Switzerland. In 1802 he was named parish priest of Bourg, and on 1st January 1808 he became Vicar General of Lyon. He died in Menestruel near Poncin on 22nd June 1834.

⁵⁰ Leonard Fournion was born in Lyon in 1781. At the age of thirteen years he was already standard bearer for Count de Precy, defender of the city. After the taking of the city by the revolutionaries, he succeeded in escaping, and became a cabin boy in the merchant navy. He returned to Lyon in 1802, and was converted by the priest Souzy. He entered the Congregation of the Brothers of the Order of St. John of God, then that of the Brothers of Christian Doctrine, but he wanted to become a priest, and he was ordained at the age of thirty three years. He became successively curate of the parish of Corcelles, parish priest of Cerdon, and member of the society of the first "Carthusian" Missionaries. He was a co-founder, with Madame de Choussy, of the Congregation of Perpetual Adoration of the Sacred Heart of Jesus. He died in Lyon in 1846.

After the instruction and Mass at which the Associates communicated, the relics of St. Aloysius Gouzaga were offered for the veneration of the faithful; they had been exposed all through the ceremony on an altar erected to this saint.

c) *Elections.* After this we reassembled in the meeting room to make the appointments of President, Treasurer, and Secretary, as their time of office had expired.

The election of the President was postponed until the 31st July, feast of St. Ignatius, as there were so few members present.

Mile Julie Genoux received all the votes and was reappointed Treasurer. Mile Anne Mayet was appointed Secretary with a relative majority of votes.

Mile Cuchet was proposed for admission. She was accepted unanimously.

d) *Practices: All for the greater glory of God.* For an interior practice we were given great purity of intention in our works, and the motto of St. Ignatius: "All for the greater glory of God." For the variable practice, great zeal to extend our society and to persuade persons full of piety and virtue to join it.

In the evening at 6.30 p.m., Vespers of St. Aloysius Gonzaga were sung, after which M. Dufetre⁵¹ gave a short instruction in which he spoke to us of the principal virtues of our holy patron, and he had us make an act of consecration to this lovable saint. Thus ended this feast day which, as was well impressed upon us, should be for us a time of conversion, of renewal and of fervour, and a day of happiness and joy.

⁵¹ Dominic Augustin Dufetre, son of Jean Baptiste and Anne Monset, was born in Lyon on 17th April 1796. In 1807 he received the tonsure from Cardinal Fesch and was placed in charge of the minor seminary of Lyon. On 3rd February 1819 he entered the Society of the "Carthusian" Missionaries and on 7th March of the same year, he was ordained priest. For a short time he was curate of the parish of St. Polycarp, but he returned to the Missionaries and devoted himself to preaching. A talented and zealous orator, he preached even eleven times a day and in 1840 he preached eight hundred times, without counting those occasions of lesser importance which he called short talks. In 1824 he was named Vicar General of Tours, and on 27th January 1843 he was consecrated Bishop of Nevers, where he died on 6th November 1860 (cf. Charrier, in *L'Episcopal Francois*, pp. 406-407).

41. [*Meeting of 31st July 1820*]

It must be noted that in the Register, the title of the meeting is under letter d.

a) *Annual Report.* Report on what has been done by the little Society of the Sacred Heart from 31st July 1819 until 31st July 1820.

The first paragraph is omitted because it is a repetition of n. 19 b.

1. Section for edification.

This section deals mainly with the salvation of the neighbour. Our financial means and the duties of our state of life do not permit us to devote ourselves to all kinds of works of zeal, so we chose that which offered the means of uniting spiritual and temporal alms. With this in view, we thought of forming an establishment where young children would be educated and formed in virtue and working habits.

b) *Report on the Providence.* Providence has indeed blessed our undertaking, and we have the happiness of seeing this house self-sufficient and sheltering quite a large group of young girls. As in previous years, they number 25. They were busy cutting woollen shawls, but this work being harmful to their health, we have been obliged to abandon it and replace this kind of work with sewing and machine spinning, works which are less profitable to the house, but which afford a real advantage, that of providing a trade for the children. We had only three Sisters of St. Joseph to direct the house last year; this year we have four.

We cannot praise the Superior too much for her zeal, her economy, and the care that she gives to the children, especially when they are ill. The second teaches catechism, reading and writing. The third directs the manual work. The fourth takes care of the house work. We have to congratulate ourselves on the zeal and charity which these pious sisters display whether it be in the administration of the house or the instruction of the children, in whom their example and their lessons produce favourable results; already many of these young girls have given evidence of the desire to consecrate themselves to God in religious life, and one of them has entered this year in the Convent of the Sisters of St. Joseph.

The Servant of God continued by thanking God for having blessed the Providence, and urged the Associates to strive for fervour and to work at their spiritual perfection.

Section for Instruction.

A Catechism class had been established in Croix-Rousse, in the parish of the Fathers. At the outset, the children attended quite regularly, but for some time, the class has declined and since the First Communion it has ceased to exist; no one knows why.

Section for Alms and Consolation.

The persons who so kindly took upon themselves to visit the hospital still continue to go there. Among those whom they have aided, either spiritually or temporally, we may count a person for whom a confessor was brought and who has received the sacraments many times; another, who was taken to Mile Ramie's catechism class, which she attended frequently, always returning pleased and satisfied; finally a third person who, encouraged to go to confession, did so, and seems to be in good dispositions, blessing (Jod in the midst of her sufferings, and accepting with resignation the trials it has pleased the Lord of all to send her.

Such are the results of the different sections of the Society. One sees from the report which has just been made that the works of zeal to which we devote ourselves are less numerous than in the preceding years. Let us ask God's pardon and hope that with the help of His grace, the year which is beginning will be more fruitful, more productive of good, more pleasing in God's sight and more meritorious for our salvation.

c) *Continuation of the report of the Providence.* Continuation of the preceding report. Section for edification. From the year 1819 until the present year, that is to say up to the 31st July 1820, five children of the *Providence* have been placed in various persons' homes, with a view to learning to work at the loom. Another girl, by her good conduct and her piety was the joy and consolation of the Sisters who are in charge of the house; she edified her companions and gave them good example; she was taken away by her parents a little while ago. In going away she showed the greatest sorrow at seeing herself snatched from this shelter

where virtue and peace reign, and she gave way to her grief and burst into tears.

d) *Introduction.* Meeting of 31st July 1820. The Associates went to Fourviere to hear Mass and receive Communion, as is the practice each year on the feast of St. Ignatius, one of our holy patrons and protectors. After Mass, the Director, during the meeting which took place as is customary, whilst speaking about this great saint, made us see that this feast which brought almost all of us together must do something more for us; that is to say, it must be an opportunity for renewal and greater fervour for us, in order to make us worthy disciples of this great saint whose memory and eternal happiness we were celebrating.

e) *Summary of the sermon of Fr. Coindre.* Paragraph omitted because it does not directly concern the *Servant of God*.

f) *Elections.* We proceeded to elect the President whose appointment had been postponed until that day.

Mile Thevenet was re-elected unanimously with all the votes.

We decided that no Associate could urge the parents of children who are now in the *Providence* to take them back, without having spoken beforehand to the members of the Committee, and without having received their decision.

g) *Practices: Exaudiat; union with God.* For a variable practice we took to recite the *Exaudiat* every day until the next meeting, and for the interior practice — union with God.

42. Meeting of 19th October 1820

a) *Introduction.* The meeting was opened with the customary prayers after which Miles Vailla, St. Jean, Domaine, Prudent (sisters), Chatel (sisters), Thevenin and Maignier were proposed; they were accepted unanimously.

b) *Turns for the Pilgrimage to Fourviere.* It was decided that from now on, each member of the Society must resume her turn for going to Fourviere on a fixed day of the week to offer God, in the name of the Society, the adoration and homage of all those who belong to it, and to ask Him, through the intercession of the Blessed Virgin, for the conversion of sinners and the success of the missions which will soon begin again.

It was decided that Communion be received on the following Sunday for the success of the missions.

c) *Practices: Veni Creator.* We were given for variable practice to recite the *Veni Creator* every day until the next meeting.

43. Meeting of 22nd October 1820

a) *Introduction.* We assembled in the retreat chapel, as had been arranged, to hear the Mass that the Director had agreed to celebrate, to receive Communion and to ask God for the conversion of sinners to whom the light of the Gospel is about to be carried.

b) *Summary of the sermon of Fr. Coindre on the ends of the Association.* It is omitted because an extract of the same material has already been given in No. 39 b.

This is why we are all gathered here; and we must conclude from this that a genuine spirit of charity should animate us and bind us together with indissoluble ties. Let us thank God for the graces He gives us; let us thank the Lord for the means of salvation He puts at our disposal, and let us prove to Him our gratitude by an inviolable fidelity to His service, and by an ardent and active love.

c) *Admissions.* After this we proceeded to the reception of Miles Fany St. Jean, Domaine, Maignier, and Thevenin.

We had Benediction with the ciborium, and ended the ceremony with hymns of thanksgiving and praise.

d) *Practices: Veni Creator and presence of God.* We were given the *Veni Creator* for the success of the missions as a variable practice, and for interior practice the constant remembrance of the presence of God.

44. Meeting of December 10th, 1820⁵²

a) *Introduction.* After the customary prayers we proceeded with the reception of Mile Vailla.

After this we spoke together about the subject of mortification, a virtue which calls at all times for the practice of a great number of sacrifices on our part and consists of stripping ourselves entirely of the "old man" to put on the new, reforming and keeping in perpetual dependence the heart, body and mind.

b) *Summary of the conference on mortification.* We are omitting it, having already given an extract on this virtue in n. lib.

c) *Practices: Veni Creator and acts of mortification.* We took as a variable practice to recite the *Veni Creator* every day, and for an interior practice mortification, interior as well as exterior.

45. Meeting of February 4th, 1821⁵³

a) *Introduction.* The meeting opened with the customary prayers and the reception of Mile Luci. Miles Corcelette and Pollion were proposed. They were accepted unanimously.

We spoke of the necessity of renewing the primitive spirit of fervour which formerly animated our Society, and which seems now to be cooling off.

b) *Summary of the conference on renewal.* The cause of this lack of fervour comes, we were told, from inexactitude in attending the meetings and in accomplishing the practices of the little Rules of the Society, and finally from not taking enough care to admonish one another of our faults, as each member of the Society has agreed to do. We were shown the absolute usefulness and necessity of reanimating our heart and spirit, and of making every effort to work to get back in force among us the different practices of the Rule, so that in this way we may be more pleasing to Christ, our Divine Saviour, and may amass great treasure and merit for heaven.

⁵² From the 2nd until the 24th December, Fr. Coindre was preaching in Chavanay (Loire).

⁵³ From the 2nd February until the 14th March, Fr. Coindre was preaching in Pont-de-Vaux (Ain).

c) *Practices: Veni Creator and precision in observance of the Rule.* We were given the *Veni Creator* for the conversion of sinners and the perseverance of the just, and exactitude in observing the Rule, as variable practices.

46. Meeting of March 25th 1821⁵⁴

a) *Introduction.* After the customary prayers many topics were proposed about which we must get information in order to speak about them and present ideas at the next meeting.

b) *On the Providence.* Many topics connected with the *Providence* were discussed. The decision of the Committee was accepted, according to which the Society pledges itself not to place any child in the *Providence* without having previously informed the Committee.

c) *Practices: Veni Creator for the success of the missions.* We were given as a variable practice that each associate must recite the *Veni Creator* every day until the next meeting for the success of the missions and the conversion of sinners.

47. Meeting of April 23rd 1821⁵⁵

a) *Introduction.* The meeting was opened with the customary prayers after which we proceeded to the reception of Mile Françoise Corcelette, according to the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

b) *Practices: Salve Regina for the conversion of a Protestant.* After this we read the Rule, which we are obliged to read every year at about this time, and we took as a variable practice to recite the *Salve Regina* for nine consecutive days for the conversion of a Protestant.

48. Meeting of May 31st 1821

a) *Introduction.* The meeting was opened with the customary prayers and the reception of Mile Polliand, according to the form indicated in articles 9 and 10 of receptions, page 10 of the Rule.

Fr. Coindre was preaching in St. Etienne (Loire).
Fr. Coindre on that date was still in St. Etienne (Loire).

b) *Summary of the conference of Fr. Coindre on the prosperity and perpetuity of the Association.* The Director who presided at the meeting spoke for several minutes on the means to be taken for perpetuating the Society and ensuring that it would always continue until the end of time. For this he proposed that the Society should unite in indissoluble bonds with the community of the Ladies of Fourviere,⁵⁶ some of whose members belonged to the Society, thus ensuring it would last by attaching itself to a work that one hoped would always endure. Thereby the Society will share in the prayers said in the house of these Ladies, and for their part, the religious will have the right to participate in the good works which the Society will take upon itself, without anyone being obliged by this to enter Religious life, or to consecrate herself to God in another house, but each one may follow her own particular vocation. Thus on both sides, the establishment and the Society will lend each other a helping hand, and this latter will do all it can to favour the Community. Moreover, the Society will thereby preserve the same spirit, being directed by the Superior of the house, who will always be the President, and who, if she is not available, will be replaced by a person of the same house, who, trained under her care, would always have the same spirit and would not make any change in the Rule of the Society. In addition, the Superior of the Community, not being able to go to the Committee,⁵⁷ another President would be elected to be present at and preside over the meetings in the absence of the Superior.

This project was put to the vote and the result of the secret ballot was the adoption of this proposal by an absolute majority.

It was decided that from now on all the associates must have made, at least those who have not one, a uniform silver cross, so that they will have a distinctive sign of their union and of their particular association.

⁵⁶ This refers to the Congregation founded by the Servant of God and which for some months had been established in Fourviere. Until 1823, the year of approbation on the part of the Bishop of Saint Flour, and of the first profession, the Congregation had not yet adopted a definitive name. In various documents of that time it was called "Ladies of Fourviere". There was then the idea, but it was immediately rejected, to call it "Ladies of Pious Education", and finally the name was fixed as "Congregation of the Sacred Hearts of Jesus and Mary".

⁵⁷ "The Servant of God resolved this difficulty by putting at the disposition of the Association, for reunions and recurring feasts, the chapel and buildings of the community. (Cf. 55a, p. 149; 57c, p. 152.)

Miles Rivet, Chaumier, Amorry were proposed; they were accepted unanimously.

c) *Practices: Veni Creator and novena to St. Aloysius Gonzaga.* We were given for variable practices the *Veni Creator* recited for nine days, and also an invocation to the Holy Spirit, and a novena to St. Aloysius Gonzaga; and for the interior practice, not to sadden the Holy Spirit who dwells in us.

49. [Meeting of 31 st./u/y 1821]

It is to be observed that in the Register, the title of the meeting is under letter d.

a) *Annual report.* Report on what has been done by the little Society of the Sacred Heart from July 31st 1820 until July 31st 1821.

The first paragraph is omitted because it is a repetition of no 19 b.

1. Section for edification.

This section is concerned principally with the salvation of the neighbour. The means adopted for this purpose are the continuation of the work undertaken by the Society four years ago, which consists in bringing up poor and homeless young girls and in training them in virtue in the house called the *Providence* of the Sacred Heart, directed by the Sisters of St. Joseph.

b) *Report on the Providence.* These children, numbering 25, (the building not being large enough to house more) seem to respond to the good education given them. One of them entered the convent of the Sisters of St. Joseph this year, to consecrate herself to God. The Superior is very pleased with her. Several others would like to imitate their companion, but because they lack the necessary funds they cannot enter a community yet. Finally, nearly all behave well and give hope that they will not deviate from the path of virtue.

We are omitting a paragraph which contains material already known about the Providence.

2. Section for almsgiving.

From 31st July 1820 until 31st July 1821, we have spent the sum of 6,194 francs on rent, food, maintenance, etc. for the children of the *Providence*. There is still some money in hand that will be used to buy food.

3. Section for instruction.

Two catechism classes had been established, one in Croix Rouse and the other in the town; the first has been dropped completely; the second continues to exist, but the Society no longer takes part in this good work because the persons who teach the catechism there have left the Society.

A paragraph is omitted because it is a repetition of No 19 c.

What fruits seem to have been derived from these practices? There is no way of knowing. God alone can judge this; it is He alone who penetrates the secrets of souls and sees each one's progress in virtue; nevertheless, if I may say so, it seems to me that fervour has been revived, that there has been greater exactitude in observing the little Rule of our Society and that in short we have worked with more zeal in what regards the glory of God, the good of our Society and the salvation of our neighbour.

We are omitting the end of the paragraph. It contains thanksgiving to God, expressions of thanks to the Director and of praise for the associates in charge of visiting hospitals.

c) *Continuation of the Report on the Providence.* Finally, I must not forget to speak here of the death of a young girl who was at the *Providence*, and who, taken back by her parents, ended her days at home. This young girl called Reine Marin,⁵⁸ who was always a source of great edification to her companions in the *Providence*, died a holy death precious in the sight of God, fortified by the Sacraments and well disposed to offer God the sacrifice of a holy life spent in serving Him and looking for means of pleasing Him and being acceptable to Him.

⁵⁸ Marie Therese Reine Marin, daughter of Francis Xavier Marin and Rosalie Vachon, was born in Beaume (Vaucluse) and died in Lyon on 15th February 1821, aged 17 years.

The Lord willed to reward her virtue and have her enjoy the happiness promised to those who love Him and die in His holy love.

d) *Introduction*: Meeting of 31st July 1821 and report on what was done by the little Society to celebrate the feast of St. Ignatius.

All the Associates gathered at Fourviere to hear Mass which was celebrated by M. Barricand,⁵⁹ and at which all the members of the Society were to receive Holy Communion.

M. Barricand spoke to us for a while about the virtues of this great Saint whose feast we were celebrating and he proposed him as our model, encouraging us to imitate his zeal in what concerns the salvation of our brethren and our own perfection.

e) *Summary of the sermon of M. Barricand. A paragraph is omitted because it does not concern the Cause.*

f) *Elections*: We then proceeded to the election of the dignitaries whose terms of office had expired; the presidents of each section were named according to the original custom formerly in use, to restore the Society to the state which it had at the beginning of its institution. They were given assistants, and the members of the Society were divided among the three sections to one of which each member belonged, as noted below, according to the result of the secret ballot.

For the section for instruction: President, Mile Revel, Senior; Assistants: Mile Gounet, Mile Camul. Members of this section: Mile Verpillat and Mile Corcelette.

For the section for edification: President, Mile Julie Genoux; Assistants: Mile Loras, Mile Laporte, Mile Griat; Secretary Mile Anne Mayet.

For the section for consolation and almsgiving: President, Mile Jaricot; Assistants: Mile Revel, Junior, Mile Adam. Members of this section: Mile Luci, Mile Glatar, Mile Thevenin, Mile Maignier, Mile Vailla, Mile Polliand.

⁵⁹ Jean Barricand, born in La Gresle (Loire) in 1788, was the director of the Seminary of Argentiere when he entered the Society of "Carthusian" Missionaries of which he was one of the first members. He was afterwards professor of dogmatic theology in the Seminary of Lyon and he died on the 6th November, 1822.

Mile Thevenet is President General of the Society and of all these sections.⁶⁰ New posts of Treasurer General and Secretary General were created. After a secret ballot Mile Laporte was named Treasurer General, by a majority of votes, and Anne Mayet was elected Secretary General.

Miles Perricaud and Legendre were proposed for admission. They were accepted unanimously.

g) *Practices: Litanies and other prayers, and acts of submission to the Will of God.* We were given for variable practices; 1. To recite the litany of the Sacred Heart as well as a *Pater* and *Ave* for nine consecutive days, to ask God for special graces for some people who have asked for our prayers. 2. To recite the litany of the Blessed Virgin for the nine days preceding the 8th September. 3. For an interior practice, submission to the Will of God.

Miles Loras, Laporte, and Griat are in charge of collecting information about the young ladies who have been proposed for admission.

We are omitting the end of the paragraph which gives thanks to God.

50. Meeting of the 8th September, 1821

a) *Introduction.* After the Mass which was said by the Director of the Society, at which there was a general Communion, and two exhortations on holy Communion and the happiness reserved for souls who approach the holy table with the necessary dispositions, the Associates assembled for the meeting which was opened with the customary prayers. After this Mile Desgouttes was proposed for admission. She was accepted unanimously.

b) *Practices: Miserere and acts of recollection.* For a practice we took the *Miserere* to be recited every day for the success of the missions, and for an interior practice, recollection.

51. Meeting of the 4th October, 1821

a) *Introduction.* After the customary prayers, the Director of the Society spoke for some time of the necessity of living by faith. He

⁶⁰ It is to be observed that in the reorganisation of the Association "Mile Thevenet" was the President General of the Society and of all its sections.

The Lord willed to reward her virtue and have her enjoy the happiness promised to those who love Him and die in His holy love.

d) *Introduction*: Meeting of 31st July 1821 and report on what was done by the little Society to celebrate the feast of St. Ignatius.

All the Associates gathered at Fourviere to hear Mass which was celebrated by M. Barricand,⁵⁹ and at which all the members of the Society were to receive Holy Communion.

M. Barricand spoke to us for a while about the virtues of this great Saint whose feast we were celebrating and he proposed him as our model, encouraging us to imitate his zeal in what concerns the salvation of our brethren and our own perfection.

e) *Summary of the sermon of M. Barricand. A paragraph is omitted because it does not concern the Cause.*

f) *Elections*: We then proceeded to the election of the dignitaries whose terms of office had expired; the presidents of each section were named according to the original custom formerly in use, to restore the Society to the state which it had at the beginning of its institution. They were given assistants, and the members of the Society were divided among the three sections to one of which each member belonged, as noted below, according to the result of the secret ballot.

For the section for instruction: President, Mile Revel, Senior; Assistants: Mile Gounet, Mile Camul. Members of this section: Mile Verpillat and Mile Corcelette.

For the section for edification: President, Mile Julie Genoux; Assistants: Mile Loras, Mile Laporte, Mile Griat; Secretary Mile Anne Mayet.

For the section for consolation and almsgiving: President, Mile Jaricot; Assistants: Mile Revel, Junior, Mile Adam. Members of this section: Mile Luci, Mile Glatar, Mile Thevenin, Mile Maignier, Mile Vailla, Mile Polliand.

⁵⁹ Jean Barricand, born in La Gresle (Loire) in 1788, was the director of the Seminary of Argentiere when he entered the Society of "Carthusian" Missionaries of which he was one of the first members. He was afterwards professor of dogmatic theology in the Seminary of Lyon and he died on the 6th November, 1822.

Mile Thevenet is President General of the Society and of all these sections.⁶⁰ New posts of Treasurer General and Secretary General were created. After a secret ballot Mile Laporte was named Treasurer General, by a majority of votes, and Anne Mayet was elected Secretary General.

Miles Perricaud and Legendre were proposed for admission. They were accepted unanimously.

g) *Practices: Litanies and other prayers, and acts of submission to the Will of God.* We were given for variable practices; 1. To recite the litany of the Sacred Heart as well as a *Pater* and *Ave* for nine consecutive days, to ask God for special graces for some people who have asked for our prayers. 2. To recite the litany of the Blessed Virgin for the nine days preceding the 8th September. 3. For an interior practice, submission to the Will of God.

Miles Loras, Laporte, and Griat are in charge of collecting information about the young ladies who have been proposed for admission.

We are omitting the end of the paragraph which gives thanks to God.

50. Meeting of the 8th September, 1821

a) *Introduction.* After the Mass which was said by the Director of the Society, at which there was a general Communion, and two exhortations on holy Communion and the happiness reserved for souls who approach the holy table with the necessary dispositions, the Associates assembled for the meeting which was opened with the customary prayers. After this Mile Desgouttes was proposed for admission. She was accepted unanimously.

b) *Practices: Miserere and acts of recollection.* For a practice we took the *Miserere* to be recited every day for the success of the missions, and for an interior practice, recollection.

51. Meeting of the 4th October, 1821

a) *Introduction.* After the customary prayers, the Director of the Society spoke for some time of the necessity of living by faith. He

⁶⁰ It is to be observed that in the reorganisation of the Association "Mile Thevenet" was the President General of the Society and of all its sections.

showed us in what the spirit of faith consists. We must strive to acquire it, and without it all our works are without merit for salvation.

b) *Summary of the conference of Fr. Coindre; the paragraph is omitted because it does not concern the Cause.*

c) *Practices: Miserere and acts of recollection.* The variable practice is the recitation of the *Miserere* until the next meeting, and the interior practice, recollection.

52. Meeting of the 4th November 1821

a) *Introduction.* The meeting was opened with the customary prayers, after which M. Barricand, who presided over the meeting on that day, having reminded the Associates not to omit the established practice of the Society to share with their companions some reflections that they have made on a pious subject proposed, made some reflections on the fidelity to God that we must have in little things and the care that we must take to acquire small virtues; occasions for practising them are frequent and recur all the time.

b) *Summary of the conference of M. Barricand. It is omitted because it does not directly concern the Servant of God.*

c) *On the Providence.* It was decided that from now on, the members of the Society would observe, each in her respective area, the young girls who left the *Providence*, and examine how they behave and if they respond to the solid and good education that they have been given. This is absolutely necessary to perpetuate the good work and to continue the good that has been done to them by offering them a refuge where their innocence was protected and they were trained in virtue.

Miles Fanny Berthet and Terret were proposed for admission. They were accepted unanimously.

d) *Practices: Veni Creator and examen on purity of intention.* We were given for variable practices to recite the *Veni Creator* for the success of the missions and a short examen at the end of the day on the intention with which we performed all our actions, and whether we have not added another motive than that of God's glory and His good pleasure.

53. Meeting of the 2nd February 1822

a) *Introduction.* The meeting was opened with the customary prayers, after which we proceeded to the reception of Mile Aunier, according to the procedure indicated in articles 9 and 10, page 10 of the Rule. Some reflections were made on the subject proposed.

54. Meeting of March 25th 1822⁶¹

a) *Introduction.* The ordinary prayers were said, after which we discussed for some time the necessity of certain particular virtues, useful to the Society and to each of the members composing it.

b) *Reflections on the necessity of certain virtues; it is omitted because it does not directly concern the Servant of God.*

c) *Practices: Miserere, and frequent remembrance of the Passion of Our Lord Jesus Christ.* We were given for variable practices to recite the *Miserere* for the conversion of sinners, and frequent calling to mind of the Passion of the Son of God and of the sufferings He endured for our salvation and to obtain forgiveness of our sins.

55. Meeting of June 21st 1822

Report on the activities in honour of St. Aloysius Gonzaga whose feast we were celebrating that day.

a) *Introduction.* As had been agreed, we assembled in the chapel of the Convent of the Ladies of Fourviere to hear Mass which was celebrated by the Director of the Society, and at which the Associates were to receive Communion. At the Gospel, the Director traced for us a brief picture of the particular virtues of St. Aloysius Gonzaga that we should imitate, especially his mortification, his love for God and his detachment from the world.

b) *Summary of the sermon preached by Fr. Coindre; it is omitted because it does not concern the Cause.*

c) *On the Providence.* We spoke for some minutes in the assembly, which was opened with the customary prayers, as soon as Mass was

⁶¹ From 17th March to 30th April Fr. Coindre was giving a mission in Montluel (Ain).

finished, on different matters relating to the *Providence*. After this the meeting was closed. The members present were not numerous enough to proceed with the appointments which are made every year around this time; these were postponed to the feast of St. Peter, when we shall meet again.

56. Meeting of June 30th 1822

a) *Introduction*. After the customary prayers, we spoke for some minutes about renouncement of self and one's own will. Each of the Associates gave her reflections on this subject. The Director showed us its necessity and numerous advantages.

b) *Summary of the conference of l'r.* ('oindre; it is omitted because it does not directly concern the Servant of God.

c) *Elections*: We proceeded to the election of dignitaries whose time of office had expired. The result of the secret ballot was:

For the section for edification: President, Mile Julie Genoud; Assistants: Mile Loras, Mile Griat; Secretary, Mile Anne Mayet.

For the section for Instruction: President, Mile Revel.

For the section for consolation: President, Mile Jaricot. Treasurer General, Mile Corcelette.

d) *Practices: Veni Creator and acts of self renunciation*. We were given as variable practices to recite the *Veni Creator* every day and the prayer to St. Ignatius every day for nine days before the feast, as is in the Rule, as well as the Litany of the Sacred Heart. The interior practice is self renunciation.

57. [Meeting of 31st July 1822]

It is to be noted that in the Register the title falls under the letter c.

a) *Annual report*. The first paragraph is omitted because it is a repetition of n 19 b.

1st Section for edification.

This section is principally occupied with the salvation of the neighbour. It is with this intention that we continue to bring up young

girls, now numbering 27, in the *Providence* of the Sacred Heart, otherwise called St. Bruno's, founded by the Society, training them to work and to live virtuously.

b) *Report on the Providence*. Five Sisters of St. Joseph direct this house. They are all filled with the greatest zeal for the interest and prosperity of the establishment which, thanks to their care, is self supporting and is doing well. Two looms have just been installed so as to afford the children of the *Providence* more stable and profitable work than the mechanical spinning and sewing, at which these young girls were engaged up to the present time. A young postulant who knows how to work on silk materials and who was received at the *Providence*, teaches this trade to the children who want to learn it. This year, seven of the young girls who are at the *Providence* have made their First Communion. Another young girl named Pierrette Crochat⁶² has entered Madame Choussy's⁶³ community and nearly all those who are at the *Providence*, with the exception of a few, are well behaved, virtuous and industrious.

Section for Instruction.

A catechism class was to have been established in the parish of St. Nizier, but the persons who were to have organized it have not yet been able to put this project into execution.

Section for Almsgiving.

From the 31st July 1821 until the 31st July 1822 we received the sum of 6,260 francs 40 centimes for the *Providence*. We spent the sum of 5,136 fr. 90 c. on rent, food, etc. We have in hand 1,123 fr. 50 c.

We are omitting three paragraphs which follow because the first is a repetition of n. 19 c; and the second thanks God for the blessings given to the Association, and thanks the Director for his zeal; the third treats of the catechetical work done in the hospital and of some of its fruits.

⁶² Pierrette Pauline Crochat was born at Cordon (Ain) on the 9th February 1806; she left the *Providence* to join the community of Mmc. Clioussy on the 9th June 1822, where she received the name of Sr. Bemardinede Jesus, and she made her profession on the 5th March 1824. Her life was short and very edifying. She died a holy death on the 17th July 1832 (cf. Doc. III, 3, 8th Feb. 1822, p. 300).

⁶³ Charlotte Boudet, the widow Choussy (M. Jeanne Francois de Jesus) was the foundress of the Institute of Perpetual Adoration of the Sacred Heart of Jesus (1783-1827) *cf supra*, 40, note 50, and L. CHRISTIAN! *Une Lampe (levant l'obscurité)* Lyon 1932.

c) *Introduction.* Meeting of July 31st, 1822. The Associates assembled in the chapel of the Ladies of Fourviere to hear Mass celebrated by Fr. Coindre, at which M. Dufetre gave a short talk on the virtues of St. Ignatius and especially on his love for God. This made him undertake vast works and very important actions with the sole idea of pleasing God and procuring His glory.

d) *Summary of the sermon preached by M. Dufetre: it is omitted because it does not concern the Cause.*

e) *Admissions.* After Mass, at which there was general Communion, we had recreation for a few minutes, and then we had lunch as we had decided to do at this time each year. After this we reassembled for the meeting which was opened with the customary prayers, and then we proceeded to the reception of Miles Gros, Pavy, Dufetre and Prot. We listened to the report on what had been done during the year by the members of the different sections for works of zeal of which the society is composed. We made several remarks and asked some questions about the *Providence*.

f) *Practices: Mental prayer and to work for the greater glory of God.* We ended the meeting by taking for variable practices to make 1. a quarter of an hour's meditation every morning after rising and 2. to think often of the greater glory of God for which we should work every day, and to which we should direct all our actions.

We went to the chapel to assist at Vespers, after which we departed, our hearts filled with that sweet and holy joy that is felt only in the service of God who is good and merciful.

58. Meeting of September 7th 1822

a) *Introduction.* The meeting was opened with the customary prayers, after which each one of the Associates made some reflections on the subject proposed, that is to say on meditation.

b) *Reflections on meditation.* We were shown the usefulness of this practice, the numerous advantages it obtains for souls who practise it, and the glory it gives to God. A few difficulties proposed by some associates on this subject were resolved.

c) *Practices: meditation.* We took for a practice the resolution to make a meditation lasting at least a quarter of an hour every day.

Miles Carriat and Charrin were proposed for admission. They were accepted unanimously.

59. Meeting of October 5th 1822

a) *Introduction.* After some customary prayers at the beginning of the meeting, we reflected on humility, on bearing with our neighbour and ourselves, on fervour, gentleness, etc.

b) *Reflections on humility and other virtues.* Each of the associates spoke on one of the virtues and made us feel the need to acquire them all. No variable practices were adopted at this session.

60. Meeting of 26th December 1822

a) *Introduction.* The meeting was opened with the customary prayers, after which the Director spoke to us for some time about the main purpose for which our society was established, and of the fidelity with which we must strive to correspond with the numerous graces with which the Lord deigns to favour us, and that He lavishes on us at every moment.

b) *Summary of the conference of Fr. Coindre on the aims of the Association; it is omitted because it is almost the same as n 39 b.*

c) *Admission.* After this we proceeded to the reception of Mile Carriat, according to the form indicated by articles 9 and 10 of the Rule.

61. Meeting of February 2nd, 1823

a) *Introduction.* The meeting was opened with the customary prayers, after which part of the Rule was read.

b) *Practices: Litany for the success of the missions.* Fr. Coindre, who presided over the meeting, gave as variable practices to recite the litanies of the Blessed Virgin every day for the success of the missions, and he said that during this month the associates should strive in a very special way to observe faithfully the different practices indicated by the little Rule of the Society.

62. Meeting of April 7th 1823

a) *Introduction.* The meeting was opened with the customary prayers, after which the Director spoke to us for some minutes about the necessity of prayer and the numerous advantages that it procures for souls who devote themselves to this holy and salutary practice.

b) *Summary of the conference of Jr. ('oindre on prayer. It is omitted because it does not directly concern the Servant of God.*

Mile Petit was proposed for admission. She was admitted unanimously.

c) *Practices: Prayers for the victory of the army.* We were given as variable practice to say the *Forty Days' Prayer* for the success of the French armies in Spain, and the safety of the Prince who commands and directs the army.⁶⁴

63. Meeting of May 4th 1823

a) *Introduction.* The meeting was opened with the customary prayers, after which the Rule was read as is usually done every year at about this time.

b) *Practice: Novena to St. Aloysius Gonzaga.* We were given as variable practice to make a novena to St. Aloysius Gonzaga before the feast of this saint.

⁶⁴ Military expedition, commanded by the Duke of Angouleme, Louis Antoinede Bourbon, eldest son of Charles X, in defence of Ferdinand VII, King of Spain, against the constitutional party (April—October 1823).

64. Meeting of June 24th, 1823

a) *Introduction.* The Associates met at Fourviere to attend the Mass, celebrated there by M. Donnet⁶⁵ and offered in honour of St. Aloysius Gonzaga whose feast had been postponed to that day. After the Mass, at which the Associates received Communion, M. Donnet spoke to us about St. Aloysius Gonzaga and he stressed particularly his humility, his mortification and his charity towards the neighbour.

b) *Summary of M. Bonnet's conference: it is omitted because it is not directly connected with the Servant of God.*

65. Meeting of July 6th, 1823

a) *Introduction.* After hearing Mass, celebrated by the Director of the Society, the Associates met to proceed to the appointment of dignitaries whose terms of office had expired. The assembly was opened with the customary prayers after which we proceeded to the reception of Mile Petit, according to the form indicated by articles 9 and 10, page 10 of the Rule.

b) *Summary of the conference of Fr. Coindre on the Providence.* The Director spoke to us about the necessity of reviving our spirit of fervour and of awakening our zeal for extending and expanding the Society and of giving it new means of support. He urged us to unite in order to support the *Providence* and to undertake to make up for the losses which that house has suffered and will yet suffer in the person of its benefactors and some members of our Society. He said that we must hope the work of the *Providence* will not fail and, in spite of the

⁶⁵ Ferdinand Francois Auguste Donnet, son of Francois and Madeleine Reynaud, was born in Bourg Argental (Loire) on the 16th November 1795. He was Professor from 1816 in the college of Belley, and in 1819 he was ordained priest. He was curate of Guillotiere, "Carthusian" missionary, parish priest of Irigny (Rhône). He was requested by the Archbishop of Tours in 1821 to be head of the Missionaries of Saint Martin and he gave missions and retreats from 1822 to 1827 in different dioceses: Tours, Blois, Lyon, etc. In 1827 he re-entered the diocese of Lyon and was named parish priest of Villefranche-sur-Saône. In 1835 he was consecrated titular Bishop of Rosea and became auxiliary of Nancy; in 1837 he was named Archbishop of Bordeaux; in 1840 he received from Pius IX the title of Roman Count and assistant at the Papal throne and in 1852 he was created Cardinal with the title of St. Mary in Via Lata. He died on the 23rd December, 1882. His episcopate was one of the longest and most fruitful in the annals of the Church of France (cf. H. L. ELIEVRE. *L'Épiscopat français*, pp. 144-154, and also E. POUGEOIS. *Vie, apostolat, épiscopat de S.E. le Cardinal Donnet: archevêque de Bordeaux*. 2 Vols. Paris 1884).

departure and absence of persons who were useful to, and protected, this work, we have every confidence that the Lord will preserve it, and that the associates will make great efforts to support the zeal and devotedness of the good Sisters who are placed in charge of the house. Therefore it was decided:

That once every month each of the associates will go to visit the *Providence*, accompanied by one of the members of the Committee. Thus each one in turn will put in an appearance at the house, and the Sisters will see by this that there are many people who are interested in it and who have its preservation and growth at heart.

c) *Elections*: We proceeded to appoint the members of the Committee of the *Providence*. The result of the secret ballot, with a majority of votes was: President, Mile Laporte; Assistant, Mile Griat; Assistant, Mile Corcelette; Treasurer and Secretary, Mile Anne Mayet.

A Treasurer General was elected for the Society. This last has also the right to be a member of the Committee. The votes of the secret ballot gave the majority to Mile Adam, Treasurer General.

The meeting ended with the ordinary prayers, and it was decided that the associates would all meet again at Fourviere to celebrate the Feast of St. Ignatius, the special patron of our Society. Miles Cottin and Ramier were proposed for admission. They were accepted unanimously.

66. [*Meeting of the 31st July 1823*]

It must be noted that in the Register, the title of the meeting is given under letter d.

a) *Annual Report*. The Report of what was done by the little Society of the Sacred Heart from the 31st July 1822 until the 31st July 1823.

The first paragraph is omitted because it is a repetition ofn. 19 b.

b) *Report on the Providence*. 1. Section for edification. This section deals principally with the salvation of our neighbour and has charge of

receiving young children and having them brought up in the house called the *Providence of St. Bruno*, situated at the former Carthusian monastery, directed by six Sisters of St. Joseph, to whom the members of the Society have handed over part of their responsibility, entrusting them with the Christian and religious education of these young girls, now numbering 36 in all, and giving them charge of the order and economy of this house, since no associate was free to take charge of the establishment. We may consider ourselves fortunate in the zeal and solicitude of these good Sisters for the general and particular good of this house, and we cannot sufficiently admire their unselfishness and their piety. Almost all the young girls confided to their care profit from the virtuous example of the Sisters, and are nearly all well-behaved and hardworking. This year, eight girls made their First Communion and ten were Confirmed.

For some time, another girl called Pauline Gallet,⁶⁶ wanted to consecrate herself to God by entering Religious life, but as she had no resources of any kind she despaired of having the happiness of becoming a religious until the *Providence* directed her to a house belonging to the Sisters of St. Joseph, where she is now very happy that God has enabled her to carry out her plan. The children of the *Providence* are doing the same work as in previous years; sewing, machine winding, silk weaving, embroidery, etc. They are taught reading, writing, and arithmetic, but a special effort is made to inspire them with love of what is good and virtuous and to teach them the principal obligations and duties of their state in life, which are, to be very pious and kind. This establishment has suffered great losses this year in its benefactors. Let us hope that Providence will come to its aid and provide it with the resources which it needs to flourish and develop.

⁶⁶ Pauline Gallet, daughter of Joseph Gallet and Jeanette Marie Villard, was born in Lyon on the 15th April, 1809. She entered the Congregation of St. Joseph on the 15th April, 1823, taking the name of Sister Marie Therese. She made her profession on the 15th October, 1825. After the dispersion of the Religious communities in 1848, the Register of the Congregation does not mention her again.

Section for Instruction.

The members of this section are ordinarily in charge of teaching the catechism to ignorant people. This year it has not been possible to put into execution the project which had been drawn up to establish a class in the parish of St. Nizier.

Section for Consolation.

During this year, with the exception of two months only, two catechism groups have been formed in the casualty room for women, one for little girls, and the other for grown-ups.

There follows the report on the visit to the hospital and on the catechetical work and its fruits, which we are omitting.

What practices has the Society undertaken for its spiritual progress? The same more or less as those for previous years, and the same as in our preceding reports.

What fruits seem to have been drawn from them? I do not know, God alone can judge. It is He who sounds the hearts of men. Nevertheless, if I may say so, I think that all the graces which Our Lord has granted us this year must have produced some fruit in our souls, and that each one has doubtless eagerly corresponded with the blessings that God has showered upon her, striving to follow Him more faithfully and love Him more dearly.

The Servant of God, in a long paragraph which is omitted, urges the associates to be fervent and to work for their spiritual perfection.

c) *Continuation of the report on the Providence.* Continuation of the preceding report.

The *Providence*, as I have already said above, suffered some heavy losses this year in the person of Mile Repond⁶⁷ and of M. Delacroix,⁶⁸

⁶⁷ Marie Franchise Repond, was born in Bulle, Canton of Fribourg (Switzerland). Without being a member of the Association, she was a great benefactress, as she was also for all the works of the parish, which she supported generously. She lived with her niece, Julie Genoud, in one of the former "cells" of the Carthusians, now occupied by the parish priest of St. Bruno's. She maintained friendly relations with the Servant of God and her family, and when she died 29th May 1823 it was Jean Baptiste Mayet who arranged everything for her funeral.

^M Cf. Doc. III, 2. introduction.

parish priest of St. Bruno's. This latter took a great interest in the *Providence* and always treated the girls with kindness and fatherly affection. His wise and enlightened advice was always followed by the Committee in their decisions, and his outstanding prudence helped us to avoid the many difficulties that inevitably beset an institution with many inmates. His gentleness coupled with strength won over all those he met, and the children were always delighted to see him. They vied with one another to please him and to hear from him some words of approbation and satisfaction with their good conduct.

The recent death of Mile Repond caused much grief and regret. In her the *Providence* lost a good mother and a very special benefactress who showered benefits on it from the moment it was established until the end of her life. Let us hope that in heaven she will still remember "her children" and ask Divine Providence to watch over them like a mother, and make up for what she can no longer do for them here below.

The Society has also lost some of its members this year. Two of them, Mile Loras and Mile Philipont⁶⁹ entered Religious communities to consecrate themselves to God and to live withdrawn from the world. Another, Mile Gros, got married, and so did Mile Dufetre.

I must not forget to say that the *Providence* of its children die this year. In spite of all the attention they received, their death could not be prevented. They passed from this life to a better one, after making their First Communion and receiving all the help that the Church offers to her children in their last moments.

Report on what was done on the 31st July, 1823 by the little Society of the Sacred Heart to celebrate the feast of its illustrious patron, St. Ignatius.

⁶⁹ Jeanne Marie Philipon, daughter of Etienne and Fleurie Lisfranc de Saint-Martin, was born in Lyon on the 24th November 1804. She was a member of the Association and is mentioned in the Register when she left it to enter the Congregation of the Sacred Hearts on the 4th April 1823. She took the name of St. Charles Borromeo and made her profession on the 1st November 1825. She died in Lyon on the 21st July 1828 (Doc. XVII, 1, p. 335).

In her last illness she converted by her example and pious exhortations, her brother Jacques Antoine who became a Tertiary and then a Marist priest. Another brother, Charles was a writer and well-known caricaturist.

The Associates gathered in Fourviere to hear Mass, celebrated by Fr. Dufetre, at which they all received Holy Communion. At the Gospel, Fr. Dufetre spoke to us for a little while about the virtues of our holy and blessed Patron, to urge us to imitate him and encourage us by his example, in order to rouse in us an ardent zeal for our own sanctification and the salvation of our neighbour. He took for his text the words: "Be imitators of me as I am of Christ."

d) *Summary of the sermon of Fr. Dufetre. Thin paragraph is omitted because it does not concern the Cause.*

e) *Various deliberations and end of the reunion.* Lunch took place after this, as is customary each year, and after a light-hearted recreation we assembled under the presidency of the Director. After the customary prayers, we decided that the sum of 100 fr. should be given to the *Providence* by the Treasurer of the Association and 35 fr. should be given to Mile Jaricot for the hospital.

Mile Nales was proposed for admission. She was accepted unanimously.

We all gathered together in the chapel to sing Vespers, followed by Benediction of the Blessed Sacrament. Everyone went away extremely happy that we had met to praise God and pass the day in a holy and joyful way.

67. Meeting of the 8th September, 1823

a) *Introduction.* After Mass, at which there was a general Communion, the meeting opened with the customary prayers, after which we proceeded to the reception of Mile Louise Nales, according to the procedure indicated in articles 9 and 10 of the Rules. The spirit of the Association was made known to the new Associate as well as the little practices of piety to which we commit ourselves, and above all, the zeal that we must have to progress in virtue, and for the works of charity that the members perform. Mile Berger was proposed as a member; she was accepted unanimously.

b) *Practices: Veni Creator and acts of submission to the will of God.* We were given for variable practices to recite the *Veni* ('reator and the *Miserere* every day for the success of the missions in Le Puy, as also a *Pater* and *Ave* with seven *Gloria Patri* for the affairs of the Church;⁷⁰ and for an interior practice, submission to the will of God.

68. Meeting of the 19th October 1823

a) *Introduction.* The meeting was opened with the customary prayers after which the following decisions were taken:

b) *Various decisions.* 1. A library will be organised by the Society and established in the parish of St. Nizier; Mile Revel will be entrusted with the distribution of the pious books of which it will be composed and the same person will be given a catalogue so that she will know which works to choose, and can show this list to the associates in order that each one may make a gift of a particular book as she sees fit.

2. A complete re-organisation of the sections of which the Society is composed will be carried out, that is to say, each of the members will be assigned to and take part in one of the works to which the Association is particularly devoted, of which there are four.

c) *Practices: Veni Creator and Miserere for the success of the missions.* We took as a variable practice the *Veni Creator* and the *Miserere* to be recited every day for the success of the missions.

69. Meeting of the 2nd November 1823

a) *Introduction.* After the customary prayers, Miles Ferriot, Robert (sisters) and Marien were proposed for admission; they were accepted unanimously.

b) *Fines.* It was decided that when one of the associates is absent from a meeting without a justifiable reason, she should pay a small fine of twenty sous, and five sous when she has some justifiable excuse.

c) *Practices: the same as last month.* We must continue to recite the same prayers as before.

⁷⁰ The news of the death of Pope Pius VII had reached Lyon a few days before. It took place on the 20th August.

70. *Meeting of the 8th December 1823*

a) *Introduction.* The meeting was opened with the customary prayers, after which we proceeded to distribute the members of the Society among the sections or works of zeal to which it is committed; this distribution was carried out as follows, and employments were given to the Associates who had none as yet.

b) *Reorganisation of the council of each section.* The former Presidents and Assistants were retained and new helpers were assigned to them.

Mile Jaricot is President of the section for Consolation, and to help her in this task, Miles Lucy, Anne and Françoise Robert, Carriat, Petit, Nales and Aunier.

Mile Laporte is President of the section for 'consolation'⁷¹ and for members: Miles Griat, Corcelette, Adam and Mayei.

Mile Revel, President of the section for Instruction; members, Miles Ramie and Camut. We proceeded to the reception of Miles Anne Ferriol, Françoise and Anne Robert, according to the form indicated in articles 9 and 10, page 10 of the Rule.

d) *Practices: Veni Creator and acts of fidelity in little things.* As a variable practice the *Veni Creator* is to be recited each day for the success of the missions; and for the interior practice zeal and fidelity in accomplishing little things.

71. *Meeting of the 21st December 1823*

a) *Introduction.* The meeting began with the customary prayers, after which the Director, who presided over the meeting, exhorted the Associates to redouble their zeal and fidelity in fulfilling the various duties with which each one is charged in her respective section. He gave advice to the members of each of these sections.

b) *Conference of Fr. Coindre on the Providence and the visits to the hospital. We have omitted this because it is almost identical with another previous one.*

c) *Practices: Veni Creator and Miserere for the success of the missions.* For variable practices we were given to recite the *Veni Creator* and the *Miserere* every day for the success of the missions.

⁷¹ The Secretary wrote 'consolation' instead of 'edification'.

72. *Meeting of the 6th January 1824*

a) *Introduction.* The meeting was opened with the customary prayers after which the two Peiaclat sisters were proposed for admission. They were accepted unanimously.

b) *Summary of the conference of Mile Jaricot. This is omitted because it does not concern the Cause.*

c) *Practices: Novena, Communion and fasting for the recovery of the Pope and acts to acquire the spirit of sacrifice.* We were given as variable practices:- 1. To make a novena for the cure of the Sovereign Pontiff,⁷² and to offer a Communion and a fast for that intention. 2. The *Veni Creator* to be recited every day for the success of the missions. 3. As an interior practice, to work to form in ourselves as far as we are able the spirit of sacrifice which is so necessary for us.

73. *Meeting of the 29th February 1824*

a) *Introduction.* The meeting was opened with the customary prayers after which the Director, who presided, gave several pieces of advice pertaining to the *Providence* of St. Bruno, founded and directed by the Society in collaboration with the Parish priest⁷³ of the parish in which it is established.

b) *Summary of the conference of Fr. Coindre on the Providence, in which he exhorted the Associates to sustain and show interest in it by frequent visits. We are omitting it.*

Miles Flandin (sisters) and Albatelles were proposed for admission. They were accepted unanimously.

c) *Practices: TeDeum in thanksgiving and acts of renunciation.* For the variable practice we were given to recite the *TeDeum* on three days to thank God for the graces he has granted to the diocese.⁷⁴ For the interior practice, renouncement of oneself and one's own will.

⁷² Leo XII, from 28th September 1823.

⁷³ Refers to the priest Fr. P. Pousset, successor of N. A. de la Croix, c.f. A. M. ODIN. *op. cit.* p. 87.

⁷⁴ Mgr J. P. Gaston de Pins had entered the city of Lyon only eleven days before (on the 18th February 1824) as administrator of the diocese, putting an end to the difficult situation existing for nine years, caused by the exile of Cardinal Fesch.

74. *Meeting of the 25th March 1824*

a) *Introduction.* After Mass at which there was general Communion the Associates met to proceed to the reception of Miles Flandin following the form indicated by articles 9 and 10 of the Rule.

b) *Various deliberations on the Providence.* The meeting was opened with the customary prayers, after which we spoke at length about the *Providence* and the means to be taken for the upkeep of this house and to procure some financial resources for it. *We are omitting the end of the paragraph because it is a repetition.*

75. *Meeting of the 19th April 1824*

a) *Introduction.* The meeting was opened with the customary prayers, after which some thoughts were put before us by Fr. Coindre and many members of the Society on the necessity of helping the *Providence* and supporting it by every means available.

b) *Decisions about the Providence.* According to the result of a secret ballot, by a majority and a quasi-totality of votes, it was decided that the annual subscriptions, the money collected, and that given to Mile Revel for the library, be turned over until further notice to the Treasurer of the *Providence*, until such time as we see that it can be self-supporting without the need of these small alms which will then be used for other works.

The Associates were expressly urged not to forget the *Providence* and to go occasionally to see this house.

Miles Carriat and Ducer were proposed for admission. They were accepted unanimously.

c) *Practices: Veni Creator for the success of the missions.* For the variable practice we were given to recite the *Veni Creator* every day for the success of the missions.

76. *Meeting of the 13th June 1824*

a) *Introduction.* The meeting was opened with the customary prayers, after which the Director made known to the Associates how dangerous the state of tepidity is.

b) *Summary of the conference of Fr. Coindre.* It is omitted because it does not directly concern the Servant of God.

c) *Practices: Novena to St. Aloysius Gonzaga and other prayers.* We were given for variable practices a novena in honour of St. Aloysius Gonzaga and the *Pange Lingua* or the litany of the Blessed Sacrament to be recited during the octave of Corpus Christi.

77. [*Meeting of the 31st July 1824*]

It should be noted that in the Register the title of the meeting comes under the letter c.

a) *Annual Report.* Report on the activities of the little Society of the Sacred Heart from July 31st, 1823, to July 31st, 1824.

b) *The first paragraph is a repetition of No 19 b; it is followed by the report on the Providence which repeats in great part what was said in preceding years; what is new is that, among other things, there were seven Sisters and thirty-eight girls, of whom seven or eight had received their First Communion and some had received Confirmation; a little girl of ten years of age had died; two girls had been withdrawn by their parents. Finally the President proposed to the Associates an examination of conscience on correspondence with the graces God had poured out on them, and ended with expressions of thanks for all the benefits received.*

Section for Instruction.

Mile Ramie is in charge of a catechism class established in the parish of St. Polycarp and a large number of children attend it. They are taught reading and writing as well as religion.

c) *Introduction.* Report on what was done by the Society of the Sacred Heart to celebrate the feast of St. Ignatius on the 31 st July 1824.

The Associates met at Fourviere to hear Mass celebrated by Fr. Donnet, at which there was a general Communion. Fr. Donnet gave a short homily on some virtues of our illustrious Patron which we must work to acquire.

d) *Summary of the conference of Fr. Donnet. It is omitted because it does not concern the Cause.*

e) *End of the extraordinary reunion. This is omitted because it is a repetition.*

78. Meeting of the 30th August 1824

a) *Introduction.* After the usual prayers, Fr. Dufetre, who presided at the meeting that day, made some reflections on our happiness in belonging to this Society, and on the duties of each Associate.

b) *Conference of Fr. Dufetre. We are omitting the summary of the sermon on the Association as we have already given an extract of this material in No 9 c.*

c) *Practices: Veni Creator and Acts of the presence of God.* For the variable practice we were given to recite the *Veni Creator* every day for the conversion of sinners and the success of the missions: and for the interior practice — frequent remembrance of the presence of God, especially in the morning on awaking, and recalling this motto: God alone, God alone.

79. Meeting of the 26th September 1824.

a) *Introduction.* The meeting was opened with the customary prayers and the reading of the minutes of the above meeting, which were adopted. After this we proceeded to the election of the dignitaries whose term of office had expired.

b) *Elections.* We set about renewing the Committee of the *Providence*. The results of the secret ballot, with the majority of votes, were as follows: President, Mile Laporte; First Assistant, Mile Griat; Second Assistant, Mile Courtois; Treasurer of the *Providence* and Secretary, Mile Mayet.

We also elected a general Treasurer for the Society who in this capacity has the right to be present at meetings of the Committee. Mile Adam was named by a majority of votes.

c) *Practices: The Veni Creator for the success of the missions.* For the variable practice we were given to recite the *Veni Creator* each day for the success of the missions.

80. Meeting of the 2nd November 1824

a) *Introduction.* After Mass for the repose of the souls of the dead members of the Society at which there was general Communion, the Director who presided over the meeting made some reflections relative to the present solemnities.

b) *Summary of Fr. Coindre's conference. It is omitted because it does not directly concern the Servant of God.*

c) *Practices: Litany of the Saints in reparation for the failures committed against the Rules, and other acts.* We were given to recite the Litany of the Saints once as a penance for failures to keep the Rule of the Society, to recite the *Veni Creator* for eight days for the success of the missions, and to make acts of faith, hope and charity every day until the next meeting.

81. Meeting of the 5th December 1824

a) *Introduction.* The reunion opened with the customary prayers after which Madame President⁷⁵ made some reflections on the sentiments which the feast of the Immaculate Conception of the Blessed Virgin Mary, to be celebrated a few days later, should arouse in us.

b) *Summary of the conference on the virtues of the Blessed Virgin. This is omitted, an extract having been given already on this theme in no. 20 a.*

Mile Pericot was proposed for admission. She was accepted unanimously.

c) *Practices: Veni Creator for the success of the missions.* We were given for the variable practice the recitation of the *Veni Creator* for the success of the missions.

82. Meeting of the 2nd January 1825

a) *Introduction.* After imploring the light of the Holy Spirit, the Associates met to discuss together the affairs of the *Providence*, and the

⁷⁵ The Register always named the Servant of God Mile Thevenet, or simply the President. From now onwards, the Congregation being already recognized, she is called Madame President.

decisions to be taken about this institution, the inmates of which have become too numerous to be maintained properly by the members of the Society, whose financial means are limited.

b) *Decisions on the Providence.* Various arguments were put forward in favour of the Association giving up the Institution and it was unanimously decided and concluded that: in view of the number of girls living in *the Providence*, some of whom had been admitted against the advice of the Committee, and in spite of the unanimous decision taken by the Associates to restrict the intake to a fixed number; in view of the limited financial resources available to the Association for running the institution and keeping it going, and the difficulty experienced by the Society in exercising authority in the Committee and over the Sister in charge; taking all these factors into consideration the Association will cede all its rights over *the Providence of St. Bruno* to the Parish Priest, and will hand it over entirely to him, intending no longer to see to its maintenance and its protection. This resolution is to be signed by the members of the Committee.⁷⁶

⁷⁶ The Register, which until now had only words of praise and satisfaction for the work done by the Sisters of St. Joseph, lets some glimpses appear of the difficulties which had been arising for some time and which we find described in the *Notice historique de la Providence parol ulaloe Saint Bruno* (cf. Doc. 111,4, p. 32), of which an extract is given here: "At the beginning this money was handed over to Mile Thevenet, who kept the petty cash box of the *Providence*; around 1821, Sr. Clotilde, who until then had been only the Director of the sewing room, made herself to all intents and purposes the Superior, without having been appointed such either by the parish priest of St. Bruno or anyone else.

"The ladies of the Committee inspected the accounts, but Sister Clotilde made great difficulties about this.

"As she did not have to pay rent, received considerable sums of money from the Committee and other sources, made sizeable profits from the *Providence's* workrooms, as the silk industry prospered during the fifteen years of the Restoration, Sr. Clotilde made considerable savings every year. She did not declare her savings and intended to use them to give the *Providence* more security, about which she thought more than anyone else. She intended to buy a house for the *Providence*. On the one hand she had difficulty in putting across her ideas and explaining, how much she was accumulating to a Committee of thirty persons, on the other, the conviction that she could do without the Association's help made her call for the dissolution of the Committee, declaring that, in future, the *Providence* could look after itself.

"The Committee of Ladies was dissolved, but the Ladies of Mercy of the parish of St. Bruno continued to make a collection among themselves at the end of each meeting for the *Providence*, and also at certain moments of difficulty indicated by Sr. Clotilde collections were made in the parish for the *Providence* by the Ladies of Men's

It appears from this that the Servant of God did not oppose the arbitrary suppression of the Committee, believing naturally that the *Providence* was in good hands.

83. Meeting of the 5th March 1825

a) *Introduction.* After the prayers customary at the beginning of each meeting, the members of the Society who formerly composed the little Committee responsible for overseeing the *Providence* of St. Bruno and for the administration of that institution gave the Society an account of the handing over and entire donation made of this work into the hands of the parish priest of St. Bruno and the Superior of the Sisters of St. Joseph, according to the opinion of the above-mentioned Society which had been consulted and approved this decision.

b) *Handing over of the Providence to the Parish Priest of St. Bruno.* This handing over of the *Providence* and of all the rights that the Society had over it, was made on the 4th January 1825, in the presence of the Parish Priest of St. Bruno, Mother St. John⁷⁷ who, assisted by one of her Sisters, promised to take care of it and undertook to support it as far as she could. A deed was drawn up and signed by Mother St. John, Mile Laporte, President of the Committee, Mile Adam, Assistant, and Mile Mayet, Secretary. The members of the Committee undertook, on being requested and on condition that the Society agreed to it, to provide the sum of 200 francs a year for two or three years to buy the prizes for the children and to help in this way towards the expenses which she would be obliged to incur without such assistance. This proposition was put forward at the meeting and was rejected by the majority of votes.

c) *New Apostolic Work.* It was proposed to the Society to undertake to work for the conversion of a young girl who is working in a theatre. She is very conscious of her unfortunate situation and she wants to live and work where she can be more sure of saving her soul. This proposition was accepted unanimously, and it was decided by a totality of votes that a sum of 200 francs would be given this year to help her find a job in a Christian and religious house where she can learn a trade that will assure her of an honest livelihood, and draw her away from the dangers to which she finds herself exposed, as well as putting her on the right path towards her salvation and return-to God for ever.

d) *Admonitions of the Chaplain. The paragraph is omitted because it does not concern the Cause.*

⁷⁷ Cf. Doc. III, 4, p. 34; and also *Simple et Grande*, Anonymous, Pans-Bruges 1829.

e) *Practices: Veni Creator for the success of the missions.* We were given as variable practice to recite the *Veni Creator* for the success of the missions.

84. Meeting of the 31st July 1825

a) *Introduction.* After Mass at which there was a general Communion, and the lunch usual each year at this time, the Associates assembled for the reunion which was opened with the customary prayers, and presided over by the chaplain⁷⁸ of the Ladies of the Sacred Hearts of Jesus and Mary.

b) *Arrangements of the Chaplain.* Paragraph omitted because it does not concern the Servant of God.

c) *Proposal for another Apostolic Work.* The Chaplain proposed to the Society to undertake a very interesting work which in a special way concerns young girls who have left *Providences* and are placed as companions and workers in private houses and with different masters. The aim of this work would be to bring together all these young girls on Sundays, in a place set apart for this purpose, under the care of a wise, pious and discreet person; but as the funds of the Society are already allocated for other works this year, we decided that for the time being we should only undertake to look for a person and a suitable location for this.

d) *Practices: Veni Creator, and to do all for the glory of God.* We were given — to recite the *Veni Creator* every day to ask the Holy Spirit for enlightenment regarding the good work indicated above, and for the interior practice, to do all our actions for the glory of God.

85. Meeting of the 2nd October 1825

a) *Introduction.* After the customary prayers, the Chaplain, who presided over the meeting, took for a text the words of St. Paul "Rejoice in the good that God has worked through your mediation".

⁷⁸ Francois Vincent Coindre, brother of Fr. Andre Coindre, was born in Lyon on the 28th April 1799. He was ordained priest on the 22nd July 1822 and became chaplain of the Congregation of the Sacred Hearts at Fourviere; in 1826 he succeeded his brother as Superior of the Brothers of the Sacred Heart, a post which he resigned in 1841. He then became chaplain of the *Providence* or of the community of Jesus and Mary at Fourviere and remained there until his saintly death on the 12th January 1858.

b) *Summary of the conference of the Chaplain.* It is omitted because it does not concern the Cause.

Miles Galletier and Marietar were proposed for admission. They were accepted unanimously.

c) *Practices: Veni Creator and acts of the presence of God.* We were given as a variable practice to recite the *Veni Creator* every day for the success of the missions, and for an interior practice to call to mind the presence of God twice during the day.

86. Meeting of the 6th November 1825.

a) *Introduction:* The meeting was opened with the customary prayers, after which the Director spoke to us for a while about the Gospel of the feast of All Saints, as the meeting took place during the Octave.

b) *Summary of the conference of the Director.* It is omitted because it does not directly concern the Servant of God.

c) *New apostolic work.* It was decided by nearly unanimous votes as the result of a secret ballot that the young girls of the "Charity" would be the object of our care, and that we will do all we can to place all those who leave it and of whom a good report is given. Moreover we decided that we would only take charge of those who are between 12 and 14 years of age, and that when some good place is offered for one of them we shall ask M. Jaricot⁷⁹ about it, as he is the chaplain of that house.

After that we decided that any one of the associates who comes late for the meetings and arrives after the appointed time, will be obliged to pay a fine of five sous.

d) *Practices: De Profundis and Acts of Mortification.* We were given for the variable practice to recite the *De Profundis* every day for the repose of the souls in Purgatory, and to make one act of mortification for the same intention each day.

⁷⁹ Nicolas Phileas Jaricot, brother of Pauline Marie Jaricot, was born on the 2nd February 1797. He was ordained priest on the 20th December 1823. In 1824 Mgr de Pins named him chaplain of the Charity Hospital where he spent himself in collaboration with his sister Pauline Marie, in an intense apostolate, above all, among the nurses, called the "Daughters of Charity". He died on the 28th February 1830.

DOC. V.

TESTIMONY OF PAULINE: MARIE JARICOT about the works of the Servant of God Claudine Thevenet, 1817.

Pauline Jaricot, universally known as the foundress of the *Propagation of the Faith*, and whose heroic virtue the Church has (25th February 1963) recently proclaimed, was not only the witness of the apostolic works of Claudine Thevenet, but, from 1817 on, she was also for some years her disciple and collaborator.

In this document we present some extracts from the numerous writings of Pauline which constitute an important testimony of the virtue and works of the Servant of God.

The Thevenet and Jaricot families must have known each other for a long time. They had similar customs, social rank, commercial activities, and both belonged to the parish of St. Nizier, near which they lived. Later on, the relations between the two families became closer when Paul Jaricot, elder brother of Pauline, married Jeanne Marie Julie Germain on the 14th June 1815. The latter was the sister of Francois Antoine, who on the 16th December 1813 was married to Flabella Sleiman, cousin of the Servant of God, with whom she lived in the house of me Masson. In fact, the signature of Paul Jaricot appears with those of the Thevenet family in some records of the parish register of St. Bruno.

The same Pauline Jaricot tells us in the *Histoire de ma vie* — History of My Life — "At sixteen and a half years of age, during a Lenten sermon in the Church of St. Nizier in which the preacher described to the life a young person who was vain, grace touched my heart, and I resolved from then on to give myself entirely to God." "At seventeen and a half years of age I made a vow never to marry, but I did not then know that there might exist in the world works which united some pious persons in order to procure the glory of God". (From the copy kept in the S.C. of Rites, Vol 1, p. 54). In these last words, Pauline refers to the Association of the Servant of God (cf. Doc. IV, p. 38); and at that moment of her life which she called that of her conversion, and which corresponded to the years 1816-1817, we see her enter into intimate contact with Claudine. Before that time they could not have developed a deep friendship because there was a difference of 19 years between them; but at the beginning of her new life Pauline, seeing and admiring the apostolic works of "Mile Gladys", sought support and guidance from her. The Servant of God, who could not but notice the qualities of the young girl and her determined resolve to follow Christ, must have felt drawn towards her, with a maternal affection and the desire to protect her; and as the conversion of Pauline coincided with the foundation of the Association, she welcomed her into it.

The Register of the Association testifies that Pauline was admitted unanimously on the 21st June 1817, and that on the 31st July 1821 she was named President of the Section for Consolation and Almsgiving (cf. Doc. IV,

2, 49f, p. 146). In this circumstance, as in so many others, Claudine Thevenet gave proof of the discernment which God had given her to guide souls, encouraging their natural aptitudes, for the greater glory of God.

Pauline undertook the works of the Association with very great interest, as is confirmed by the letters which we publish (cf. *infra*, 1 and 2). Of great significance is the testimony that Pauline was to give in later years, about the activities which she carried out in the Association, visiting hospitals and helping the poor, as President of the section. In the memoir addressed to the Church towards 1856 (cf. *infra*, 4), referring to the Association of the Servant of God, without naming it, she says that the associates were the models and guides of her youth. More explicitly, in a letter written towards 1857 to the Superior General of the Dominicans (cf. *infra*, 5), Pauline emphasised the good influence that the directives and counsels of the Servant of God had on her, which certainly played their part in the great works of Mile Jaricot.

However, when Claudine, though directing the Association until the end of 1825, founded the religious Congregation in 1818, Pauline did not follow her, as other associates did (cf. Doc. VI, p. 182).

Claudine Thevenet, co-operating with God's designs for her, as President of the Association continued to direct it and to guide the associates, among whom was Pauline, with her counsel. As foundress of the religious Congregation she concentrated her best energy in organising it, marking with the seal of her charity and prudence a work which she desired to be for the greatest profit of the young of all social classes, to whom she wanted to give a solid Christian formation.

Pauline, urged on by her zeal, dedicated herself to a multiplicity of works, but not all were as important and lasting as that of the *Propagation of the Faith* and the *Living Rosary*. She died 25 years after the Servant of God, in January 1862, after enduring an unforeseen calvary through ruin, misery, poverty and finally persecution from good people.

Such a difference in age, temperament, views and method did not separate these two great souls. The same fervour and zeal for the glory of God maintained their friendly relationship all the time on a plane of mutual edification (cf. Doc. XVI, C, 6b, p. 323 and XXV, 3, p. 492).

1.

Letter of Pauline Jaricot to her brother Paul, 13th September 1817. —

From the copy kept in the S.C. of Rites. *Writings*, vol. 9, p. 2.

Paul Jaricot, elder brother and god-father of Pauline, went to Naples on a business trip. His father had sent him to that city especially to distract him from the great grief brought about by the death of his wife Jeanne Marie Julie Germain, which took place on the 29th June 1816, one year after the marriage.

Pauline, who a few months before had begun a life of piety and apostolate, called on him to help her in her charitable works and in particular that of the *Providence of St. Bruno*, recently founded by Claudine Thevenet, to whom she refers by the familiar name of "Glady" (cf. Docs. III, p. 21 and IV, P. 121).

To Mr Paul Jaricot, at Naples.

Lyon, 13th September 1817

My dear friend and brother,

I am taking advantage of the fact that Papa is writing to you, to bother you with one of my letters. Thank you very much, dear, for the present you would like to give me of a parakeet . . . but alas, I do not know if you will find the bill too high at the baker's? I am afraid that you will find me very imprudent. But what can you expect? The poor unfortunate people are hungry, and while blessing the Lord for the resources that I have in your unrestricted permission, I cannot help making full use of it. The other day the baker wanted me to pay because she already has an account which amounts to 25 Louis (625 frs), without counting the vouchers which I since gave her.

You promised Mile Glady that you would help her in setting up a workroom, which she will place under the direction of two Sisters. It will be very useful because it will provide shelter for young girls who find themselves without financial resources and may be tempted to make mistakes that cannot be easily rectified afterwards.

How grateful I should be if you kept your promise! I can assure you that there is no lack of good work to be done, but the means to do it are lacking. At times I feel as though I am between the devil and the deep blue sea. Right now, for example, I can see the good that would come from this establishment, and yet I have no money. I find myself in the same position on so many other equally pressing occasions.

If you were here, I would often turn to you. But we are so far away from each other that it seems difficult. I see the members of Jesus Christ suffering and I cannot fully alleviate the pain. But enough of this, dear friend, you feel their sufferings more than I do, and I hope that you will point out some good means to mitigate them. Heaven, beautiful heaven, will be the reward, if God alone is the motive of our charity.

I am your friend and sister in Jesus Christ,

Pauline-Marie

P.S. Please send me an answer, but do not think that Papa does not give me anything. He does give, but how can these small amounts of money be enough?

2.

Letter of Pauline Jaricot to her brother Paul, 2nd November 1817 —

From the copy kept in the S.C. of Rites. *Writings* Vol. 9, p. 3.

Paul Jaricot was still at Naples. Pauline thanks him for the money she has received, and tells him in detail the use she is making of it. She refers to "Monsieur Wurtz", her confessor, to whom she owed her conversion, and tells of the happiness of "Glady" "who burns with zeal for our God".

To Mr. Paul Jaricot — at Naples

Lyon, 2nd November 1817

My dear brother and god-father in Jesus Christ,

You would have been quite astonished perhaps to see the joy that I experienced when I found myself so rich. Thanks to my Divine Spouse whom I often asked to send me some money. He made use of you to be the instrument of His tender mercy towards some unfortunate people without any resources, and whom I did not even know. Already, thanks again to our Heavenly Father, I felt hope arise in my heart, for the salvation of a young girl aged seventeen years at most who, at the mercy, so to speak, of her weak will had the misfortune of committing a grave sin at the solicitation of a deceitful friend.

Fr. Wurtz, to whom I recounted the way in which I found her the resources available when it is a question of reforming a young girl who lacks experience and probably also instruction, and who has not yet developed a habit of vice, and all the signs that she shows of good will to return to God in all sincerity, was filled by all this with admiration for the loving Providence of God who always watches over men even those who are most blameworthy. He shared the joy that I felt, in seeing me able to put this girl on the path of salvation by means of the resources that Providence procured for me through you. I am going to give you an account of my first steps, that is to say, of the little things I did. First of all I thought of clothing her, and she is now nicely dressed. After that I found a fairly old woman but one who is of a very cheerful disposition, and above all prudent, who took charge of teaching her; she is skilled at this as she has had many young girls at her house whom the parish priest of St. Bonaventure's placed there for that purpose. This woman has promised me that she will not let this girl go out of the house, even for confession, without going out with her, that she will take care of her in such a way as to correct her entirely, if the girl has good will.

I must tell you that, on the advice of Mme Perrin, I have bought as much as I needed of a kind of material of which I don't remember the name, for our poor, who were already feeling the cold very much.

I assure you that it is bitter and that I have put on my winter clothes without hesitation. These poor unfortunate people needed very much to do the same, and I thought that you would be happier when you knew that they were in good clothes made of thick cloth lined with fleece. I made Mr Dessere (or Sere, I do not know which), put all this on your account. I do not promise that I will not go back there again; I have a number of our "brothers" who have only simple little clothes which make one freeze to look at them, and which indicate in a touching manner that your expenditure has not yet come to an end.

I assure you that you have made many people happy by your letter. I could not express to you the joy of Mile Glady (who burns with zeal for our God) when she saw that you gave one hundred crowns for her establishment. She wished you all kinds of blessings and promised me that she would pray to the Lord for you and for the success of your affairs. I assure you that God inspired you to write and send this aid at the right moment when this establishment was worrying us, as we

feared that it would collapse for lack of money. Ah! how good it is to have money to give! How sweet it will be for you to hear these words coming from the lips of Jesus Christ: "Come beloved of My Father." It is then you will know that you have not given money without hope of return, but, on the contrary, that Jesus does not let Himself be outdone in generosity, and will give a hundredfold for what is given for love of Him. So, no more sadness, my good friend, no more sorrow at being separated from the one you loved; both of you, reunited in the heart of the Lord, will forget yourselves or rather, your hearts will be mingled together and you will know only one love: Divine love! Oh! what happiness, dear brother. When you feel your heart troubled by sad memories, lift up your eyes towards the heavenly country and this vision will give rise to peace of soul. Remember that here we are only travellers and that the end of our journey is perhaps not far off. Courage! There are still some battles to be fought, still some sufferings to endure, still grief, and when you have triumphed over so many dangers, God will give you the grace to rest in His embrace. So, stop mourning over your companion. You are only separated for a while and then God will reunite you to her, never to separate you again. My dear friend, what God wants of you is a generous but painful sacrifice; your heart gives and would take back; you must not act like that with God who has poured out all His Blood for us. Yes, God loves us more than His life, since He sacrificed it for us. Let us then, generously give Him all He requires of us. Let our hearts be an altar for our sacrifices.

Good-bye, dear brother in Jesus Christ. May God who is so generous make you feel in your heart how sweet it is to love Him alone.

I remain, your sister in Jesus,

Pauline-Marie.

3.

Extracts from "Histoire de ma vie". — From the copy kept in the S.C. of Rites. *Writings*, vol. I, pp. 54 ff.

It seems that Pauline wrote this *Histoire de ma vie*, on the advice of her confessor, Fr. Wurtz; it is in four exercise books. In the original of the second of these books, there are some corrections, made by Fr. Wurtz. Since he died in October 1826, these writings must date from between 1817 and 1826.

We are publishing some extracts from these which, without giving names, refer to her connection with Claudine and her activity as a member of the Association founded by the Servant of God.

At sixteen and a half years of age, during a Lenten sermon, in the church of St. Nizier where the preacher was giving a vivid description of a young girl who was vain, I was struck by divine grace, and as a result I resolved that I would give myself entirely to God.

When I was seventeen and a half years old, I made a vow never to marry, but I did not then know that works existed in the world which united pious persons to procure the glory of God . . .

I made known to them in simple terms that I was completely resolved to serve the Lord and forget the world, and that I avoided the society of those who never spoke about Jesus Christ, because all other conversation was a burden to me. I spoke to them of the dangers into which they were running in this world which seems so enchanting and which carefully hides the thorn under the flowers it offers. They insisted on my visiting them, but I let them see that it was useless to ask me for close friendship if they were not resolved to renounce the maxims of the world . . .

Soon they all withdrew, one after the other; I lost sight of them and found myself surrounded by pious persons who replaced them, true friends who were eager to propose to me the means for pleasing Him whom I would follow and love alone. Everything changed before my eyes, which had seen, when I loved the vanity and amusements of the world, only those who loved vanity and amusements. It seemed to me that everyone thought as I did, and that piety was almost extinguished in the hearts of all. Soon I saw, on the contrary, that Jesus Christ still had numerous adorers and all that I saw near me, edified and encouraged me to follow the impulse of His love . . . Far from despising my return, the faithful children of God forgot my infidelity and bestowed on me the most affectionate friendship, eager to make

me join in their generous efforts to love God and his suffering members

I ran without effort, or rather He ran, holding me in His arms, along the path of works of charity towards the poor and the sick who occupied my thoughts and actions almost all the time. No obstacle came my way, for my parents assisted me with the greatest generosity....

4.

Extract from "Adresse touchante de Pauline-Marie a la Sainte Eglise Romaine" 1856. - From *'Inquisitio super documentis quae ad devotionem Societatis a D.N. Angelorum et ad rem oeconomicam Servae Dei [Pauline-Marie Jaricot] se referunt* (hist, sect., n. 117). Vatican City 1962, p. 60.

This writing of Pauline is addressed to the Holy See and is not dated. From the context it would seem that it was written in 1856. Towards the end of her life, Pauline was in a difficult situation in which those who took advantage of her good faith, abandoned her, having brought her to ruin. Wishing to repay those who had been robbed together with her, she addressed herself to the Holy See asking for aid and advice. For this, she made a summary of her life, in which she refers to her dealing with Claudine. She signed the writing *La Pauvre de Marie, Pauline Marie Jaricot*.

From the depths of tribulation where my ignorance of business trickery has thrown me, I raise my cries to you, Holy Church of Jesus Christ; O my Mother, listen to my voice. Do not turn away your eyes from my misery, but rather see the itinerary of my pilgrimage in this valley of tears. And if I have ever ceased to occupy myself with your affairs, O my sweet Mother, since I was seventeen years of age until now, at almost sixty, I accept that you forget me in my sorrow.

The love of Jesus my God having mercifully taken possession of my heart, made me seek, in the visits to the poor on their bed of suffering, in the hospital, in the hovels of the destitute, the opportunity to jender Him some service; then, without realising it, I learnt to recognise the hideous wounds which were consuming souls; I learnt that Jesus was not loved because He was not known, and that His people had made gods to adore within themselves. . . . From then on, the anguish of His divine love filled my soul like a consuming fire.

To give me some comfort, Jesus allowed me to be admitted into a society of Christian Virgins; they were my models and the guides of my youth; but as they were of mature age, my heart was only half-satisfied. I thirsted to lead young persons to attach themselves to God who alone is worthy of all love.

I found among the young working girls hearts that were well prepared. They understood me, and were soon disposed to repair by adoration the coldness and forgetfulness in which Jesus was left, in the Blessed Sacrament of the altar. We united to form an association in honour of the Sacred Heart . . .

5.

Extract from a letter directed to the Master General of the Dominicans.

It is without a date, but must have been composed about 1857. From the copy kept in the S.C. of Rites. Writings, vol. 15, p. 30.

The work of the "Living Rosary" founded by Pauline, gave rise to some anxiety among the Dominicans. When Pauline learnt of this she was sorry that her work, sustained with such zeal and disinterestedness, could be badly interpreted, and she wrote this account to justify it to the Master General of the Order of St. Dominic, Jean Joseph Alexandre Jandel, in religion, Vincent Ferrer (1810-1872). In it she records once again her activity with the Association of Claudine Thevenet, and the example she received from her.

To the Reverend Father General of the Dominicans,

Very Reverend Father,

I have learnt with unspeakable sorrow that, no doubt by mistake and without bad will, some Fathers of the Dominican Order have presented the work of the Living Rosary as overshadowing the ancient and venerable institution of the Great Rosary.

With the most profound respect and humble confidence, I come, very Reverend Father, to place before your great wisdom the following facts: for a long time, France, ravaged by godlessness, had been reaping the reward of its undertakings, the bitter fruit of sarcasm towards everything connected with pious practices, and there were scarcely any people who dared to declare their belief in God, in the open. Hence, indifference was feigned by the best people who, from prudence, thought that they should not make themselves conspicuous

among their relatives and friends, and kept the sacred fire of devotion hidden in the depths of their heart.

As a result of this state of things, there was moral isolation in society for people who decided to live piously in the world. When I was seventeen years old I believed that devout persons were all hidden away in cloisters and, if I had not been admitted into a congregation hidden from the knowledge of the world (though devoted to diverse good works in the world), I would have been liable to discouragement and perhaps I would have become completely cold towards religion.

But these congregations were rare then and it was only with difficulty that people were admitted, and then only in small numbers.

God, having deigned to fill my heart with a great desire for His glory and the salvation of souls, made me want to seize all the opportunities with which His Divine Majesty provided me to contribute to these ends. While I was busy with the different works of mercy that the congregations had the goodness to confide to me, I got to know young girls whose good dispositions and isolation touched me very much. I made them welcome and I believed that I could speak to them with an open heart about the love of Our Lord and the need to make amends to His love for the sad indifference of which it was the object. Their hearts appreciated what I said, and soon a number of courageous and pious friends united to make reparation for the outrages committed against Our Lord in the adorable Sacrament of the Eucharist and wherever His love was not recognised.