

SUMMARY
OF THE LIFE, VIRTUES, MIRACLES AND
REPUTATION OF SANCTITY OF THE SERVANT OF GOD
MARY OF ST IGNATIUS
PREPARED FROM THE DOCUMENTS PUBLISHED IN THE
POSITIO

*Roman numerals indicate the Documents, arabic numerals the pages.
Numerals in heavy type indicate sections of greater importance.*

I. OF THE LIFE OF THE SERVANT OF GOD

1. *Of the birth, country and parents of the Servant of God.* I (*intr.*), 4-5; XXVI 5, 509; 8, 515; 10, 518; **XXVII**, 532; XXVIII 6, 693.
- The Servant of God Claudine Thevenet — called in Religion Mother Mary of St. Ignatius — was born in Lyon, France, on the 30th March 1774, of parents imbued with profound piety.
- On the next day, Holy Thursday, she was baptized at the sacred font in the parish church of St. Nizier, by the curate of the parish, J. Reynard. She was given the name of Claudine. Antoine Burdet and Claudine Guyot, her mother's sister, who were her God-parents, Philibert Thevenet, her father, Pierre Guyot de Pravieux, her maternal grandfather, the widow Steinman, her mother's sister, M. Chenavard, a neighbour of the Guyot family, and Rev. J. Reynard signed the Baptismal Register. **11,7.**
- Philibert Thevenet, the father of the Servant of God, was born on the 21st October, 1734, in Seyssel-en-Bugey (Ain). At some time he moved to Lyon where he worked in the textile firm of M. Guyot de Pravieux. On August 7th, 1770 he married Marie Antoinette, daughter of Pierre Guyot de Pravieux, who was born on March 28th, 1746. I (*intr.*), 4; XXV 2, • XXVII, 532.

Claudine was the second of the seven children born of the Thevenet-Guyot marriage. Three of them were sons — Louis, Francois and Jean Louis, and four were daughters — Claudine, Elizabeth, Fanny and Eleanor.

(*intr.*), 5; XXVII, 532.

2. *Of the youth of the Servant of God and the vicissitudes of the Thevenet family up to the year 1792.*

In the year 1783, when Claudine was nine years old, her parents suffered a reverse of fortune which greatly reduced their standard of living. At that time, Claudine was a boarder in the Benedictine Abbey of St. Pierre, where we may suppose she received the sacraments of Confirmation, Penance, and the Eucharist, but there is no written record of this. Claudine remained in the above-mentioned Abbey until she was fifteen years old, when a violent upheaval of the State obliged the community to send the novices and pupils home.

I (*inn.*), 5; XXV 2, 489; **XXVII**, 532-533.

3. *The French Revolution. The Siege of the City of Lyon. The reign of "Terror", and the Clandestine Cult. 1792-1801.*

The upheaval in France raged furiously in the city of Lyon right from the beginning.

II (*inn.*), 8-9.

In the year 1793, Philibert Thevenet decided to take his four younger children away from the city to his sister's house in the town of Belley, where it was peaceful, but circumstances made it impossible for him to return to his home afterwards. Therefore his wife, Marie Antoinette, remained alone in Lyon with the three older children, Louis, Claudine and Francois.

II (*inn.*), 10; II 2, 15; XXVII, 534.

These two brothers of Claudine took up arms with those who, under the leadership of General Precy, defended the city against the Jacobins. The battle was very fierce on the night between the 24th and 25th August, but Claudine's brothers escaped unharmed. On

II (*inn.*), 9-10; XXV 2, 489; 3, 492; XXVII, 534-535.

the 9th October, General Doppet's army entered the city, and the followers of the "Convention" began their revenge which was much worse than the siege itself.

Claudine's brothers were thrown into prison. On the 23rd November, the same lot befell their uncle Louis Guyot, who had not taken any part in the fighting. When the plight of those who were in prison was known to the members of the family, nothing was left undone to rescue them from their misfortune.

(*inli.*), 11; XXV 2, 489; 3, 492; **XXVII**, 539.

The Servant of God courageously performed works of charity, visiting those who were in prison, giving them food, clothing and whatever they needed, using astonishing skill to carry out her intention, and enduring very great derision.

XXVI 4, 501-502; 8, 515; 9, 516; 10, 518; XXVII, 535.

Louis Guyot was condemned to death on the 21st December, 1793.

II (*inn.*), XXVII, 539.

Claudine remained steadfast, giving aid, as far as she was able, to her family and to those who were suffering in the prisons. She helped especially her brothers and two priests who were imprisoned with them, and who heard their last confession.

II (*inn.*), 11; XXV 2, 489; 3, 492; XXVI 4, 501-502; XXVII, 536.

On the 5th January, 1794, when Claudine went to the prison to see her brothers, she was completely dumbfounded to see a group of people leading forty-three men who had been condemned to death, to their execution. Her surprise changed to immense sorrow when she saw her two brothers among these men.

U (*int.>*), II; 1, 13-14; 2, 15-16; 3, 16-17; XXV 2, 489; XXVI 4, 502; **XXVII**, 536-538.

With great strength of mind she dared to approach them and took from their hands the letters in which they said their farewell.

II 2, 15; 3, 16.

At the same time she heard these words come from their lips, "Courage Glady, forgive as we forgive." The Servant of God did not leave her brothers, but followed them the whole way to their death and was present when they fell, shot with lead bullets.

XXVII, 538; **XXV** 489.

She saw the cruel soldiers finishing off those who were still alive. She was not allowed to go near the mutilated bodies.

XXVI 4, 502.

The terrible scene cruelly pierced the soul of Claudine, whose constitution, until then robust, was marked for the rest of her life by a tremor of the head and difficulty in breathing.

From that time Claudine renounced the idea of raising a family; her only desire was to serve God and to help souls.

The Church of Lyon, harassed by its enemies, began to offer clandestine worship to God. Claudine who was on fire with zeal for promoting the glory of God, applied herself ardently to do whatever she could in the circumstances.

There are no records of the period after the murder of her brothers. It would seem that she took part in the work of the so called "missions of Linsolas" collaborating with all her strength in the apostolate secretly begun when the siege had ended: afterwards she proceeded to do the same when the way was left free for exercising divine worship.

4. *Work of the social apostolate: 1802-1818.*

In the year 1795, the Thevenet family moved from their home in the centre of the city of Lyon into the house of the two sisters of Marie Antoinette, which was situated in rue Masson, in the district of Croix Rousse. This house was near the ancient Carthusian monastery. When the Concordat of the year 1802 granted partial liberty to the Church, the former Carthusian Church became the parish church dedicated to St. Bruno. It became the centre of Claudine's apostolate.

Little by little the Thevenet family diminished: Jean Louis moved successively to Valence and Macon; Elizabeth married Jean-Baptiste Mayet; Fanny took the habit of the Congregation of St. Thomas of Villanova in Paris; Eleanore joined the foundress of the new Congregation of the Nativity.

XXVII 538.

XXV 3, 492; XXVI 4, 502, 508-509; 5, 509-511; 8, 515; 9, 516-517; 10, 518.

XXVII, 540-541.

XXVII, 539-540, n. 18.

III (*intr.*), 18; VI (*intr.*) 184.

III (*intr.*), 18-19.

I (*intr.*), 5-6; 2, 7-8.

Only Claudine remained at home with her parents. The author of the *Petit manuscrit* tells us: "Claudine Thevenet had suffered too much to seek consolation elsewhere than in God. Once order and religious freedom had been restored in France, she devoted herself to pious practices and works of zeal. An urgent need had developed within her to do good, above all to help the poor."

Other proofs of the apostolic activity of the Servant of God are to be found in the various parish registers and in the testimony of Anne Guyot, the widow Burdet, and the widow Steinman, and also in the writings of Pauline Marie Jaricot. From these sources we see Claudine, in the year 1804 at the age of thirty years, devoting herself totally to apostolic works and giving powerful aid to her parish priest.

On 16th March 1815, Philibert Thevenet, the father of the Servant of God, died at the age of eighty years.

Her mother, Marie Antoinette, feeling lonely, complained about the absence of Claudine, who spent her time in apostolic works, saying: "What silk-weaver's charm has bewitched you, tell me, that you should leave your old mother so often to be with those young girls at Pierres Plantees?"

At the end of the year 1815, Fr. A. Coindre came to the parish of St. Bruno to take up his duties as curate of the Parish Priest, Fr. S. Gagneur. A little while afterwards he joined the association of priests called the "Carthusian Missionaries".

"One day Fr. Coindre brought two little girls from Lyon. They were without parents or home. He had picked them up, quite literally, from the street. Fr. Coindre showed his small burden to Fr. Gagneur and to Mile Thevenet. All three looked upon the incident of the two little girls as a sign of the hand of God at work."

This first meeting of Claudine with Fr. Coindre changed the way of life of the Servant of God and gave rise to the beginning of a two-fold apostolate: the

XXVI 4, 502.

III (*intr.*), 18-19; 1a, 22; b. 24; c, 25.

V (*intr.*), 172-173.

III (*intr.*), 19.

XXVII, 548.

III (*intr.*), 19-20; XXVI 4, 502; XXVII, 541.

III 4, 33.

III (*intr.*) 20, 21; 4, 32-37; IV (*intr.*), 38-49.

Providence of St. Bruno and (he *Pious Union of the Stoi* ~~×~~/ Heart.

The commencement of the work of the *Providence* WAS precarious. "They needed premises and resources." Since it was impossible to keep the two orphan girls either in Claudine's home or that of any of the associates, they were placed for a while in the care of the Sisters of St. Joseph. A little while afterwards, Marie < Ihirat, a friend and associate of the Servant of God, gave up part of her home to house these same orphans, Until in the month of August 1817 the Servant of God brought them to a 'cell' of the former Carthusian monastery.

"Some days afterwards, the *Providence* counted seven little girls. Mile. Thevenet was the Superior and Directress of the *Providence*. As for resources, they thought of providing them for this new work by forming an association of Ladies of the Parish. Mile Thevenet was responsible for the direction of the *Providence* but without living there. She obtained from M. St. Jean, the Superioress General of the Sisters of St. Joseph and Rev. M. Bochart, the Superior and restorer of that Congregation in the diocese of Lyon, a sister as cook for the little *Providence* and also to direct the little sewing room — the only work done by the children at this time."

In the following year, the work of the *Providence* went very well. Three sisters were added to it, the pupils numbered thirty; lack of space prevented the number from growing further. The fruits of this work both in the social and moral order began to be gathered immediately.

A little after the beginning of the work of the *Providence*, the *Association* or Pious Union of the Sacred Heart was formed.

The preface at the beginning of the Rule has these words "When several people desire to unite in order to achieve their own sanctification and that of others, they

III, 4, 33; IV 2, 28 c
121; XXIII § 2, 460
XXVI 4, 503; 9, 517
XXVII, 542-543.

III 4, 34.

III 2, 26-27; 3, 28-31; IV
2, § 28 c, 121.

IV (*inn.*), 38-49.

IV 1,54; XXIII §§ 1,2,
459-460; XXVI 4,
503, 508; 5, 510; 9,
517; XXVII,541-542.

are worthy of the highest praise. A number of pious people, who come together and form a society with the aim of drawing nearer to God, of helping one another by their prayers, their good works, their counsel, to advance in the way of perfection and of devoting 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."

The *Association* officially came into being on 31st July, 1816. From the 28th to the 30th of that month, the Servant of God and seven of her associates made a spiritual retreat conducted by Fr. Coindre. On the 31st they made their act of consecration. At the same time, after voting, they divided the various works among themselves.

Claudine was elected President with an absolute majority of votes, as happened also on all later occasions when they voted.

The *Association* was divided into four sections, and the various works were distributed among them. Particular care was taken about the spiritual formation and progress of the Associates.

The Servant of God looked after the poor in their homes, taught children and young working girls, etc., but her special apostolate was the active exercise of the office of president of the *Association*. By word and example she incited all to keep the rules and to fulfil their duties towards their neighbour properly, as with care she watched over the spiritual perfection of the associates.

When spiritual fervour declined, she kindly warned the persons at fault. "I hope that no one will take offence at the observations that I made in my report; they were only dictated by the desire for our mutual perfection and to fulfil my obligation to point out the omissions that we have to reproach ourselves with in the course of the year."

IV 2, 87-88.

IV 2, 88.

IV (*intr.*) 40-47.

IV (*intr. D*), 47-50.

IV 2, § 28 d, 124.

When on the contrary the *Association* was making good progress she added a IV w words of encouragement to the associates. "I think that I K* numerous graces which the Lord has showered <n the associates during the course of the whole of this year must have produced fruit in souls, and that each one has been zealous to correspond with the benefits God has poured on her and to serve Him with great fidelity and indent love."

IV 2 § 66 b ' II

5. *Preparation for religious life, 1818* IH23.*

a) *Pierres Plantees, 1818-1820,*

Two years passed in which the *Association* happily increased in number and in fervour. The associates were engaged in the apostolate of good works and at the same time in eagerly pursuing their own perfection.

\\ (intr.h 1831 XXIII § 5,460 XXVI 1.503; 7, 51 I; 10, 519

Fr. Coindre thought that the time had come "to raise this work up under another form, and to open up broader horizons for it". Heaven seemed to him to have designated Mile Thevenet as the cornerstone of a new building. . . . With that authority and decision which indicate inspiration from on high, he made known to the group of friends the intentions of God for the little *Association*. "You must," he said, "without hesitation or delay, form yourselves into a community. . . ." This command, which seemed to bear a divine seal, left the little assembly speechless with astonishment. But without giving them time to recover from their surprise, Fr. Coindre presented Mile Thevenet to her companions as the one whom Providence had designated to accomplish its mission. As she fell on her knees and seemed crushed he said resolutely, "Heaven has chosen you, answer its call."

XXVII, Mi S46.

Claudine leased a small house in *Pierres Plantees* in that quarter of the city of Lyon called *La Croix Rousse*. There she installed a skilled textile worker, with one orphan, who was the first pupil of the new *Providence*,

VI, 182-185; XXIII § 3, 460-461; XXVI, 4, 503; /. 513; x x v 2, 487-488; 3, 492; XXVII. 546-547.

repeating what had been done successfully in the former Carthusian monastery.

The Servant of God went to her new home herself on the night between the 5th and 6th October, with the widow Ferrand. Little by little other associates joined her, according as their parents and circumstances allowed them to do so. "The first night that she passed outside her mother's home was for her a night of such desolation and anguish, that, to the end of her life, whenever she spoke of it, Mother Foundress said it was the most dreadful night she had ever experienced."

XXVI 4, 504; XXVII, 549.

The little house in *Pierres Plantees*, had no chapel. The associates and pupils went to the church of St. Bruno, twenty minutes walk away, in order to assist at the sacrifice of the Mass and other liturgical ceremonies. "When we went to Mass", recounted Mother Foundress, "the urchins used to throw stones at us. Then Fr. Coindre, to console us, would say, 'It is a good sign, my daughters, it is a good sign!'"

VI (intr.J. 184-185; XXIII § 3,461; XXVI 4, 503; XXVII, 549.

On 28th May the mother of the Servant of God died. On that occasion Claudine's human qualities and supernatural virtues shone forth even more clearly than usual, inspiring the confidence and esteem of her family.

VII (intr.J, 187.

The work of *Pierres Plantees*, begun with as much zeal as poverty of human resources, grew more than anyone could have hoped as the days went by.

VII (intr.J, 186; XXIII § 4, 461; XXVI 4,504; 7, 514; XXVII, 550.

In the year 1820 the house had become too small to accommodate the people who were living in it. It was necessary to look for larger premises which could house both the newly-born religious institute and the work of the *Providence*. Claudine began to look for a suitable house in the district of *Croix Rousse* where the work had first been founded, and she commended the project to the Blessed Virgin Mary. But she found nothing.

Pauline Marie Jaricot, who had joined the *Association*, and whose family was bound by ties of friendship with Claudine and the Thevenet family,

V (intr.J, 172; VII (intr.J, 1, 186, 188; 4 196-197.

helped with the purchase of a piece of land in Fourviere, which her brother had acquired the previous year.

b) *Fourviere, 1820.*

The house in Fourviere was suitable for present needs and future work. Proximity to the Sanctuary dedicated to the Blessed Virgin Mary made it especially pleasing to the Servant of God.

On 12th July Claudine and her collaborator Catherine Laporte, signed the deed of purchase.

In the month of August work was begun on adapting and enlarging the building. From the 2nd to the 11th November, 40 members of the community and the first small group of children, as well as the furniture and looms, were moved from *Pierres Plan tees* to the new residence.

The new house was not yet suitable for the needs of the foundation. Works to adapt that part destined for the use of the community were carried out together with preparation for the boarding school, which they were able to open the following year.

At the same time the construction of a new building destined for the orphan girls and the textile workrooms of the *Providence* was begun.

The difficult circumstances of the times in the diocese of Lyon prevented the Servant of God from obtaining the canonical approbation of her Congregation. After various attempts she obtained only permission for the celebration of Mass and reservation of the Blessed Sacrament in the oratory prepared for this. Although they were not yet allowed to make their religious profession, she took care to imprint a character most like that of religious life on the house and the community living there. The Associates wore a black dress, and each one took the name of a saint.

In the month of November 1821 the Servant of God took the name of Mother St. Ignatius.

VII 1, 188-192; XXIII § 4, 461-462; XXVI 4, 504; 7, 514; XXVII, 550-553.

VII 1, 188.

VII 3 a, 195; 5, 197-199
XXIII § 5, 462
XXIV 4, 504; 7, 514
XXVII, 550-553.

XXIII § 7, 463; 9, 463-464.

VII 5 c, 198-199.

X (intr.), 245; 1, 246-247; XXIII § 6, 462-463; XXVII, 557-558.

VI (intr.), 182.

In the last three months of the year 1821, the newly born Congregation was also completing its structures little by little. It already had its own Constitutions, Rules, Religious — although they were not yet canonically recognised as such — Novices, Postulants, a *Providence* for the formation of workers and an establishment for girls of higher social condition. At the same time the apostolic spirit which was later to be characteristic of the work began to manifest itself.

c) *Belleville, 1821*

In the year 1821, during the month of November, two teachers from Belleville — a small town near Lyon — offered a small school to the Servant of God. They themselves wanted to try some form of religious life.

After a few months they withdrew. The Servant of God had already begun to imprint the same distinctive marks on that work as were found in Fourviere. In the circumstances in Belleville the Servant of God saw the signs of the Will of God, and so in promoting this work, she exercised the same fervent zeal as in the works begun previously in Lyon. The organisation was similar, but on a smaller scale. There was a community with postulants, boarders and a *Providence*, and everything was developing prosperously and rapidly, with great praise from the people.

In the year 1822 many events took place. Fr. Coindre left the Association of "Carthusian Missionaries" and went to Saint Flour, so that he could, at the request of Mgr. de Salamon, found a society of missionaries for the diocese of Le Puy, of which Mgr. de Salamon was the Apostolic Administrator.

At the same time, Fr. Coindre obtained the approbation of the two congregations founded by him, namely, the Congregation of the Servant of God and another called the Brothers of the Sacred Heart, recently founded.

VIII (intr.), 200-202.

VII 5, 197-199.

XXVII, 557-558.

IX (intr.), 216; XXIII § 8, 643; XXIV 4, 506; XXVII, 565-566.

IX 1, nn. 5, 7, 218.

X (intr.), 245-246; XXIII § 12, 465; XXVII, 568.

X 2 247-248; 3, 248-250; XXIII § 13, 465-466; XI (intr.), 250; XXVII, 569-571.

In the month of July Sr. Bonaventure died in Belleville, aged 21 years. She was the first member of the Association of the Servant of God to pass from this life to eternity.

In the month of October the Servant of God had to bear with an unexpected difficulty in financial matters, caused by the Laporte family. Aided by the grace of God she overcame this trial, but not without a great struggle.

At that time, the Servant of God wanted to comply with the new civil laws regarding education for girls, and, as she always did, set the example and presented herself for the examination at the age of 48 years with five other associates much younger than herself.

d) *Monistrol, 1823.*

During the month of November 1822, Fr. Coindre had established a new society of Missionaries in Monistrol, as we mentioned above. He had also taken on the direction of a certain college which already existed as a "Junior Seminary", and reorganized it. With the consent of the Servant of God, he looked for a house in which a new community could exercise their apostolate among the surrounding people, and at the same time could work with the Missionaries. But what was more important was that it was hoped that, with the approbation of the Apostolic Administrator of the diocese of Le Puy, the associates could make their religious profession and obtain canonical approbation of their institute.

On the feast of the Epiphany 1823, the small community officially took possession of this house.

6. *Religious Life. Foundress and Superioress General 1823-1837.*

a) *Religious Profession.*

On 4th February 1823, Mgr. de Salamon sent to Fr. Coindre the document by which he approved the new

XXVII, 588, n. 2.

IX, 2, 3, 221-227. XXIII § 10, 464; XXVII, 556-557.

IX 4, 228-234.

X (inn.): 246; XXIII 12, 465; XXVII, 568, 570.

XXIII § 12, 465; XXVII, 570-571.

X 3, 248-250. XXIII, 13; 465-466; XXVII, 571.

Congregation, and at the same time authorised the first associates to make their religious profession.

Fr. Coindre transmitted the good news in writing to the Servant of God. On the 17th she set out for Monistrol with Mother Xavier and the first associates who were to be clothed in the religious habit. Mother St. Peter and Mother St. Bruno were already in Monistrol, living in that house, and Mother St. Borgia came from the house of Belleville.

On the 22nd they began a three day retreat in preparation, under the direction of Fr. Coindre.

On the 25th, in the chapel of the Missionaries of the Sacred Heart of Jesus, the Servant of God and Mothers St. Borgia, St. Xavier, St. Bruno, and St. Peter pronounced the simple vows of poverty, chastity and perpetual obedience and also stability in the Congregation of the Sacred Hearts of Jesus and Mary.

On the 26th the first ceremony of clothing took place, and also the election of the first Superioress General.

b) *The Elections.*

The five newly-professed religious, assembled in Chapter under the presidency of Fr. Coindre, elected Mother St. Ignatius Superioress General. There followed the election of three Assistants General. The Servant of God, using her recently-obtained faculty, named Superioresses for the houses of Belleville and Monistrol, confirming in office those Who already filled these posts.

Returning to Lyon, the Servant of God prepared everything for another group to make profession. This took place in Monistrol on 16th March. On that same day the election of the first Assistant General took place, and Mother St. Andrew was elected for this office. This completed the Council. The Servant of God sent her vote in writing from Lyon.

XI (intr.), 250; XXVII, 571-572.

XI (intr.), 250-251; 1, 252-253; XXIII 14, 466; XXVII, 572.

XII (intr.), 254, 1, 255; XXIII 14, 466; XXVII, 572-573.

XI 2, 253; XII 2 256; XXIII 14, 466; XXVII, 572-573.

c) *The Government of the Servant of God.*

Mother St. Ignatius had successfully brought the work given to her by Divine Providence to a high degree of excellence. She united in herself experience in religious life and in government. She had formed a group of associates who would follow and imitate her, thus assuring the continuity of the work. Already three communities constituted a new and fervent religious congregation, protected by the approbation of the Church.

For the remainder of her life she was to devote herself to completing the work and writing the Rules, which had been kept from 1818, in the most suitable form.

The year 1823 was one of joy for the Congregation of the Sacred Hearts of Jesus and Mary, but it was a year of many sorrows for the Servant of God.

After various vicissitudes, her sister Eleanor left the Congregation of the Nativity. Her other sister Elizabeth suffered a long and serious illness, during which, according to the testimony of her son Fr. Mayet, she was consoled by the Servant of God. "She was the great consoler in a very long and dangerous illness about the year 1823."

But neither these nor other difficulties prevented the Servant of God from carrying out her duties as foundress and Superioress General, as documents that have been preserved clearly testify. At the same time she guided the *Association* and directed the work of the *Providence* of St. Bruno.

According to the *Histoire* "Each category of children was equally dear to her, and she would have sacrificed herself for one or other of them without hesitation. She attached great importance to education of upper class children. She saw with legitimate satisfaction three boarding schools already opened and filled with a charming and happy crowd of students; but no one could deny that the predilection of this excellent

XVI C 1, a, 301-3P2;
XXIII 15, 466-467;
19, 470; XXVI 4, 504-
507; XXVII, 573-
580.

XIX (intr.), 370-371; 2,
374-376; XXIII §29,
478; XXVII, 621.

XI (intr.), 250; XXVI 4,
505; XXVII, 573,
580-581.

XVII (intr.), 334.

XXV 2, 487.

III 3,28-32; IV (intr. D),
48-50.

XXVII, 574.

Mother was always for the weakest and most abandoned!"

On 27th June we see her drawing up some norms in favour of her students.

The parish priest of St. Sigolene had asked for the collaboration of the religious for the direction of a *Providence*.

The Servant of God, inspired by zeal and charity, was in favour of this petition. In the year 1824 a new *Providence* was being got ready in Lucenay.

On 28th April 1824 the blessing of the little chapel dedicated to St. Aloysius Gonzaga took place in the house of Belleville.

Official documents testify that in that year the Congregation, including novices, numbered 88 members who were taking care of 320 pupils of whom 170 were receiving free education.

d) *The Providence of St. Bruno, 1823-1825.*

The annual report of the *Association* for the year 1823-1824 informs us that the *Providence* of St. Bruno then numbered 36 orphans, of whom 7 or 8, in that same year, had received their first Holy Communion. This *Providence*, fruit of the zeal of the Servant of God, was an occasion of great sacrifice for her.

"Sister Clotilde, who until then had been only the directress of the sewing workroom, made herself a full-blown Superior, without having been named such, either by the Parish Priest of St. Bruno, or by anyone else. The Ladies of the Committee inspected the accounts, but Sister Clotilde accepted this with great reluctance . . . She saved a lot of money each year but this did not appear in the account books. . . ."

The Sister, even if she had the good of the *Providence* in view, created difficulty for the work by her way of acting.

The Servant of God, when she saw that an opportune time had come, ceded to the parish priest all

XIII (intr.), 257-258.

XVI C 1 c, 303.

XXVII, 574, n. 2.

IX (intr.), 216-217.

XVI C 4, 311-314.

IV 2 § 77 b, 165.

IV 2 § 82 b, 167-168, n.
76.

III 4, 34-35.

IV 2 § 82 b, 167; § 83 a,
b, 169. n. 76.

rights over the foundation and the direction of the work. This was done with such prudence that nobody suspected at the time how much pain this affair caused her. Only many years after her death, when Sister Clotilde was also dead, new difficulties arose which made clear with what great patience, prudence and charity the Servant of God had conducted herself on this occasion.

e) Love and obedience towards the Church.

Towards the end of the year 1823 Pope Leo XIII decided to put an end to the anomalous condition of affairs in the diocese of Lyon, and for this purpose named Mgr. de Pins Apostolic Administrator. The new administrator entered the diocese on 18th February, 1824.

X (*intr.*J, 245; 1, 246.

The arrival of the new Apostolic Administrator, while Cardinal Archbishop Fesch was still alive, proved an occasion of serious division in the diocese, among both clergy and faithful.

XVI C 2 a, 304-305.

Although the new religious Congregation of the Sacred Hearts had not yet been approved in the diocese of Lyon, the Servant of God called on the Apostolic Administrator without delay, in order to pay her respects, and ask him for permission to proceed with the clothing of some postulants, and for the making of profession on the part of those who had completed their time of probation.

XIV (*intr.*), 259; 1,260.

The prelate easily assented to these requests and promised that he himself would come to distribute holy communion to the pupils.

XVI C 2 a, b, 304-305.

On 18th July of the following year, Mgr. de Pins approved the Rules of the Congregation, which had been presented to him a little while earlier; and he also sent a memorandum to the King, in which he praised the work begun by the Servant of God and asked for royal approbation for it, so that it would be legally authorized.

XIV 1,2,3,260-262.

f) Le Puy, 1825.

The diocese of Le Puy, without a bishop since the year 1793, was administered from 1820 by the Bishop of St. Flour until its own bishop Mgr. de Bonald was appointed.

XV (*intr.*), 264; XXIII § 16, 467; XXVI 4, 506; 10, 520; XXVII, 580-581.

He began the pastoral visitation of the diocese without delay, and went to Monistrol on 20th August, 1823. To his great admiration he saw in this small town the flourishing institutions of Fr. Coindre and the Servant of God.

XV (*intr.*), 264; 1, 265.

A few months after this visitation, he proposed the transfer of the small community which was in Monistrol to the town of Le Puy. The Servant of God agreed to the wishes of the bishop and ordered the transfer to be made in the year 1825 during the month of August. On 13th October the first clothing ceremony took place in the little chapel dedicated to the Blessed Virgin Mary. Soon the property purchased near the parish church of St. Lawrence became too small, and, when the attempt to enlarge it failed, on 22nd August 1833, the Servant of God bought a big property on the other side of the town. Here a large house with a beautiful chapel was built. This house still exists.

XXIII § 25, 475; XXVII, 612-613.

The house of Le Puy enjoyed an excellent reputation and provided good vocations for the Congregation. The happy outcome from the beginning can be ascribed to the abnegation of the Servant of God and to the sufferings she endured at that time, among which may be counted:

XV (*intr.*), 264; 6, 270.

a) the departure of Mother St. Peter, the first superioress of that house, from the Congregation;

XV 4, 267; 5, 268-270.

b) the proposal to unite her Congregation with another, founded by St. Madeleine Sophie Barat;

XVI C 6, 318-320.

c) the unexpected death of Mother St. Borgia, who had succeeded Mother St. Peter as Superioress.

XXIII § 27; 476; XXVII, 613-616.

g) *The Death of Fr. Coindre, 1826.*

While exercising the sacred duty of preaching a mission in Le Puy on 17th November, 1825, Fr. Andre Coindre received the news that he had been named Superior of the seminary and Vicar General of the diocese of Blois.

He went there in 1826, at the beginning of the month of February.

On May 3rd, Fr. Coindre wrote a letter warning against the attempts of Rev. Simon Cattet, Vicar General of the diocese of Lyon since 28th December, to unite two religious institutes which had similar aims.

He also sent the Servant of God the rule of the directress, which no doubt she had submitted for his approbation.

In the middle of the month of May, news came of Fr. Coindre's illness. The Community received further information on its course with trepidation. On the 30th the Servant of God had a premonition of the fatal and imminent event. In fact this proved true. Fr. Coindre had died on that day, in very sad circumstances.

7. *The Vicar General Simon Cattet and the Servant of God, 1827-1837.*

Fr. Coindre, co-founder of the Congregation of the Sacred Hearts of Jesus and Mary, and appointed its ecclesiastical superior by Mgr. de Salamon, from 1816 onwards was well aware of the natural qualities and virtues of the Servant of God and left her full liberty to act, placing complete trust in her.

Mother St. Ignatius governed the Congregation, but she frequently sought advice from Fr. Coindre. "Mother St. Ignatius is far more frequently at my door than you are. She is always finding something to ask me, and I find something to answer."¹

Towards the end of the year 1827, the Vicar General Cattet was named ecclesiastical superior. His

XXIII §§ 17, 18, 467-470; XXVII 613-616.

XVI B 1, 298-300.

XVI C 1 f, 304.

XXIII § 18, 468-469; XXVI 4, 506; 10, 520; XXVII, 581-587.

XVI B (*inn.*), 296; XXVI 7, 513-514; XXVII, 571.

XVI C 1 b, 302.

XVI B (*intr.*), 296-298.

disposition and way of going about things created difficulties for the Servant of God.

Whilst she held both the title and jurisdiction of Superioress General, she could not act now with full liberty as she had done before. "But as far as I could see, Mother St. Ignatius never did anything out of the ordinary without the express permission of the community's spiritual father, M. Cattet, Vicar General. It seems to me that I can still hear the phrase 'With the permission of M. Cattet'."

8. *Of the Government of the Servant of God, 1826-1837.*

From the month of February 1823, when the Servant of God was established in the office of Superioress General, we see her fully intent on governing the Congregation, which was established in Lyon, Belleville and Monistrol. This last house was then the head house of the Congregation. The approbation of the Institute, obtained from the Apostolic Administrator of Lyon in the year 1825 and the almost simultaneous transfer of the house from Monistrol to Le Puy, resulted in the transfer of the general Council to the city of Lyon.

Meanwhile the life of the Congregation proceeded in a sure and orderly way, even though there were still difficulties.

Clothing ceremonies took place frequently, sometimes in Le Puy and sometimes in Lyon. The same may be said of profession ceremonies.

Meanwhile the death of some of the Religious and pupils filled the soul of the Servant of God with grief.

The year 1827 was marked by two serious problems: on the one hand the dispute with the parish priest of Belleville; on the other hand demands and complaints from Mmc. Dioque (formerly Mother St. Peter), which continued until the year 1828.

XXV 2, 487.

XII 1, 255; XXIII § 14, 466; XXVII, 572; XIII (*intr.*), 257; XVI A, 271-278. VII 5 d, 199; XIV 2, 260-261; XV (*intr.*), 263-265.

VII 2, 192-194; 197; IX 1, 216-220; XIII, 257-258.

XV (*intr.*), 263-264; 2, 266; 6, 270-271.

XVI (*intr.*), 271-278; XXIII § 19, 470; XXVI 4, 504-507; XXVII, 626-636.

IX (*intr.*), 217; 5, 237; 7, 240; 8, 240; 10, 241; 11, 242.

XV 4, 267; 5, 268-269; XVI A 3, 280.

In that year, the Servant of God was struck down with a serious illness, and two young religious in whom she had placed great hope, died.

XVII 1, 334-337; XXVII 577, n. 4; 588.

From that time until the year 1836, serious affliction afflicted the city of Lyon, caused especially by political insurrections of the years 1830, 1831 and 1834, and the deadly cholera raging in the year 1832. During all these troubles we always see Mother St. Ignatius trusting in God, overcoming her own fears and those of others and encouraging all to hope for better things.

XVI A 5, 282; 6, 283; 7, 286; XVII 3, 346-352; XXIII §20, 470; §22, 472-475; XXVI, 2, 495, 496; 4, 506-507.

XXVII 589-592; 595-600.

The good influence of her words also extended to the workers who were in revolt.

XXVII, 541.

Among other outstanding talents, the Servant of God excelled in the work of educating youth.

XVI A 1, 278-279; XXVI 4, 504-506;

XXVII, 564-565; 576-580; 632.

She penetrated the souls of others and she knew how to guide persons according to their natural ability, taking circumstances into account as well.

She watched carefully lest any danger could bring harm to the community. She did not proceed with excessive haste; but when the occasion arose, she did not hesitate to put the common before the particular good.

XVI A 4, 281-282.

There is an example of this in the way she acted on the occasion of a theft in the house of Belleville.

XXVII, 566-567.

Among other gifts, she was outstanding in the way she governed, forgetting herself, and showing great charity to the religious committed to her care. "In her private conversations she set aside, as it were, all superiority, and gave herself up freely to an intimacy which consoled her and won the hearts of others. Her open approach called forth confidence, and people trusted her unreservedly."

XXVI 4, 504-505; XXVII, 626-632.

To confirm what has been said about the way the Servant of God governed, we know that in both the canonical visitations made by the Rev. Fr. Cattet in 1831 and 1833, and in the visitation of the archbishopric of Lyon, nothing reprehensible can be found with regard

XVI A (inn.), 272; 6, 283-286.

to the way the Servant of God acted, or in the account of the life of the community.

9. *Writings of the Servant of God.*

The writings of the Servant of God which have come down to us are few in number: *a*) sixteen letters sent to her family; *b*) pages 43-46 of the register of the Association; *c*) the greater part of cash books I, II; *d*) various notes, loose or attached to bills; *e*) the Rule approved in the year 1838 (copy).

XVII (intr. J. 1, 2, 3, 4, 5, 333-363. IV 2, 122-124; VII 2, 192; 3, 195-196; XVI C 5, 316-318; XIX 370-415.

For various reasons some documents which we know existed have been lost, and probably other things also written by the Servant of God, of which we have no record.

XVII (intr. J., 333.

Among the family letters, the oldest is dated 11th September 1828. In it a sense of supernatural piety, a grateful and affectionate heart, and an exceptional and clear indication of her many sufferings, are manifest.

XVII 1, 333-337.

The rest of the letters pertain to a later period of the life of the Servant of God, a time when political and social events created a number of difficulties for her which were injurious to her health. In spite of these things, it is evident that she was always careful about the good of others, forgetting herself, always inculcating a sense of duty, careful to promote the best interests of her community, an excellent superior and bursar.

XVII 2, 3, 4, 5, 337-363.

Some of these letters pertain to the time of the revolution in Lyon.

XVII 3, 346-352.

Two were written on the occasion of the first Mass celebrated by her nephew.

XVII 4, 352-356.

Others inform us about the work for the orphans or the *Providence*.

XVII 5, 356-363.

The Rule approved after the death of the Servant of God was the fruit of the long and patient toil carried on almost through the whole course of her life.

XIX (intr.), 370-377.

The first group of future religious gathered together in *Pierres Plantées*, kept the Rules which were in force in the *Association* from the year 1816.

IV 1, 49-82.

Between the years 1818-1820, Fr. Coindre wrote rules, touching on certain general points. As a foundation of the spirituality of the Congregation he laid down the rule of St. Augustine and the Constitutions of the Society of Jesus.

VIII, 200-215; X 2, 247-248.

When he died in the year 1816 he was on the point of writing, with the collaboration of the Servant of God, the rules which would be definitive for the Congregation.

XIX 2, (intr.) 374. XVI C 1 d, 303, f, 304.

Mother St. Ignatius alone put the final touches to these, carefully keeping unchanged the spirit with which he had imbued them from the very beginning. When Mgr. de Pins assigned Fr. Pousset to help perfect the external form of the rules, the Servant of God found in this Father more of an obstacle than a help.

XXVIII (intr.), 364.

She died without being able to see the rules approved, having endured painful opposition in the last year of her life.

XXVII, 621.

When, a few months after the death of the Servant of God, they were presented for definitive approbation, these rules, as far as their substance is concerned, were the same as those of Fr. Coindre and the Servant of God had written, but some changes and suppressions had been introduced into them which we cannot now discern. The intervention of Fr. Pousset seems to have been negative. But about this Father we must give some information.

XIX 1, 371-373.

10. *Francis Xavier Pousset.*

Towards the end of the year 1835, after the departure of the chaplain J. Rey, who was succeeded for a time by Rev. N. Desgarets, the Servant of God thought it opportune to ask Rev. Mgr. de Pins to name a new chaplain who at the same time could help her in the definitive composition of the rules to be submitted to the Roman curia. Francis Xavier Pousset, who had recently been dismissed from the Society of Jesus and frustrated in his plan to remain in the diocese of Paris, and who had earnestly asked Mgr. de Pins for an

XXVIII (intr.), 363: XXVII, 620, n. 5.

appointment in the diocese of Lyon, was appointed for this work.

From the beginning the difference of opinion between the new chaplain and the foundress was evident. He felt that he was the superior with all a superior's rights, and he looked upon himself to change everything according to his own taste. She made every effort to keep the spirit and formation which the Congregation had from the beginning.

XXVI 9, 517; XXIX 2, 705; 5, 709; 6, 715; 10, 721.

"She had no respite" — says Sr. St. Bernard — "after the installation of Fr. Pousset; and she never let the community perceive her sufferings and worries. But for myself, who was in charge of the chaplain's quarters, I would have had to be deaf and blind not to understand that all wasn't going well. Fr. Pousset is trying to be our Superior, I said to myself; but it seems to me that our Mother is enough for us." "Fr. Pousset is for us what Napoleon I was for France," said the witty Mother St. Bruno. "He did a lot of good and a lot of harm!"

XXVII, 620-621.

The conduct of Fr. Pousset towards the Servant of God, and after her death towards Mother St. Andrew, cannot be explained in a person who has the normal use of his faculties. Specialists who have studied his case think that he was suffering from some mental disturbance.

XXVIII (intr.), 367.

II. VIRTUES OF THE SERVANT OF GOD

1. *Of the virtues of the Servant of God in general.*

Throughout her whole life Mother St. Ignatius practised all the virtues. An eyewitness, Mother St. Pothin, when she was the Superior General, wrote this about her. "Let us recall the heroic virtues of our Mother Foundress, above all her great humility, her sublime love for God and souls. . . . She has left us a living memory of all the religious virtues."

XXVI 3 b 499.

In one of the earliest biographies it is said, referring to the first years that followed the revolution: "and so, as soon as order and religious freedom were re-

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XXVI 4, 502-503.

established in France, she was seen devoting herself completely to piety and works of zeal. To do good, above all to the poor, seemed to be her great need. The impulse of grace made itself felt very strongly in Mile Thevenet, and she desired to respond wholeheartedly."

The same biographer adds: Fr. Coindre "secretly admired this energy of character, this greatness of soul, this perfect tact, this sound judgement, this strength of will, this lively faith, this generosity which did not count the cost, in a word, this ensemble of gifts that it normally pleases God to shower on those He destines to found a great religious family." **XXVI 4, 502.**

Notwithstanding all this, at first sight the Servant of God does not seem to have done anything extraordinary. Her spiritual life is distinguished by its simplicity, so that her virtues seem to be accessible to everyone. **XXII (intr.), 448.**

In her *Essai sur l'Histoire de la Congregation* Mother St. Dosithee wrote: "Mile Thevenet was very pious and full of zeal for the salvation of souls. Above all she loved the poor . . . The Lord hastened to call her to Himself in order to reward her for the sufferings that she endured in His service and for her outstanding virtues. . . . Our Mother Foundress for her part, presents herself to us as an example of what a soul can do for God when He calls her to consecrate herself to His Service in this world, and when she has faithfully begun by establishing in her soul the foundation of the work assigned to her. During the brief years of her religious life, she was a model of regularity, of fidelity to the obligations to which she had committed herself by her vows and the Rules." **XXVI 5,509-511.**

Charity, in its twofold expression, towards God and the neighbour, inspired all the actions of the Servant of God. **XXV 2, 484-490.**

She possessed the virtues of prudence and fortitude in an unusual degree as is proved by the unanimous judgement of witnesses, so that these gifts seemed to be given to her by nature. **XXVI 3 a, 498; 3 b, 499.**

She cultivated humility in a special way, taking for herself the rule "Love to be unknown and counted as nothing", and she constantly recommended this same maxim to others by word and example. **IV 1 7, 75; XXV 2,486.**

The marks which distinguished her spirituality were: Devotion to the Sacred Heart of Jesus and the Blessed Virgin Mary, to St. Ignatius, whose name she had taken in religion, and whom she wished to be a special patron and example for her congregation, and to St. Aloysius Gonzaga, patron of Christian youth, to whose apostolate she devoted herself in a special way. **IV 1, 54-82.**

2. *Of the faith of the Servant of God.*

The faith of the Servant of God was manifested in all her actions throughout her life. "Her faith in divine Providence was never shaken." **XXIII § 29, 477.**

She was born of Christian parents outstanding for their virtue, and was educated in surroundings where the laws of God and the Church were faithfully kept. **I (intr.), 3-8; XXVI 10, 518; XXVII, 533.**

She never doubted any of the truths of the faith. So firmly did she adhere to the Catholic Church that the *Association* had in its rules: "To remain strongly attached to the Roman Church and to die rather than abandon the faith" (t. 1, 2); "to do all their actions with a view to pleasing God and through a principle of faith" (t. 2, 1). **I (intr.), 5; XXVII, 532, n. 3; XXIX 2, 704. IV 1, §1,2,55; §2,1,55.**

Claudine was so well supported by divine faith that she was able to sustain with fortitude the terrible events at the time of the "Terror" as either eyewitness or participant. After overcoming so many calamities bravely, her faith was so much greater, that, despising the attractions of the world, she was consumed with the desire to give herself wholly to God and to work for the salvation of souls. **II (intr.), 10-12; XXVII 533-539.**

"For Claudine Thevenet, the worst misfortune was to live and die without knowing God. The lot of those thousands of poor little children, deprived of the goods **XXVII, 540.**

of this world, who must grow up, perhaps without ever hearing the name of God pronounced, made her shudder."

The principles of faith always guided her in her good works: when she helped the poor and gave them Christian education, when she governed and organised the *Association*, when she observed the rules, which called for high Christian perfection, when she accepted the office of president, when she considered the director "as the one that God gave us to form, lead and direct us."

The practices, which as President she prescribed for her associates by the authority of her office, and the exhortations she addressed to them, reveal a living faith: to pray for the Holy Father, for the needs of the Church, for the missions, for the conversion of sinners and heretics; to live by the spirit of faith, to renew the practice of the presence of God, to submit to the will of God, etc.

When Fr. Coindre presented her as the future foundress and superioress of the newly formed Congregation, she accepted the office only through a spirit of faith. "Heaven has chosen you, respond to the call."

Moreover, the aim which she desired to achieve originated in faith. "To form souls for heaven by a truly Christian education, such is the aim that you must unremittingly pursue for the future."

Her particular devotions also demonstrate well the solidity of her faith, viz: to the Sacred Heart of Jesus, the Holy Spirit, the Blessed Virgin Mary, St. Ignatius Loyola and St. Aloysius Gonzaga.

Her devotion to the Blessed Virgin was manifested in a special way; and it seems that God wanted to reward the filial love of the Servant of God when He suddenly restored one of the orphan girls to health in the Sanctuary of *Fourviere*.

XXVI 4, 502-503.

IV 2, § 20 d, 113.

IV 2 § 9 d, 98; § 10 d, 100; § 37 c, 134; § 38 c, 134; §40 d, 136; § 41 g, 139; § 43 d, 140; §45c, 142; § 47 b 142; § 49 g, 147; § 52 d, 148; § 67 b, 161; §72 c, 163;§73c, 163, etc.

XXVII, 545; XXVI 4, 503.

XXVII, 545.

IV 1, 54, 59, 62, 64, 65, 66, 67, 68, 76, 77, 82.

XXVII, 577.

When, in the year 1834, the Civil authorities proposed to fortify the hill of Fourviere, the Servant of God was anxious not so much about the danger of expropriation of her property as about the harm which such a measure could do to the cult of the Blessed Virgin in a place dedicated to her in a special way.

Her letters are full of the spirit of faith and her tender love for the Blessed Virgin.

Faith impelled her to try to obtain the best things for use in the worship of God, the most worthy objects — sacred vessels and so on. "To make up for the lack of precious and costly things she made sure that everything was kept scrupulously clean. She was very happy when she could obtain a beautiful ornament, costly vases, etc."

The difficulties and sufferings which she met in the course of her life, she bore with fortitude strengthened by divine faith. "The good God has sent me many crosses this year and has tested me with many sacrifices. What happiness if I profited from them to expiate my sins and sanctify myself."

She left an eloquent testimony of her faith in her last illness and pious death. Her last words "How good God is!" prove unequivocally that the faith of the Servant of God was almost innate.

3. *The Hope of the Servant of God.*

The Life of the Servant of God was always illuminated by a sincere faith, and strengthened by a firm hope by which she abandoned herself entirely to divine Providence, in spite of many serious difficulties great enough to shatter such hope.

The *Providence* of St. Bruno was founded entirely on hope in God. She had only fifteen francs in reserve. "And the good God was pleased to reward this trust in the care of His Providence; alms arrived just at the right moment, as if measured out by the hand of a father."

XVII, 1, 335-336; 2 a, 338; b, 340; d, 343; c, 344; 3 a, 347; d, 350; 4 a, 354; b, 355; 5 a, 358; b, 359; c, 361; XXVII 634-635.

XXVII, 635.

XVII 1, 336.

XXIII § 29, 477-478; XXVI 4, 507; XXVII, 621-623.

XXIII § 29, 477; 10, 464; XXVI 3 a, 498; 4, 503-504, 507; 10, 520; XXVII, 550, 556-557, 597, 616, 619, 622-623; XXX, VI 1, 741.

IV2§28c,121;XXIII§ 2, 460; XXVII, 542-543.

The same thing happened in the house of *Pierres Plantees*. "It was founded on nothing, on poverty," but the Servant of God firmly hoped that God, for whose glory the work had been begun, would provide what was necessary to continue it.

When she accepted the office of Foundress of a new religious family, she fortified herself for the difficult task by hope in God, rising above the grief that she knew her mother would experience as a result of the separation from her daughter, and ". . . besides, these remonstrances which weighed heavily on the heart of a daughter, a lot of teasing, more or less cutting, at home . . . and many hurtful remarks at the expense of this little Mile Thevenet who wanted to become the foundress of an order. It must have been the favourite theme of the gossips of the locality."

When the time came she said "It seemed to me that I had entered upon a foolish and presumptuous undertaking, which had no guarantee of success, but on the contrary, taking everything into consideration, must come to nothing."

The Servant of God revealed her fears to her first associates, "above all to thwart the wiles of the evil spirit by making fun of him, relying on the words of Him who said, 'seek first the kingdom of heaven and all the rest will be added to you'."

In great economic difficulties, at the time when it was necessary to incur new expenses on account of the foundations and constructions in Lyon and Belleville, she was deprived of the co-operation of Catherine Laporte on whom she had greatly depended.

"It was then a really rough and very painful time for the foundress; but God who had supported her until then did not allow the lack of human aid to hinder her work. Strengthened by her faith and her confidence in the divine goodness, Mile Thevenet did not falter . . ."

When ecclesiastical superiors refused to give approbation to the new institute, "she was patient and,

VI (intr.), 183-185
XXIII § 3, 460-461
XXV 2, 487-488
XXVI 4, 503-504
XXVII, 545.

XXVII 548.

XXV 2, 487.

XXVII, 549.

XXVII, 549.

IX 2, 220-226; XXVII,
556-557.

XXIII § 10,464.

XXIII § 6, 462-463:
XXVII, 557-558.

whilst awaiting better times, each one of the associates applied herself to the practice of the religious virtues."

When difficulties in household affairs seemed to suggest that the number of orphans admitted to the *Providence* be restricted, the Servant of God, with tears in her eyes, replied when a new girl was presented to her for admittance, "Let us take her in, Our Lord will provide," and I wool her juris were admitted on the same day.

"He who give-, to the poor lends to God. Such was always the motto of the first Mothers . . ."

On the occasion of the serious illness of Fr. Coindre and of his subsequent death, "Mother St. Ignatius redoubled her prayers and so did the community. She spent the days that followed, for the most part, at the foot of the altar near the tabernacle, or in her room, in front of the statue of Our Lady, which, in times of great suffering, she so often took in her arms and bathed with her tears."

In the year 1828 two young religious of Lyon died. The Servant of God was hoping they would be excellent helpers in her growing work. "The loss of these two precious subjects deeply wounded the heart of the Mother Foundress."

On that occasion she wrote a letter in which she said: "In this sad world, we never taste joy for long. Everlasting joy will only be experienced in the next world, when we shall all be reunited never to be separated again."

During the periods of revolution, 1830-1834, when the foundation in Ourviere was in danger, "She prayed and placed her trust in God and in Mary . . . and kept herself firmly united with the Holy will of God."

"Everybody prayed; but the good Mother kept up an appearance of complete calm, and, by her tranquil manner and confidence in God supported those who were most afraid."

XXVII. 376-577.

XXVII, 585.

XXIII § 18, 468-470;
XXVII, 585.

XXVII, 588-589.

XVII 1, 336.

XXVII, 590, 597.

XXVII, 597.

Threats against the autonomy of the Congregation and some defections which followed, deeply afflicted the soul of the Foundress.

"But rising above these events, sure that God directs all and protects those who abandon themselves to Him, she confided her much tried religious family to His Providence and redoubled her care and self-sacrifice for her dear orphans."

At the same time, after the revolution of 1834, there was question of expropriation of properties on the hill of Fourviere, in order to build a fortification there, as was said above.

The Servant of God wrote about this danger: "The good God has sustained us during these days of desolation, which have been worse than the time of the siege . . . we were between two fires, but thanks be to God and the Blessed Virgin we have been preserved from any misfortune or accident. . . . I place my hope in God alone through the intercession of Mary Immaculate who protected and defended us so well from the shells and bullets which were fired against the hill of Fourviere. . . ."

"We are peaceful at the moment, the new minister of war has revoked the order for the fortification — thanks to the Blessed Virgin who did not want her holy mount made into a place of war."

The Servant of God sometimes said: "Confidence in God consists in great submission to His Holy will and in accepting joyfully whatever it pleases God to send us." She was always guided by this principle in all her dangers and infirmities.

In the last hours of her life, her hope in God was even stronger than before. She was not afraid of death, confiding in God's goodness. She entrusted her community to the Good Shepherd, asked pardon of God for her faults and committed herself entirely to his divine goodness.

XVI C6, 318-319.

XXVII, 616.

XXIII § 26, 455;
XXVII, 616-617.

XVII 3 d, 350-352.

XVII 5 a, 358.

IV 2 § 25 b, 118.

XX (*intr.*), 422-424;
XXVII, 621-623.

4. *Of the Servant of God's love for God.*

For the contemporaries of the Servant of God, there is nodoubi thai charity was her outstanding virtue and was the mainspring of all her actions.

"Let us remember the heroic virtues of Our Mother Foundress, above all her great humility, her sublime love for God and for souls,"

"The general impression of the first Mothers was that charity was her chief virtue."

"For Claudine I he vend, the worst misfortune was to live and die without knowing God."

Pauline Jaricot wrote in admiration: The Servant of God "burns with the love of our God."

The love of God sustained her in the brutal killing of her brothers, and when she forgave their executioners. "At that moment of supreme anguish, the thought of Our Lord dying on the Cross with words of pardon on his lips wis a light and support for her broken heart."

The love of God impelled her to perform charitable deeds for others. "I Ier desire to do good made her find as it were a new food even in misfortunes; and she devoted herself to works of zeal with all the more ardour and generosity because it seemed to her that the works were arranged by Divine Goodness to make atonement for the disasters caused by the Revolution."

Animated by zeal for procuring the greater glory of God, she founded the *Association* whose purpose was the sanctification of its members through the practice of Christian virtues and through the exercise of the evangelical counsels; she also proposed to them the exercise of works of charity for others.

In the Statutes she adds: "Each Associate shall endeavour to do all her actions with a view to pleasing God, and through a motive of faith."

The Servant of God said about the virtue of purity of intention: "If we want to avoid falling into the troubles of those who have not renounced the world

XXVI 4, 502-503; 5,
509-510; 7; 513.
XXIX 3 b, 499.

XXVI 3 b, 499.

XXX 1, 726.

XXVII, 540.

V 2, 177.

XXVII, 538.

XXVII, 540.

IV 1, § 1, 1, 55.

IV 1, § 2, 1,55.

IV 2 § 12 b, 102.

entirely, let us endeavour to do everything with the sole desire of pleasing God."

The Servant of God declared that Christian perfection is contained in charity, and she often said to her Associates: "We must be united with those who are the object of our zeal, united among ourselves, and united with God who is the bond of the first two unions, which without the third could not subsist. . . .

. . . If these three kinds of union are well established in our heart, we shall assure our own salvation, contribute to the salvation of our neighbour, and work successfully for the glory of God."

The love of God sustained her when she had to leave her mother to found a new religious congregation. "She struggled however, at the extreme severity of the sacrifice demanded of her; but God prevailed."

She bore willingly, for the love of God whatever trials or calamities were sent to her, with admirable and perfect self-sacrifice, remaining always serene. "How much to be pitied are those who have no religion, they have no consolation, for it is only God who can sustain us in our trials and help us to support them with resignation."

"The good God is sending me many crosses this year and trying me with many sacrifices; I shall be happy if I take advantage of them to expiate my sins and sanctify myself."

Through the influence that she exercised on others she spurred them on to the love of God and of their duty. Her words, actions and example all expressed the love of God, and her constant and generous practice of works of mercy proceeded from her love of God.

She loved her religious in God and for God; nevertheless she was careful not to treat them with excessive tenderness because she wanted their hearts to be given to God alone.

After a life wholly dedicated to works of charity, at the hour of her death the purity of her love for God was

IV 2, § 21 c, 114-115.

XXVII, 548.

XXIII § 10, 464; XXVI 1, 494; 2, 495, 496; 3 a, 498; b, 499; 4, 502, 504, 506, 507; XVII 5 b, 359.

XVII, 1, 336.

XXVI 2, 496; 4, 502. XXIX 2, 706; 6, 710-711.

XXVI 4, 504-505; XXX I 2, 728.

XX (imm.), 423-424; XXIII § 29, 478;

manifested by her words, pronounced with an expression of supernatural joy: "How good God is."

XXIV 4, 507; XXVII, 623-624.

{a))Of the special devotion and love of the Servant of God towards the humanity of Jesus Christ, the most Holy Eucharist and the Sacred Heart.

The love and devotion of the Servant of God towards Jesus Christ focused in a special way on the mystery of Christ crucified.

The thought of his sufferings, present always in her thoughts, comforted her at the time of her brothers' death.

XXVII, 558.

It was a practice of *Xht Associates* to wear a cross on their breast, to make the sign of the Cross with it on rising, to kiss it on going to bed; to recite the hymn *O Crux Ave spes unica* or the prayer of St. Andrew to the Cross.

IV 1, § 7, 1, 8, 65, 66,

Her considerations on the passion and death of Christ crucified and on the folly of the cross: "The saints loved the folly of the cross and voluntarily and joyfully abased themselves for the love of Jesus Christ and to imitate the divine Saviour who abased himself."

IV 2, § 13 b, 103; IV 2, t 22 b, 116.

The orphans of the *Providence*, who loved the Servant of God very much and had studied her tastes, gave her as a gift a "Calvary" for her garden. "How many times the venerated Foundress went to pray and shed tears on this same block of stone on which stood the three crosses before which we kneel so often!"

XXVII, 575.

But the suffering Christ was not only the object of the devotion of the Servant of God. For her and for others He was the exemplar of all virtues.

IV 2, § 4 b, 92.

Devotion to the Holy Eucharist is shown in her life in a special way. Indications of this are: her desire to have the Blessed Sacrament reserved in the house, and to have everything as worthy as possible in the chapel, taking great care about acquiring what was destined for the Eucharistic cult; her zeal in preparing children and adults for their First Communion; her prescriptions for

XXVII, 554, 557, 562, 635.

XXIII § 21, 471; XXV] 4, 507; 5, 510.

Eucharistic practices, first for the <i>Association</i> and afterwards in the rules of the Congregation, namely: Sacrifice of the Mass, Holy Communion, Adoration of the Blessed Sacrament, Visits, etc;	III 1 b, 24-25; IV (<i>intr. C</i>) 45-47; 1, § 7,4,65; 1,67; 2,67, 76-77.	In the rule of the Superioress General we read: "She shall often go, to read her duties and find the sentiments with which she should be animated, to the Sacred Hearts of Jesus and Mary, for whom alone she shall live, to whom she shall have the tenderest devotion, and to whom she shall recommend herself and her dear Congregation many times during the day."	XIX 2, 40X.
the solemnity with which she had the feast of Corpus Christi celebrated;	XIX 2, § 36,382; §45, 383.		
her sentiments on the occasion of the First Mass celebrated by her nephew;	XVII 2 a, 338-339.		
her care to avoid routine in the practice of frequent communion: "One ought to propose an intention for each Communion, to have a particular aim which will arouse one's fervour, to offer God some sacrifices, to give Him something, and the more we give, the more He will fill us with His graces. ¹ "	XVII 4 a, b, 353-356.		
Another clear manifestation of the ardent love of the Servant of God for the humanity of Christ was her special devotion to the Sacred Heart of Jesus.	IV 2, § 14 b, 105.		
She was enrolled in the Confraternity of the Sacred Heart of Jesus on the very day it was inaugurated in her parish. She gave the name of the Sacred Heart of Jesus to the first two <i>Providences</i> . She proposed this duty to the <i>Associates</i> : "to honour the Adorable Heart of Jesus. ¹ "	III 1 a,23;III(7w/\j21-22; IV 1 § 1, 1,2,55.	In Article 42 of the Constitutions we read: "The Congregation does not limit itself to the diocese of Lyon only, but to spread the cult of the Sacred Hearts of Jesus and Mary. . . ."	XIX 2, 42, 382.
At the beginning of the new religious Congregation she gave it the name of Sacred Hearts of Jesus and Mary.	VI (<i>intr.</i>), 182.	In a letter to her niece Emma she wrote: "I intend to make the novena to the Sacred Heart for you; we shall begin it on the 24th July; we shall ask this Divine Heart to keep your dear baby safe, so that one day it will become a true adorer of His Sacred Heart."	XVII 3 d, 352.
She was accustomed to unite herself, in the Sacred Heart of Jesus, by means of brief aspirations, with the rest of her Associates, at the following fixed hours — nine in the morning, midday, and four in the evening.	IV 1,8 7, 1, 2, 3,66.	A certain Religious of the Visitation Order writing to her from Paray-le Monial, ended her letter with these words: "And so dear Reverend Mother, here is another reason to glorify the Heart that you love so much. I unite with you in this, and I remain sincerely yours in that sacred refuge, in that Heart of Hearts. . . ."	XX 2, 428.
Other pious practices were: the act of Consecration in use in the <i>Association</i> ; the ancient formula of the vows, and the litany of the Sacred Heart which was often prescribed and was among the prayers said in common on Fridays; the emblem of the Congregation and the words: "Praised for ever be the Sacred Hearts of Jesus and Mary"; the practice of the "Guard of Honour" which was established in the community.	IV 1, 81; IV 2, § 20 b, 112; XIX 2, 384; 389; XXVII, 608.	Finally, Mother St. Ignatius' love for God is very well shown in her spirit of prayer. She frequently exhorted her daughters to aim at the practice of the presence of God, as well as about the necessity, method, practice and fruit of prayer, submission to the Divine Will, etc.	IV2, §6b,c,94-95; §10 c,99-100; § 18 b, 108; § 24 a, 117; § 25 b, 118; § 37 b, 134; §38 b, 134; §43 d, 140; § 49 g, 147; XX 5,431.
		b) <i>Of the devotion of the Servant of God to the Blessed Virgin Mary and the Saints.</i>	
		Mother St. Ignatius' ardent love for God was united with a filial and tender devotion to the Blessed Virgin Mary. She was deeply convinced that: "the Blessed Virgin does not want anything to be done without her," and she had recourse to her in all her needs.	XXVII, 550; XXIII, § 4j 461.

She founded the *Association* "in honour of the Sacred Heart of Jesus and under the protection of the most Holy and Immaculate Heart of Mary", and in the second Article she explains: "The Congregation, devoted to the glory of Mary, whom it takes as mother and protectress, under the title of Society in honour of the Sacred Heart, proposes to inspire and re-animate devotion to Mary, and to honour the most Holy Heart of her adorable Son in a special way;" and when she enumerated the virtues which should be most characteristic of the members, she added: "these are the marks of true servants of Mary."

Among other prayers prescribed by the Rule the greatest number were addressed to the Blessed Virgin: the Angelus, the Rosary, the *Memorare*, the *Sub tuum praesidium*, *O Domina mea*, and the act of consecration to the Immaculate Heart of Mary.

She often recommended the practice of reciting the *Magnificat* or other prayers in honour of the Blessed Virgin.

Of the fourteen dates set apart for admission of new associates, seven were feasts of the Blessed Virgin Mary, and the ceremony of admission ended with the singing of the *Magnificat*.

In her instructions on the virtues of the Blessed Virgin Mary, we find phrases which demonstrate the veneration of the Servant of God for Mary, and her effort to spread devotion to her. "Her profound humility made her cherish the hidden life during which she accumulated an immense degree of glory by each of her actions because she did them all with great love."

She arranged that the associates should make a pilgrimage to *Fourviere* in turns. She reserved Monday as her day.

In her letters, the Servant of God frequently used words which show us her devotion to the Blessed Virgin and her desire to spread this devotion: "You must go and present your dear baby to the Blessed Virgin and

IV 1, § 1,2,55.

IV 1, § 4, 59; § 7, 66;
78-79; 82.

IV 2, § 1 b, 88; 2d, 91; §
3c, 92; § 17 c 107, etc.

IV 1, § 6, 7, 64-65.

IV2, §20a, 112; §81 b,
167.

IV 2, § 31 b, 128; §42b,
140.

XVII 2d, 343-344; 3d,
351-352; 4a, 354; 4b,
356; 5a, 358; 5b, 359.

place her under Mary's protection in a special way, and our blessed Mother Mary will undoubtedly accept the prayers that are offered for their child by parents who are so devoted to her service and put all their confidence in her."

One of the letters of Mother St. Andrew to Elisabeth Mayet informs us of the pious practices which the Servant of God practised herself and wanted others to practise in honour of the Blessed Virgin Mary.

Fr. Mayet attributed graces obtained to the consecration to the Blessed Virgin Mary that the Servant of God — his aunt and Godmother — made for him on the day of his baptism.

When there was question of erecting a statue of the Blessed Virgin Mary in *Fourviere*, she gave a sum of money which was one of the most generous donations.

She dedicated the chapel of the house of Le Puy to the Blessed Virgin.

She had recourse to the Blessed Virgin in prosperity and in adversity.

When the pain in her head was unusually intense: "She would grasp in her thin hands the little statue of the Blessed Virgin, before which she had prayed so many times, and embracing it fervently place it on her head without saying a word, happy to pray from the silent depths of her heart, and she kept it there until the pain subsided somewhat. She often renewed this touching act of confidence."

Among the saints whom the Servant of God venerated with special devotion is numbered St. Joseph, whom she invoked herself and had invoked through pious practices of the *Association*. The name of St. Joseph is found in some of her letters.

We see the Servant of God founding the Confraternity of the Holy Family in the *Providence* of *Fourviere*.

St. Ignatius, whose name she bore in religion, was chosen as patron of the *Association*. His feast day was

XVI C, 3 a, 306-308.

XXV 1, 484; 2, 286.

XVI A 7, 286.

XV (intr.) 264.

XXVII 550, 573, 577,
581, 590, 599, 617,
622.
XXVI 4, 504.

IV 1, § 3, 3, 58; § 7 1, 65;
§ 8 1, 76; 77; IV 2, 20
a 112; 114. XVII 4 a,
353.

XVI C 3, c, 310.

IV 1, § 4 3, 59 § 5, 62; §
6 7, 64; § 7 2, 68; § 8,

celebrated with special solemnity. She wanted his spirit to be the spirit of the Congregation she had founded, and many things in its Constitutions are borrowed from the Constitutions of the Society of Jesus.

St. Aloysius Gonzaga is the patron of youth. She gave his name to one of her first associates and his feast day was celebrated, with a novena in preparation. She dedicated the Chapel in Belleville to him. A prayer to him, and also one to St. Ignatius, are enumerated among the common practices of the *Association*.

Other saints for whom she had a special predilection were St. Andrew, St. John the Evangelist, St. Francis de Sales, St. Francis Xavier and St. Stanislaus Kostka.

The charity of the Servant of God also moved her to pray for the souls detained in Purgatory. She was careful to offer prayers for the dead: for the associates, for the pupils, etc.

5. Of the love of the Servant of God for her neighbour.

The charity of the Servant of God is clearly shown in both corporal and spiritual works of mercy performed for her neighbour. She saw the image of God in her neighbours and in the souls of each one of them, redeemed by the blood of Christ.

Within her family she was known as "the angel of the home" on account of her goodness of heart and her eagerness to help the poor, already apparent even in her youth.

At the time of the reign of "Terror", motivated by charity, she exposed herself to grave danger, searching for her brothers among the wounded and slain.

She went to see them when they were in prison and followed them to their death. In their last terrible moments "the poor girl joined her hands and tried to mutter in her turn: 'My God! pardon these murderers, they know not what they do!'"

78; **IV 2, 84; § 18d, 109; § 27d, 120; § 40d, 136; § 56 d, 150; X 2, 245-248; XI, 251; XI 2, 253.**

IV 1, § 1,55; §4,59; §5, 62, 64; 67; & **IV 2 § 1ie, 101; § 17a, 107; § 27a, 119; & IX (intr.); 216; **XXIII §4, 461.****

IV 2 (intr.) 84.

IV 1, § 7 8 74; XIII (intr.), 258; XVI A 7, 286; XVII 2b, 340.

IV (intr.), 45-50; XVI C 3, a, b, c, 306-310; 6, 359; XVII 5a b, c, d, 356-363.

XXVII, 533; 540-542; **XXIX 2, 704, 706.**

II; 10-17; XXV 2,489 3. 492.

XXVI 4, 501-502; **XXVII, 534-539; XXIX 2, 705.**

After the reign of "Terror" when the occasion was offered her, she heroically pardoned those who were culpable, and she used to repeat this every time the memory of the tragedy of her family came to mind.

Indeed, afterwards her whole life was dedicated to works of charity: "She only experienced joy in life when she gave herself generously for her neighbour; her energy, her time, her patrimony, all were spent on this."

Both in her private apostolate and in that which she exercised afterwards in her *Association*, the Servant of God devoted herself to the practice of all the corporal works of mercy, although sometimes prudence suggested that she impose some limits.

"To ameliorate the condition of the working class by leading the artisan to the knowledge of God and of his duty, such was the ideal that she pursued in her apostolic zeal."

In her zeal, she was not content with desires and prayers, even if she considered these the best means of apostolate. She devoted herself to the conversion of heretics, non-believers and sinners, to visiting the poor and the sick, to teaching Christian doctrine to poor ignorant children, etc.

For the greater efficacy of her apostolate she divided the *Association* into four sections, each of which had its own particular objective: instruction, edification comforting those in trouble and giving alms to the poor.

She founded the *Providence*, "the *Providence* she loved so much and which was the first object of her zeal, her efforts and her hopes".

Sorrowfully she left her mother who considered herself neglected by her dearest daughter who left her to go to the poor.

She founded the Congregation, "in spite of numberless difficulties which arose on all sides".

In admitting Associates she took care that, before everything else, charity would be taken into

XXV 2, 490; 3, 492; XXVI 4, 508; 10,518.

XXVII, 539; XXIX 2; 705; **XXX I 4, 730; 11, 747; XXVI 4, 502; 8, 515; 9, 516; XXVII, 540.**

IV 2 (in(>:), 40-49; 19, b, 110-112; XXVII, 540.

XXVII, 541.

IV 2 7 b, 96; XXVII, 541-542.

IV 1, 3, 58-59.

III (intr.), 18-22; XXV 2, 491.

XXVII, 547-549.

XXVI 4, 503.

IV 16, 63. XXVII, 564-632.

consideration; for that end she gave directives of exquisite prudence.

She acted in the same way when there was question of admitting candidates into her Congregation.

In each and every work "one is obliged to recognize that she had a special preference for poor children".

Whatever concerned her religious Associates, she made her own; she shared in the sorrows and joys of each and all; she tried to preserve mutual charity above all else; she showed herself amiable and patient with all, and was above every form of egoism.

She gave proof of great charity in the difficulties she found in the *Providence* of St. Bruno; in the dispute with the parish priest of Belleville;

in dealing with the Sister who was accused of theft; in drawing up suitable rules for the orphans, and also ensuring that they should lack neither a decent burial nor suitable prayers if they should die;

in the prayers stipulated for deceased religious and their families.

She always found joy in serving others and showed gratitude for the services people did for her.

Her charity made her bear the defects of others patiently. She was ready to defend all, even those people who were unwilling to accept her advice.

Fraternal charity was a frequent subject of her exhortations to the community.

The account books contain many indications of her charity, among other things, alms for the work of the Propagation of the Faith, small gifts given to workmen, gifts to the poor and to needy families of the orphans and also of the religious.

When particular circumstances obliged her to close one or other of the works of Fourviere for a time, the convent boarding school or the *Providence*, she did not hesitate for a moment. "There are plenty of schools for the education of the rich, let us keep our poor."

XXVI 4, 504-506.

XXVII, 574.

XXVI 4, 504-505; 7, 513; XXVII, 626, 630-631; XXIX 1, 703; 2, 706; 10, 721; 11, 723; XXX 1, 726; 2, 728; 3, 729; 4, 731 etc.

IV 2 § 82b, n. 76.

IX 5-11, 236-242.

XXVII, 566-567.

III 3, 31-32; IV 1, § 7 8, 73-74.

XVI A 7, 286.

IV 2, § 19 b, 114; XVII 1, 336; § 2 c, 342.

XXVI 4, 506. XXVII 630-631; 574-575. XXVIII 3, 688-689; XXX 3, 729; 4, 731.

IV 2, § 15 b, 105; 21 c, 115; § 35 b, 133; XXVII, 628-629.

VII 2, 192; XVI C 5, 316-318; 6, 323.

XXVI 4, 506;

XXVII, 629;

The charity of the Servant of God was extended to everybody; in the parlour she showed herself amiable towards all; she gave abundantly of her goods to all; to the soldiers who were passing through Fourviere she once gave the dinner which had been prepared for the community; at the time of the uprising of the workmen in 1834, when they approached her asking for bread, wine, etc., the Servant of God "gave generously, asking God to pardon and convert these poor misguided men", and she gave them advice which some of them followed.

XXVII, 631; XXIII § 22, 473; § 24, 474; XXVII, 596; XXVI 2, 496.

6. *Of the Prudence of the Servant of God.*

The virtues of charity, prudence and humility shine forth above all others in the life of the Servant of God.

Witnesses, even if they do not always express it in words, are unanimously agreed upon her prudence.

They call her: "A woman of sound judgement"; "Helper of the young, counsellor for those of mature age and support for those advanced in years"; "She is a capable woman";

"So perfect in her tact, so correct in her views"; "After having organized and governed her Congregation with much wisdom and self-forgetfulness. . . ."

When she was still a young girl she had a strong influence over her brothers and sisters on account of her precocious development, and they readily submitted to her.

During the difficult period of the reign of "Terror", she selected, with great prudence, the best means to help and bring relief to her brothers and others detained in prison, and to alleviate the grief of her parents.

In these sad circumstances, prudence suggested to the Servant of God that she should leave the world and exercise an apostolate in favour of others.

For more than twenty years she lived quietly at home dedicating her youth to duties of filial piety, to her own sanctification, to the spiritual and material aid of

XVI A 1, 278; 2, 280; 4, 281; 6, 283; XX 4, 430;

XXVI 1, 494;

XXII 4, 453;

XXVI 2, 496;

XXVI 4, 502-503;

XXVI 7, 514.

XXVII, 532.

XXVII, 533-539.

XXV 3, 492; XXVI 4, 502; XXIX 2, 705.

III (*intr.*), 18-22; IV (*intr.*), 38-40.

others, by all the means she could take. She lived a life of dedication to God, to her parents, to others, and especially to those who were very poor.

Prudence was the outstanding virtue exercised by the Servant of God when she was President of the Association, where she had to deal with Associates of different ages and conditions, directing the various works, and imposing rules.

In all things she acted with firmness and gentleness, using, if necessary, suitable admonitions which did not wound anyone.

Prudence was apparent in the way she sought information about the future members of the Association, and about those whom she had helped; in these things she gave proof of foresight and discretion.

She showed prudence in seeking advice from those to whom she was subject, and in putting this advice into practice: from Fr. Coindre, while he was alive, as her legitimate superior; afterwards from ecclesiastical authority; an example of this is when the erection of the chapel for the new institute was planned.

As foundress, the Servant of God showed by many signs that she had received the gift of Counsel from God. Everyone with whom she dealt agreed unanimously that she acted with extraordinary prudence when there was question of admitting candidates into her new Congregation.

As a result of this a group of outstanding associates were gathered together and the ecclesiastical superiors recognised this: "Her house is running perfectly; we have visited the establishment over these last days with Mgr. de Pins, who has expressed his satisfaction."

Her prudence appeared in the organization and administration of the works she founded: the *Association*, the *Providence* of St. Bruno, the *Providence* of *Pierres Plantees*, the boarding schools of Lyon, Belleville, Monistrol, Le Puy;

in the way she proceeded in difficult situations: "I

IV 2 (*inn: D*), 47-50.

IV 2, § 19 b, 109-112.

IV 2, § 3 a, 91; § 3 b, 92;
§ 6 c, 95; § 15 c, 105,

XXVI 4, 502.

XVI B (*inn:*), 296-298;
XVI C, 1 c, 302; 6 a,
320; XXIII §21,471.

XX 2, 426-428; XXVII;
564-565; XXIX, 10,
721.

XXVI 2, § 19, 496.

XXVI 2 §§ 20-21, 497.

XXVI 3 a, 498.

saw the difficulties of our first mothers, of the Foundress above all. . . . Her zeal had made her undertake this work for poor children, and she was never disconcerted in spite of difficulties. Her confidence was in God. He sustained her and her great soul did not weaken."

She overcame difficulties in economic affairs as well, with Mother St. Peter, with the parish priest of Belleville, etc.

She gave signs of heroic prudence in her way of acting towards Fr. Cattet and especially Fr. Pousset.

Prudence made her decide to submit herself, even at the age of forty-eight years, to examinations for a teacher's diploma, and also to apply for the Constitution of a Civil Society, so that her work would be safely established under the law.

Strict and severe towards herself, she was kind to the weak.

"She never compromised with her conscience; but her sensitivity and deference were such that, even when she exerted her authority to keep order, one could only respect her and submit; 'She is a capable woman,' said those who knew her well."

The Rules of the Congregation founded by the Servant of God show in general and in many particular points, her singular prudence.

She placed more importance on charity and regular observance than on corporal penances.

When speaking to the teachers, she advised them that they should act in the same way towards everyone. "The only partiality I allow you is for the poorest, the most miserable," . . . they should show foresight and be exact in fulfilling their duty:

"Prevent by vigilance the faults, the deviations, of the pupils, so that you will not have to punish them . . . this is the most certain and advantageous way to keep order, do good and keep the children happy around you."

1X2, 221-223; X 5,236-242; XV 5, 268.

XVI A (*inn:*). 272;
XVIII (*inn:*), 363-365.

IX 4, 228; XVI C 7,326-330; XXVI 2 §6,495:

XXVII, 620.

XIX (*inn:*), 370-371;
XIX A §§46-50,383-384; § 55, 385. B, 386 & C, 402.

XXVII, 628.

XXVII, 628-630.

She took care to form the young aspirants in the exercise of solid virtues, instructing them in the true concept of religious life. She was suspicious of any tendency towards extraordinary things and did not favour it. She educated her daughters to fulfil their duty with great fidelity and with the sole desire of giving glory to God.

XXVII, 631-632.

The doctor of the community warned that too much economy as regards food was weakening the health of the associates and that therefore she must change this. "Mother St. Ignatius was too wise not to take notice of this advice, given by a man who was outstandingly pious and devoted to religion."

XXVII, 633-634.

She was severe when the observance of the rule was in question, but understanding towards the involuntary failings of the novices: "She would never go faster than grace and would not allow anyone to cause them suffering on this account."

XXVII, 634.

In her difficulties she prayed, and asked others to pray, appointing the Blessed Virgin to be her advocate before God for everything. "Counting more on the help of God than on her own effort."

XXVI 4, 504; XXIII 6,462; § 10,464; §11 469;

"I place my trust in God alone through the intercession of Mary Immaculate who has protected us so well."

XVII 3 d, 352;

"I hope only in the protection of the Blessed Virgin and in the prayers of good people."

XVII 5 b, 359.

7. *Of the Justice of the Servant of God.*

In the life of the Servant of God the virtue of justice is often connected with prudence and charity, in her relations with God and others.

XXVIII 3, 688-690; 6, 693.

She was always faithful to her religious duties, solicitous that the worship of God be carried out as carefully as possible.

XXVII, 533, 553, 554, 557, 592; 634, 635, etc.

In order to follow the call of God faithfully, she offered an heroic sacrifice to God, leaving her mother when she was advanced in years.

XXVII, 548-549.

Her whole life was devoted to serving and loving God and making others love and serve Him likewise.

IV 1,75-77; XVIII, 200-215; XIX D, 405; XXVI 3 b, 499; XXVII, 553.

She worked with great care, constancy and fervour for her own sanctification by the grace of God through the exercise of prayer and the practice of virtues.

She not only treated her parents with respect and obedience, but she was devoted to them, bestowing on them care and service, at the worst time of the upheaval in France.

XXVI 4, 508; XXVII. 540.

No only did she obey her parents, but she also obeyed and respected anyone in authority.

XXVII, 533; XXVI 4, 503; XXV 2, 487; XVI B, 296-298.

She was careful to safeguard the reputation of others, grateful for benefits received, kind to all, careful not to give offence to anyone.

IV 2, §82b, n. 76, 168; XXVII, 566. 575, 631.

Her justice was united with charity. She was always careful about the truth.

VII (*intr.*), 186; 2, 193, 3, 195.

The virtue of justice is exemplified in her care and fidelity in the exact fulfilment of her duties; in the generosity with which she paid for extra work done by the orphans; in the care she took to see that both the teachers and she herself should be well qualified for their job and that they should be in accord with the civil law.

XXVII, 579; XVII 5 c, 360; XXVII, 578; IX 4, 228 s.

She never failed to correct faults, exacting reparation for the bad example given, and, if necessary, for the damage that resulted.

XXVII, 628.

When a sister was accused of stealing, she refused to condemn her because, in spite of appearances, there was not enough proof to show that she was guilty.

XXVII, 566.

She took special care that justice was observed in assigning marks to the pupils and in giving them rewards.

III 2, 27; 3, 31-32.

This concern was also apparent in the care and accuracy with which she kept the accounts of payments and receipts, adding notes when necessary, so that everyone would receive his due.

VII 2, 192-193; XVI C 5, 316-318.

The Civil Society which she formed in 1836 shows forth for the admiration of all the sense of justice, charity and prudence of the Servant of God.

XVI C7 a, 329-331.

A number of testimonies confirm the fact that the Servant of God possessed this virtue in a high degree.

The first is the testimony of her whole family, when, a few days after the death of her mother, the lawyer, with the consent of all parties, placed everything in the hands of the Servant of God so that she would share it out among all those who had a right to it.

The will of Anne Guyot, who made the Servant of God the sole inheritor of all her goods, leaving her to dispose of them as she wished.

The power of attorney that her sister Fanny gave her.

The testimony of the author of the *Petit Manuscrit* when she sums up the qualities of soul of the Servant of God in these words: "She was just but kind, and those who were the most faithful to their duties and to the religious spirit, found in her all that the heart could wish for."

One of the first associates, Sister St. Laurent, speaking of the vigilant care she took to ensure that the rules would be observed, adds: "but if she thought that she had exaggerated a little in her correction, she humbly apologized, with gentleness and meekness, to the one whom she believed she had hurt".

Marie Josephine de Larrochette, a sister of a religious of the community of the Servant of God, had recourse to her in a certain family problem and said to her: "Knowing your prudence and wisdom, I am confiding in you and I ask you to be kind enough to settle everything for me just as you would for yourself, or someone belonging to you."

8. *Of the fortitude of the Servant of God.*

The fortitude of the Servant of God is wonderfully exemplified in the course of her whole life, in which she had to overcome many difficulties with courage, especially in the last forty years, on account of her serious physical and moral sufferings, which she

VII (*intr.*), 187-188.

III (*intr.*), 19.

VII (*intr.*), 187.

XXVI 4, 505.

XXX I 3, 729.

XX 2, 427.

XVII, 334-337, 3, 346-352; **4 a**, 346; **5**, 356-363; **XVIII** (*intr.*), 363-365; **XX** (*intr.*), 370-371; **XX** (*intr.*), 421-422; **XXVIII**, 10, 700; **XXIX** 5, 709; **XXX** 1, 733; 2, 742.

patiently bore with great trust in God, persevering to the end in good works, offering them for the glory of God and the good of souls.

In her youth she gave outstanding examples of fortitude at the time of the siege of Lyon and during the reign of "Terror", when, forgetful of herself, she exposed herself to contumely and danger, to procure some comfort for her brothers. If the things she saw then were so terrible that they broke her health, they did not in the least weaken her strength of soul.

When she was preparing to found the Congregation, she kept silence at the affectionate reproaches of her mother, the teasing of her family and the criticisms of other people.

The doubts and fears which invaded her soul on the first night spent in *Pierres Plantees* were like a martyrdom which she was never to forget. Nevertheless she bore it with generosity of soul, placing her trust in God. Thus supported, she never regretted the step she had taken.

The small community was not always well received by people. Sometimes the Servant of God had to bear insults and even violence, and did so with great patience.

She often practised fortitude in difficulties regarding economic affairs; in the workers' revolution; in the death of her collaborators, especially Fr. Coindre; in her illnesses; in the difficulties created by Fr. Pousset; and finally in her own death.

Written documents give us many proofs of the fortitude of the Servant of God, at least some examples of which seem to surpass the limits of ordinary virtue.

"Of strong virtue, capable of sustaining all the trials that the Lord does not fail to send to undertakings that He wants to be seen as His own."

"Obtain for us that our hearts be always clothed with your virile energy."

"Endowed with uncommon energy of soul and a firm and generous will."

XXV 2, 487-489; XXVI 4, 501-502; XXIX 2, 704-705; XXX 4, 730.

XXV 2, 487; XXVI 4, 503-504.

XXVII, 548-549.

XXVII, 549.

XXVII, 556; XXVII, 615-616; XVII 3, 346-352; XXVII, 583-589; XVIII (*intr.*), 363-365; XX (*intr.*), 421-424.

XXVI 1, 494.

XXII 4, 453.

XXIII § 29, 477.

"But her strength of character soon took the upper hand to encourage and animate her daughters by word and example." XXVI 2 § 18, 496.

"I saw the difficulties of our first mothers, of the Foundress above all . . . what sufferings our venerable Mother St. Ignatius endured! Her zeal had made her undertake this work for poor children, and she was not discouraged in spite of difficulties. Her confidence was in God. He sustained her and her great soul did not weaken . . ."

"We see her in 1793, at the age of nineteen years giving proof of her courage and devotedness... and this man (Fr. Coindre) with his sure judgement secretly admired this energy of character, this greatness of soul, this perfect tact, this generosity which reckoned no sacrifice too great . . . how unflinching in the pursuit of her work in spite of the numberless difficulties which sprang up on all sides . . . Firm and severe with herself

"You have sown very fertile seed with a strong hand in the field of the Lord . . ."

"A strong soul, and that fortitude from Heaven, precious seed which, hidden in time of prosperity, germinates, grows and develops vigorously in the violent storms of misfortune."

"The energetic foundress took all the means. . ."

9. *Of the temperance of the Servant of God.*

From her youth the Servant of God showed signs of the virtue of temperance. Without this virtue she would not have had that gentleness of soul which attracted others to her. As we have already said, even from her early years she had a strong influence on others.

In the very worst period of the reign of "Terror", through her strength of soul she overcame her feelings of indignation and even of revenge against the detractors, the judges, and the murderers of her brothers.

On the contrary, she prayed for the persecutors and pardoned them. XXIX 2, 705.

After these sad events, she always avoided worldly pleasures, put on simple clothes, and sought no other joy than to devote herself to others. XXV 3, 492; XXVI 4, 502.

She kept the rules of the *Association* with exactitude. She earnestly recommended the associates to practise the virtues of humility, modesty and mortification in taking food:

"not to eat hurriedly or greedily; to begin meals with a short prayer and end in the same way, and always to practise some small mortification in the matter of taste."

Further on she added "They shall try to live in the presence of God in a spirit of detachment, humility, and mortification of the senses . . . they shall wear simple clothes that are clean and modest, spending the least possible time in dressing."

In a point of the rules in which the duties of the associates towards themselves are summarized all the practices are directly connected with the virtue of temperance.

In exhorting the associates, the Servant of God frequently treated of humility, modesty, mortification, silence, contempt of the world, abnegation, gentleness, and simplicity. In the Register we have a description of the means proposed for acquiring these virtues.

When the time came for beginning the new life in *Pierres Plantees*, the Servant of God willingly accepted the criticism and teasing of neighbours and friends. At the same time she was exposed to the deprivation of the affection of those dear to her, the incertitude of the future and a very poor dwelling.

When foreseen difficulties came she bore them with great patience, in fact she even rejoiced on their account.

The spirit of austerity was clearly seen in the *Association*. The anniversary day of its foundation was commemorated with a certain liturgical solemnity, and afterwards all had breakfast together.

IV 1, §2, 55; §3, 2, 56; §4, 7, 8, 11, 60-61; §7, 9-11, 66-67;

IV 1.4, 68; 1, 71; 2, 72; 7, 76; 3, 77, 80.

IV 1, §7 9, 66.

IV 2 § 2 b, 90 § 12 b, 102; § 22 b, 116; § 8 b, c, 97; § 11 b, 101 §9 b, 97; § 12 b, 102, etc.

XXVII, 548-549, n. 13.

IV 2, § 19 c, 113.

IV 2, § 1 c, 89.

In the Register we find this noted: "We rejoiced in the Lord, that is the only relaxation that can be allowed those who aspire to imitate Christ."

In *Pierres Plantees* everything was very poor; in *Fourviere* at the beginning, the condition of the house and other things "left ample scope for each one to mortify herself and to keep holy vigils"; They said to one another "The Master had nowhere to rest his head."

The food of the community was simple and monotonous. In the judgement of the doctor it was insufficient to sustain the health of the religious who were always working. Prudently the Servant of God took the advice of the doctor and she ordered that the quantity of food should be increased. However, the spirit of self-denial did not suffer.

On the advice of the doctor, she made the practice of corporal austerity subject to the authority of the Superioress, who would take into account the circumstances of each one; on the other hand she put great weight on the mortification of thoughts, desires, etc.

She moderated her ardent desire to consecrate herself to God by the vows of religion, patiently awaiting God's own time, leaving the matter in the hands of the ecclesiastical superiors, without complaint.

She showed that she loved silence.

She took great care that the rules of modesty should be carefully kept.

She showed temperance in the way she bore physical infirmities and other trials.

For her, humility was the foundation of the other virtues; this virtue seemed natural to the Servant of God. Even from her childhood, the little evidence that exists shows her to us as kind and humble. For this reason she was called "the little violet" at home. Many years after her death, her nephew, Fr. Mayet admirably wrote: "I never heard her mention herself."

The evidence of Mother St. Jean says: "Your humility takes pleasure in silence and truth."

IV 2, § 19 a, 109.

XXV 2, 5; XXVII, 554.

XXVII, 633-634.

XXVII, 627-628.

XXIII § 6, 462.

IV 2, §9 b, 98; XXX 3, 729.

IV 2, §8b,c, 97; VIII § 4, 206; XIX 2, C, 401
XX (*intr.J.*, 421-424
XXIX 5, 708; 709
723. XXX 2, 727.

XXIX 1, 702; 2, 706.
XXX 4, 732; 1, 737;
2, 738; 2, 742; 3, 743;
4, 744; 7, 745; XXII
(*imm.*), 448; 1,449; 2,
450. XXV 2, 486.

XII 4, 453.

10. *Of the vow and virtue of poverty of the Servant of God.*

Rev. Mother St. Pothin wrote: "Be very united and let the religious spirit be strong among you: it is in this way that everyone will respond to the desires of our Reverend Mother Foundress who has left us the memory of all the religious virtues."

We do not know when or how the Servant of God first felt the call to the religious life.

From the time of the "Reign of Terror" she began to despise the world and devote herself wholly to works of mercy.

Then more or less consciously she began the remote preparation for her life of total consecration to God by the vows of religion. But God did not give her a definitive call all at once. Her vocation gradually revealed itself to her.

It followed five stages: 1st. Contempt of the world. 2nd. From the year 1802, vocation to a secular apostolate. 3rd. Call to personal sanctification. 4th. The call to religious life. 5th. The call to be foundress and Superioress General. This was, so to speak, her fifth call to which, as to the preceding ones, she responded ever more faithfully, until her death.

"Our Mother Foundress, for her part, presents herself to us as an example of what a soul God calls to consecrate herself to His service and who has faithfully begun by establishing in her soul the foundation of the work imposed upon her can do for Him. During the years of her religious life, she was a model of regularity, of fidelity to the obligations of her vows and of the rules."

As for her poverty, she always showed herself detached from the things of earth; she kept very little for herself and distributed generously to the poor, to whom she gave her strength, her goods and her time.

XXVI 3 b, 499.

XXV 3, 492; XXIX 2, 705; XXVI 4, 502, 503.

XXVII, 540, n. 18.

III (*intr.J.*, 18; *W* (*intr.J.*, 40-43; XIX 4, 417-418; XII (*intr.J.*, 254; 1, 255.

XXVI 5, 510.

III 4, § 1, 36; XXX 1, 726; 4, 731; I 737; 1, 741; 2, 743; 7, 746.

<p>She ceded to the poor the goods she received as her heritage, either directly or through the medium of the Congregation.</p>	<p>XXIII §29, 477; XXVI, 5, 511; 10, 519-520; XXVII, 633.</p>
<p>She founded the Congregation in <i>Pierres Plantees</i> in such poverty that Fr. Mayet, seeing the new foundation, was impressed in a way that he could never forget.</p>	<p>VI (<i>intr.</i>), 184; XXV 2, 488; XVI C 7 a, § 14, 328.</p>
<p>The foundation in <i>Fourviere</i> was also made in great poverty and austerity. The religious blessed this, saying that "they were, however, better off than at Bethlehem."</p>	<p>VII (<i>intr.</i>), 196; XXVII, 554.</p>
<p>While she was austere with herself, she studied to mitigate the effect of poverty on others. "Often we saw her deprive herself, give away her own clothes to those in need; she also arranged pleasant surprises for them."</p>	<p>XXVI 4, 504-506.</p>
<p>She commended the observance of strict poverty and she practised it herself to a high degree.</p>	<p>XXIX 1,703.</p>
<p>Her preference for the poor and deprived was known to all.</p>	<p>XXVII, 574.</p>
<p>She was very careful to use her time well.</p>	<p>XXVII, 634-636.</p>
<p>Extraordinary events such as the multiplication of bread and the unexpected arrival of flour at a time when there was great need show clearly that the poverty in <i>Fourviere</i> was authentic.</p>	<p>XXX 1, 740-741.</p>
<p>Like the really poor, when the need was pressing "Mme Thevenet did not hesitate . . . twice as much work, new measures of economy, and above all new motives for confidence in God." <i>In Fourviere</i> everything breathed poverty.</p>	<p>XXIII § 10, 464; XXVII, 556-557.</p>
<p>"Whoever gives to the poor lends to God." Such was always the motto of the first Mothers.</p>	<p>XXVII, 550.</p>
<p>In her spiritual life she allowed no graces she received to be wasted, but she made use of them for eternal life, and requested the alms of prayers from her relatives and friends.</p>	<p>XXVI 4, 502. XXVII 3d, 352; 4 a, 354.</p>

11. *Of the vow and virtue of chastity of the Servant of God.*

<p>When she was at home with her family, and in the Abbey of St. Pierre, the Servant of God was brought up to lead a pure life. She saw examples which encouraged her to love purity and esteem virginity.</p>	<p>XXVII, 532-533.</p>
<p>The little evidence that we have from this period shows her as loved by everybody on account of her candid soul, and tells us that she was called "Angel of the home."</p>	<p>XXVII, 533.</p>
<p>The letters from her brothers, written a few hours before their death, in particular that from Francois, illustrate well the great respect which they felt for Claudine.</p>	<p>II 2, 3. 15-18. XXVI 4, 501.</p>
<p>Pauline Jaricot, relating in her Memoirs, that, after her conversion, she had made a vow of virginity and was admitted to the <i>Association</i> of the Servant of God said: "I found myself surrounded by devout souls . . . true friends who were eager to put before me the means for pleasing Him whom I wished to follow and love alone."</p>	<p>V 3, 178.</p>
<p>The same Pauline, in a document directed to the "Holy Roman Church" wrote: "Jesus permitted me to be admitted into a society of Christian virgins; they were my models, and the guides of my youth."</p>	<p>V 4, 179.</p>
<p>She repeated the same in a letter written to the Father General of the Dominicans.</p>	<p>V 5, 180.</p>
<p>In the Rule of the <i>Association</i> and in the instructions which the Servant of God gave to the associates as President, she clearly showed her love of purity;</p>	
<p>as a means for reaching holiness she advised the practice of the evangelical counsels;</p>	<p>IV 1, § 1, 3, 55.</p>
<p>she placed herself under the protection of the Immaculate Virgin Mary and St. Aloysius Gonzaga;</p>	<p>IV 1 § 1, 1, 55.</p>
<p>in dealing with people she observed the rules of prudence and discretion, striving to edify all by her modesty and humility;</p>	<p>VI 1, § 7, 2, 4, 68.</p>

she tried to promote the good of souls by removing them from sinful occasions, from bad friendships, from dangerous reading and amusements;	IV 1, § 7, 5, 6, 69-70.	ensure that all the means would be provided that were conducive to safeguarding purity.	XIX 2 B, 395; C, 401-402.
she tried to live in the presence of God, in aspirit of withdrawal from created things, of humility and mortification of the senses;	IV 1, § 7,9, 66.	She abhorred vice; her solicitude to warn youths and girls against it is a sign of this.	XXVII, 578, 580, 628.
she shrank from conversations about worldly and frivolous things; if others began such conversations she replied coldly;	IV 1, § 7, 11, 67.	She forbade particular friendships not only because they wounded fraternal charity but also chastity.	IV 2, § 7,4,73; VIII, § 3, 205.
she did not give way to unrestrained joy;	IV 1, § 1,67.	She was against all those things which flattered the senses. She curbed her natural inclinations; she never allowed any human affection to come between herself and God.	VIII, § 6, 207; XXX 2, 728; 4, 731.
every two or three months she gave an account of her temptations, consolations and desolations to her spiritual Father;	IV 1, § 7, 3, 67-68.	12. <i>Of the vow and virtue of obedience of the Servant of God.</i>	
she chose an associate to watch over her and she asked her repeatedly to tell her her faults and defects, showing gratitude when these defects were pointed out to her, and offering prayers for her admonitress: a <i>Pater</i> and <i>Ave</i> ;	IV 1, § 7, 1,	In her childhood and youth she cultivated obedience, observing the laws of God and of the Church, subjecting herself to her parents and teachers.	XXVII, 532-533.
she made the novena in honour of St. Aloysius Gonzaga, whose life she read and meditated on;	IV 1, § 7, 1, 68.	As President of the <i>Association</i> , she practised obedience, not only observing the prescriptions of the rules, but also putting into practice the least wishes of her Director and exhorting her associates to do the same: "There is another virtue, no less essential, and for us an indispensable necessity, namely obedience, and that obedience must be without limit for him whom God in His infinite goodness and mercy has given us, to form, conduct and direct our little Society."	IV 2, § 20 d, 113.
she judged improper conversation contrary to good morals sufficient reason for dismissal from the <i>Association</i> ;	IV 1, § 8, 7, 74.	Such were the sentiments of the Servant of God; such was the way she accepted the sacrifice imposed on her in founding a new religious Congregation.	XXVII, 545.
she gave her Associates frequent instruction on the rules of modesty, contempt of the world, mortification, the virtues of St. Aloysius, the Blessed Virgin, the Imitation and love of Jesus Christ.	IV 2, § 8 b, c, 97; § 12 b, 102; § 11 b, 101; § 17 a, 107; § 20 a, 112; § 4 b, 93; § 13 b, 103.	From the beginning of her religious life the Servant of God was an example of fidelity in the observance of the Rule, as she had been before of the Rules of the <i>Association</i> . In the primitive rules as well as in those which were approved in the year 1838, and in the letter of Fr. Coindre, a special place is assigned to obedience.	XXX 1, 726; 3, 729; 4, 731.
Women were admitted into the <i>Association</i> between the ages of 15-36 years; if someone got married, she retained spiritual union with <i>twith Association</i> , but she was not allowed to assist at the meetings.	IV 1, § 6, 1, 2, 63.	She was faithful in the smallest details prescribed by the Rule; she required her subordinates to be the same, even excluding those who refused to submit to	VIII, § 1, 203; XIX B, 394; XXVII, 560-563.
Already in <i>Pierres Plantees</i> she carefully observed the rule of chastity given by Fr. Coindre. When as a religious she took the vow of perpetual chastity and wrote the definitive rules, she showed her solicitude to protect chastity in the chapters on enclosure, mortification and modesty. She took great pains to	VIII S 3, 205.		XXVI 4, 505; XXIX 1, 703; XXX 2, 743; 7, 746.

obedience. Before everything else, she wanted obedience to be safeguarded.

Even after the death of Fr. Coindre, she did not want to do or to permit anything not in accordance with what he had decided or allowed.

As she always acted with such great docility and submission, the Servant of God was able to govern without fear, even in the absence of Fr. Coindre; and he knew well that he could rely on the obedience of the Servant of God.

When circumstances were changed, and the new ecclesiastical superior, Rev. Fr. Cattet, had different views, the Servant of God showed him the respect she owed to her superior, but she defended the rights and duties which belonged to her as Foundress, without departing from obedience, which she practised to the end of her life, as Fr. Mayet showed, when he wrote: "It seems to me that I can still hear the phrase: With Fr. Cattet's permission."

The obedience which she showed towards her superiors she exacted from her subordinates saying: "My daughters, love your duty, observe scrupulously the virtue of poverty, let your obedience be blind, and safeguard charity as the apple of your eye."

That is why the religious formed by her possessed uncommon virtues: "M. St. Cyril told me that when she entered the Congregation of Jesus and Mary she was struck by the number of women of superior intelligence and education that she found there, but above all by the saintliness of their religious virtues."

The Servant of God identified herself with the rule: "Perfect obedience in all things is a kind of heroism: it merits the palm of the longest and most painful martyrdom."

XXVII, 585, 618.

XVI C, I b, 302.

XVI B (intr.), 296; A 4, 281.

XXV 2, 487.

XXIX 1, 703.

XXIX 10, 721.

VIII § 1, 204.

III. OF THE DEATH AND BURIAL OF THE SERVANT OF GOD.

1. *Of the failing health, last illness and death of the Servant of God.*

Claudine Thevenet was endowed with a strong physical constitution, and it would seem that until the year 1794 she enjoyed good health. The sufferings and horrors of that period and the sacrifices she imposed on herself, in order to bring comfort to her relatives, left an imprint on her for the rest of her life, as has been said above.

The tremor of her head and difficulty in breathing, which she herself called her "Terror", signifying the cause of these, remained with her. She frequently suffered from acute pains in her head which together with the aforementioned symptoms, leads one to suspect that there was some disturbance in the central nervous system.

In the year 1828, when she was 54 years of age, the Servant of God suffered from a grave illness which seems to have been typhoid fever. Even though she recovered, her health was precarious afterwards. From some evidence, it would seem that the Servant of God suffered from a cardiac lesion in the last years of her life.

In the year 1836 her strength began to decline. During the whole of that year she had to bear difficulties that arose from the way of acting of the new chaplain. "She had no respite after the installation of Fr. Pousset, and she never let the community see her sufferings and what she had to endure."

In the month of October the members of the community were astonished to see that Mother Foundress was more active than before, setting the account books in order, and other similar things. On the 13th December her handwriting appears in the account books for the last time. By the end of the month she was forced to take to her bed, from which she never arose,

XX (intr.), 421-423; XXVII, 618; XXIII § 29, 477; XXV 2, 489.

XXVI 4, 502; XXVII. 618-621.

XVII 1, 333-337; XX (intr.), 421-424.

XXIII, § 29, 477-478; XXVI, 4, 507; XXVII, 620-622.

XX (inn.), 422; XXVII, 621.

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III. OF THE DEATH AND BURIAL OF THE SERVANT OF GOD.

1. *Of the failing health, last illness and death of the Servant of God.*

Claudine Thevenet was endowed with a strong physical constitution, and it would seem that until the year 1794 she enjoyed good health. The sufferings and horrors of that period and the sacrifices she imposed on herself, in order to bring comfort to her relatives, left an imprint on her for the rest of her life, as has been said above.

The tremor of her head and difficulty in breathing, which she herself called her "Terror", signifying the cause of these, remained with her. She frequently suffered from acute pains in her head which together with the aforementioned symptoms, leads one to suspect that there was some disturbance in the central nervous system.

In the year 1828, when she was 54 years of age, the Servant of God suffered from a grave illness which seems to have been typhoid fever. Even though she recovered, her health was precarious afterwards. From some evidence, it would seem that the Servant of God suffered from a cardiac lesion in the last years of her life.

In the year 1836 her strength began to decline. During the whole of that year she had to bear difficulties that arose from the way of acting of the new chaplain. "She had no respite after the installation of Fr. Pousset, and she never let the community see her sufferings and what she had to endure."

In the month of October the members of the community were astonished to see that Mother Foundress was more active than before, setting the account books in order, and other similar things. On the 13th December her handwriting appears in the account books for the last time. By the end of the month she was forced to take to her bed, from which she never arose,

XX (intr.), 421-423; XXVII, 618; XXIII § 29, 477; XXV 2, 489.

XXVI 4, 502; XXVII. 618-621.

XVII 1, 333-337; XX (intr.), 421-424.

XXIII, § 29, 477-478; XXVI, 4, 507; XXVII, 620-622.

XX (inn.), 422; XXVII, 621.

even though she continued to deal with difficulties put before her by the religious.

On the 13th January a young nun who was outstanding for her religious virtue died in *Fourviere*. This event filled the Servant of God with grief. XX (*inn.*), 422.

On the 14th, the archbishop, Rev. Mgr de Pins, visited her and gave her the privilege of receiving Holy Communion as viaticum every week. XX 3, 428-430.

On the 18th, Madame Mayet tells us that her husband had visited the Servant of God three times and found her improved in health. On Sunday 22nd he visited her again and found her worse. XX 4, 430-431.

On the 25th the pupils began to make a novena to obtain the restoration to health of the Foundress. XX 4, 431.

Feeling that her death was near, she was sad not to be able to be present at the blessing of the new chapel, and not to be well enough to put the finishing touches to the Rule at which she had worked for so many years. XXI 3 a, 440; XXVII, 621.

But making a great effort, she placed everything in the hands of Divine Providence with these words: "The Lord will provide for everything; is it not for the Shepherd to watch over the flock?" XXVII, 622.

On another occasion, pointing out to the infirmarian that after her death the sisters would not be orphans, she added: "Sister dear, a Superioress is still one in Heaven." XXVII, 622.

To her sister Madame Mayet during one of her last conversations, she recommended "to say to God all through the day: May Your will not mine be done." XX 5, 431.

The *Histoire* tells us, when dealing with the last months of the life of the Servant of God: "The hour of trial had come for M. St. Ignatius; she was able to say in imitation of Jesus her gentle Master, 'The Chalice that my Father has given me, shall I not drink it'?" XXVII, 621.

On Sunday the 29th January, 1837, the last Sacraments were administered to her. One would have hoped that the priest, standing before her at that grave hour, would try to bring peace to the Servant of God, XX (*mtr.*), 423; XXIII § 29, 478; XXVI 4, 507.

suggesting acts of the love of God and of trust in Him. On the contrary, Fr. Pousset, who without doubt interpreted as pride the firmness of the Servant of God in defending the spirit of the Congregation, believed that he should make her call to mind the fear of Divine judgement, with such harsh words that they gave an opportunity to the Servant of God to practise one of the most heroic acts of her life.

She bore the admonition with serenity of soul, asking God to pardon the faults she had committed and commending herself to His mercy. XXVII, 622-623.

She made the responses to the prayers for the anointing of the sick, and received the Sacrament of Viaticum with great devotion. Afterwards she said to a religious, in confidence, that when she heard the words of the priest she could hardly hold back her tears.

When her thanksgiving was over, she recollected herself again and said: "I have forgotten something", and after fervent prayer she added: "I have asked our Divine Master for a big favour for our dear Congregation, may my prayer be granted!" XXVII, 623.

As death approached, she passed the whole day in the same state but at eight in the evening she suffered a stroke in her left side which caused her to sink into a stupor, from which state she returned to consciousness from time to time. XXIII § 29, 478.

On the 30th her sister came to see her with her daughter Mclanie; the Servant of God still recognized them. XX 5, 431-432.

On the 1st February 1837, a Wednesday, the religious who were standing round her heard her say very distinctly in a tone that impressed them all: "How good God is!" These were her last words, an act of perfect love, which was like a seal authenticating her virtues. On the 3rd February, first Friday of the month, she died at 3.00 p.m. XXIII 29, 478; XXVI 4, 507; XXVII, 623.

2. *Of the place of burial of the Servant of God.*

Her coffin remained exposed for the whole of Saturday in the little chapel which the Servant of God had had constructed with such great devotion and which she did not see finished.

XX (*intr.*), 424, XXVI
5, 510; XXVII, 624.

The funeral and burial rites were carried out on the Sunday, in the presence of a big crowd of people, showing their respect and veneration for the Servant of God. Fr. J. Rey preached the eulogy on the foundress whose virtues were well known to him.

XXIX 6, 716.

XXX 2, 728.

Relatives of the Servant of God and many friends of the community followed the pupils, who were unable to refrain from tears over the death of her whom they loved as a true mother. All accompanied the funeral to the cemetery of Loyasse. The community had acquired a plot there where the body of the Servant of God was laid to rest. In the Generalate 75 Masses were offered for the repose of her soul.

XXVII, 623; XXX I,
732; 2, 733.

XX 6 b, 432; 8, 433.
XXVII, 624.
XX 7, 433.

After a lapse of time the remains of her daughters were placed along with the body of the foundress. Political events in France which led to the expulsion of the religious, prevented a later translation. When in the year 1926 the informative process was begun, permission was granted to inspect the remains of the Servant of God, which, along with the remains of 69 other religious, were afterwards placed in two large urns.

XXIX, 701.

Finally in 1963 the remains of the Servant of God were translated to a suitable place constructed in the apse of the little chapel erected by the Servant of God in honour of the Sacred Hearts of Jesus and Mary.

IV. THE REPUTATION OF SANCTITY AND MIRACLES OF THE SERVANT OF GOD.

1. *Of the reputation of sanctity of the Servant of God during her lifetime.*

Even when the Servant of God was alive she enjoyed a reputation for sanctity both within and outside the Congregation.

XXII (*intr.*), 1, 2, 488-
450.

The paucity of documents, which has been explained satisfactorily from the circumstances, gives us a sufficient number of proofs.

Fr. Mayet, who was an eyewitness, recalls his memory of the example of humility, obedience, poverty, charity and devotion to the Blessed Virgin Mary of his godmother.

XXV 2, 484-490.

Mother Julie of Jesus, the niece of Fr. Mayet, bore witness to the veneration in which her father held the Servant of God. She heard Father Mayet call her "his little violet" because of her great humility. She said that her father was also accustomed to say of her: "She is a saint". He spoke especially of the charity and kindness which she showed towards the orphans, and of the affection they showed her in return.

XXIX 2, 704-706.

Edmond Mayet, brother of the Carmelite Julie of Jesus, also spoke of the veneration of his father for the Servant of God. Among other things, whilst gazing up from the square at *Fourviere* at the window of the little room to which the Servant of God had been moved, he was wont to say: "A saint died there."

XXX, 11, 747.

Other relatives used similar words at the informative process.

XXX 9, 10, 746-747.

When Pauline Jaricot first began her intimate association with the Servant of God, she was moved by her charity and wrote about it to her brother.

V (*intr.*), 1, 2, 172-177.

In other writings she attributes a great part of the spiritual graces received in the period immediately after her conversion to the influence exercised on her through the *Association*.

V 3, 178; 4, 179; 5, 180.

When the death of the Servant of God was imminent, Melanie Mayet, thinking over the great loss which everyone, relatives, religious, friends, subordinates, must suffer, added: "She has such a good head." In the circumstances in which these words were spoken one must deduce that they referred more to her moral than to her intellectual qualities.

XX 4, 430-431.

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XX 4, 430-431.

Mgr de Pins, who visited her when he learnt of the grave illness which afflicted her, gave a double testimony of the esteem he had for her: first, by ascending the hill of *Fourviere*, which at that time was not easy of access, and secondly, by granting the Servant of God the permission to receive Holy Communion as viaticum every week.

We have another testimony of the opinion of the archbishop from his Vicar General the Rev. Barou, who made his own the judgement of the prelate: "Go to *Fourviere*, present yourself to the Superioress, she is a capable woman. Her house, that is to say her community, is in perfect order. I visited it recently with Mgr de Pins who expressed his entire satisfaction with it."

Another sign of the good opinion of the archbishop is the support granted to the Servant of God whenever she had recourse to him: for the approbation of the Rules, in requesting legal recognition, when there was danger of her Congregation being united with another, etc.

"The person" of whom Pauline Jaricot speaks in her letter to Mother Prevost, bears witness to the sanctity of the Servant of God.

Fr. Rey had occasion to know the Servant of God, with whom he worked for five years. He admired her virtue and that of her daughters. He attributed his vocation to establish for boys a work similar to that of the *Providence* of *Fourviere* for girls, to the example of charity and self-sacrifice he admired in the Servant of God.

Speaking on the death of the Servant of God, he ended his eulogy with these words: "If she does not go to Heaven there will be very few who do get there."

Fr. Coindre, in his usual way of dealing with the Servant of God, paid an eloquent and complete tribute to her and her virtue: "That man whose judgement was so sure . . . secretly admired her energetic character, her

XX 3, 428-429.

XXVI 2, § 19, 496.

XIV 2, 260; 3, 261; XVI C 6 a, 320.

XVI C 6 b, 321-324.

XXVI 8, 514-515; XXVII, 600-601.

XXIX 6, 713; XXIX 5, 709.

XXVI 4, 502-503.

greatness of soul, her perfect tact, her uprightness, her virile strength of will, her lively faith, her generosity that never counted the cost: in a word, that ensemble of gifts with which Heaven normally endows those destined to found a great religious family." The prudent director took great care to cultivate this soul, already so beautiful.

The biographer of Fr. Coindre, the author of an article printed in the Spanish newspaper *Revista Popular*, and other witnesses at the process also testified similarly.

The confidence she inspired, the attraction she exercised over so many souls, the discernment which seemed to penetrate into the hearts of others, are signs of uncommon virtue.

Facts which seem to be out of the ordinary undoubtedly contributed to the veneration she enjoyed both within and outside the community, notwithstanding her tendency to hide herself from the eyes of others. This fame increased after her death.

Some of these facts were related in the Processes by various witnesses. For example, her premonition of the death of Fr. Coindre, the immediate restoration to health of an orphan, the multiplication of bread; the unexpected help that was received in an occasion of grave need.

Some authors told of the reputation of sanctity of the Servant of God in biographical writings published after her death:

ANONYMOUS, *Vie du Pere Andre Coindre*, Lyon 1888;

R. GARRAUD, *Histoire de la vie et des oeuvres du R.P. Joseph Rey*, Citeaux 1891:

J. B. MARTIN, *Histoire des Eg Uses et des Chapel les de Lyon*, Lyon 1909:

A. GRANGE, *Fleurs de Fourviere*, Lyon 1919, and others mentioned in the *Bibliography*.

XXVI 7,513; XXVI 10, 519; XXX 2, 733.

XXIX 6, 710-711; XXVI 2,496; XXVII. 564-565, 632; XXX 2, 729.

XXVII, 577, 584-585; XXX 2, 734; 1, 740-741.

XXVI 7, 513; 8, 514.

XXVII 6, 692.

XXVIII 10, 698.

2. *Of the reputation for sanctity of the Servant of God after her death.*

Immediately after the death of the Servant of God, Mother St. Andrew, Assistant General, bought a plot in the cemetery, so that the remains of the Servant of God might rest in a safe and worthy place. She ordered that 75 Masses should be celebrated for the repose of her soul. Both arrangements were made on the 4th February, 1837.

XX (*intr.*), 424; 7, 433; 8, 433.

On the 5th of the same month all her relatives, friends, acquaintances, pupils and community gathered together to accompany the venerated remains as far as the nearby cemetery.

XX 6 a, 432; 6 b, 432.

Fr. Rey addressed the community, extolling the virtues of the Servant of God.

XXIX 6, 716; XXX 2, 728; 732, 733.

When in the following month the chapel was blessed, a letter from Elisabeth Mayet testifies that everyone retained a vivid remembrance of the Servant of God, whom all judged to be rejoicing in Heaven with God.

XXI 3 a, 440.

It is not surprising that biographies of the Servant of God were not written immediately, since her advice "Love to be unknown and counted as nothing" was applied by her daughters even to those virtues they saw in their mother, until the end of the nineteenth century. Notwithstanding all this, however, many testimonies which overcame the reserve imposed on her daughters by the Servant of God reached us concerning her reputation for sanctity.

XXII (*intr.*), 448; 1, 449; 2, 450; IV I, § 7, 75; XXX 4, 732.

Charity and humility were outstanding virtues in her religious life, according to the witnesses who knew the Servant of God, and, on account of these virtues in particular they considered her to be a saint.

XXIX 1, 702-704; 5, 709; 6, 710-719; 10, 721-722; 11, 723; XXX 1, 727; 2, 728; 3, 730; 4, 732; 1, 733; 2, 734; 1,737; 3,738, etc.

In *Fourviere*, the sisters requested Elisabeth Mayet to paint a portrait of the Servant of God, making it a faithful representation, and this is the oldest of those that have been preserved. Mother St. Teresa, as soon as

XXII, 3, 451; a, b, 452.

she arrived in India, asked Mother St. Paul to paint another. We see the memory of the pious Foundress present in her thoughts. She t bought of her at the time of the death of the first little girl; when she gave the habit to the first novice; and when the foundation in Canada was established she took care to have a painting of the Foundress in that distant country. Mother St. Jean greatly desired that the Church would show forth to all the crown of sanctity, which she saw in anticipation, surrounding the head of the Foundress.

Mother St. Stanislaus wrote the *Memorial* containing the first, although brief, biography of the Servant of God.

XXII 4, 453; XXIII (*intr.*), 454-459.

The *Encyclopedic Migne* gives a brief account of the Congregation and of its Foundress, ClaudineThevenet.

XXIV, 479.

Fr. Mayet, in his letters, bears eloquent witness to the life and virtues of his venerable aunt and godmother.

XXV 1, 2, 3, 483-492.

Fr. Rochus de Cesinale, O.F.M. Cap. found the living memory and veneration of the Servant of God in Agra.

XXVI 1, 493-494.

The anonymous author of the *Notes detachees prises d'ici dc la*, carefully recorded deeds worth remembering in the life of the Servant of God.

XXVI 2, 494-497.

The letters of Mother St. Pothin, Superioress General of the Congregation of Jesus and Mary, speak clearly of the heroicity of the virtues of the Servant of God.

XXVI 3, 497-499.

Another anonymous writer of the same period speaks of the extraordinary virtues of the Servant of God in *Biographies diverses*.

XXVI 4, 499-508.

Mother St. Dosithee did not know the Servant of God, but she lived with eyewitnesses. In her *Essai sur l'histoire de la Congregation* she puts before us the reputation of sanctity which the Foundress enjoyed among them.

XXVI 5, 509-511.

Mother St. Joachim spoke in praise of the Foundress in *Noces d'or de la chapelle* on the occasion of its golden jubilee.

XXVI 6, 511-512.

Evidence of the sanctity of the Servant of God is also given by the authors of the works *Vie du Pere Andre Coindre*, and *Histoire de la Vie et des oeuvres du R.P. Joseph Rey*.

Jenny Rouillet, who was an eyewitness of the apostolic works of the Servant of God, left us a testimony of her sanctity which was recorded and transmitted by Fr. Pierre Pousset, parish priest of St. Bruno.

The Spanish magazine *Revista Popular* published an article in praise of the Servant of God in 1894, when the publication of the work *Histoire de la Congregation des Religieuses de Jesus-Marie d'apres les temoignages des contemporains* was being prepared in Lyon.

In this work we find a complete though not very full biography of the Servant of God. In it examples of her virtues are accurately recorded and her reputation of sanctity is clearly shown.

The publication of the *Histoire*, which coincided with the death of the last of the contemporaries of the Servant of God, helped to preserve the tradition of the Congregation from being interrupted or distorted.

This tradition is confirmed again in the recurring centenary celebrations, of the foundation in 1918, and of the profession of the Foundress in 1923.

In the year 1913 the beginning of the process for the beatification of the Foundress was already under consideration, and it was at length begun in 1926-1928, and in 1930-1933 was extended by an additional process.

The Congregation was expanding at this time and so the Servant of God became widely known and her reputation of sanctity increased. Witnesses did not cease to come forward before the ordinary process; afterwards, biographies were published in various languages, based principally on the *Histoire*. Greater diffusion of the knowledge of the Servant of God also contributed much towards obtaining graces.

XXVI 7, 513; 8, 514-515.

XXVI 9, 515-517.

XXVI 10, 518-520.

XXVII 521-685.

XXVIII (inn.), 685-686.

XXVIII 9, 696-698.

XXVIII (inn.), 686
XXIX, 701-723:
XXX, 723-750.

XXVIII (inn.), 685-686.

3. *Of the graces and miracles attributed to the intercession of the Servant of God.*

In the diocesan process held in Lyon concerning graces obtained, extraordinary cures were counted among them.

In the additional process a list of 109 graces was presented, and in further processes a cure obtained at Madrid, another at Valencia and a third in Buenos Aires, were investigated. Also a cure obtained at Lyon was examined again, and maintained.

The list of favours presented at that time, can be increased with other favours obtained even to the present time. These have been collected in five series: *Quelques faveurs et interventions de la Servante de Dieu Mere Marie St. lyjiacc*, published in the years 1926, 1928, 1931 in Lyon, and 1965, 1966 in Rome.

XXIX 7, 720-723.

XXX, 749; XXX II, 732-735; III, 735-736; IV, 736; V, 739-740.

XXX, 749.