

## CHAPTER I

**Mother Saint Andre or the posthumous triumph of Mother Ignatius****The Foundress is invisible but not absent.**

How could Mother St Ignatius be replaced ? The decision had to be made. There remained one, but only one, of the first Council, Mother Saint Andrew who had joined it on the 16<sup>th</sup> March, 1823, the very day of her profession, less than one month after the birth of the Congregation.

Born on the 15<sup>th</sup> May, 1796, she had, in 1837 all the wisdom of maturity. Twenty years younger than the Foundress,, she had, nevertheless been associated from the beginning with her religious activity. She belonged to the same circle in the society of Lyon, the same type of Catholic family and while still young, was presented to Pope Pius VII who had passed through Lyon having annointed the Emperor. Quite different physically from Mother St. Ignatius, as small and lively as her predecessor had been tall and silent, she nevertheless united a spiritual life with practical common sense and her duties of leadership did not prevent her from getting her hands dirty in the literal sense of the word ; she could be seen, sleeves rolled up and wearing a large apron, sweeping, waxing and washing the floors, or serving in the refectory. An undertaking such as the Providence, with its twin spiritual and practical aspects, was made to arouse her enthusiasm. Previously we knew her by her secular name of Victoire Ramier, as a member of the Pious Union and then saw her enter at Pierres Plantées. We know that Claudine Thevenet had sent her, in agreement with Père Coindre, to the Sisters of the Nativity at Valence, where her Sister Eleanor was Superior, to prepare her to become Mistress of Novices. She had subsequently assumed this responsibility and also ran the school.

On joining the Council she became an Assistant General and it was she who signed the registers from 1826 onwards, in the place where one would have expected to find the signature of Mother St Ignatius. Should we interpret this as some disagreement with Father Pousset? Would it not rather have been a voluntary sharing of roles ? After the death of the Foundress Mother Saint Andrew would energetically continue her efforts, with such immediate success that it may not be mistaken to interpret it as receiving protection from « beyond the grave ».

Mother St Ignatius had left two unfinished projects, the Chapel and the Constitutions. The inauguration of the first would make available the room that was then in use as a provisional chapel and sacristy and the school could be reopened. Further recruitment was expected, so much that space would soon again be lacking. Pupils and orphans were bumping into each other, discipline

suffered. A new building was needed and it was decided to build within the existing property, that had just been extended « a three story building in which in 1843 the Providence would be housed and, after renovation, the former building would house a bigger school. From this moment the original « cell » was to be doubled – two houses, two gardens and two chapels, even two chaplains for it was Father Vincent Coindre, whose name evokes so many memories, who had accepted responsibility for the orphans, in the same spirit as his brother.

The Constitutions were a more complicated matter. We have seen how Mother St Ignatius dedicated her final days to the drawing up of these, with the Rules which had received two episcopal approvals in her lifetime. One in 1823, on the 4<sup>th</sup> February from Mgr L.S.J. François de Salamon, administrator of the Diocese of Le Puy and on the 24<sup>th</sup> May that of Mgr I. P. Gaston de Pins, the apostolic administrator of Lyon. Eleven months after the death of Mother St Ignatius, that is after the appropriate period of mourning in the Congregation, Reverend Mother St Andrew, her successor realised the final wishes of Mother Foundress. She sought and obtained a third approval of great importance, of which the final version, sealed, with the seal of the episcopal authority of Lyon, approved the work of Reverend Mother St Ignatius Thevenet. Moreover on the 7<sup>th</sup> April, in a document which says «We instruct the Religious of the Sacred Hearts of Jesus and Mary to observe them in detail, forbidding them to add or remove anything without our approval and we reserve both to ourselves and our successors the right to make any alteration, addition or deletion that may become necessary » and he warns them against any individual attempt to modify the Constitutions. A useful precaution, as those in favour of a fusion with another group had not yet surrendered.

They had thought that they could count on Mgr de Bonald, when he became Archbishop of Lyon in 1839. He had expressed the greatest goodwill towards the «Ladies of Fourvière » in his diocese of Le Puy ; he it was who had moved them from Monistrol to Le Puy : on the death of Father Coindre he had assured them that he would be the « Father and Protector» of the orphaned family. At the time of his first pilgrimage to Fourvière after his arrival in Lyon, he visited them and then renewed his support at the time of the flood, that ravaged the city; in the following year he entrusted to them a young woman who had survived and for whose education he has undertaken the responsibility. But he sympathized, in principle, with the idea of a fusion with a recently founded congregation. He admitted to having conceived the idea himself while at Le Puy and he found a supporter in Pauline Jaricot. The latter, a friend of Claudine, had also become that of Mme Barat and even more so of Mme Prévot, the Superior of the house in Lyon; she could not understand that their daughters should remain separate, that the Ladies of Sacred Hearts of Jesus

and Mary and those of the Sacred Heart could not envisage a common destiny. When at the beginning of 1841, the latter received, from the Archbishop, a proposal to start «retreat work», she tried to intervene and proposed that the Religious of the Sacred Hearts of Jesus and Mary should accept this on their hill: 'These ladies are my mothers' she wrote 'I will pray so hard that they will be rendered unable to resist my arguments'. If there is any doubt about the nature of the expected agreement another letter of the same year would remove any such uncertainty. 'Another idea that could be taken up later, if you come to live near us and place your first attempt at a retreat in the care of Our Lady of Fourvière and St Philomena, it is the affair of the Ladies of the Sacred Hearts of Jesus and Mary who want it and who would have agreed had it not been for the person\* you mentioned to me, some time ago'. (*This person has never been identified.*)

'Concerning this matter of a possible fusion. Mgr de Bonald told me that it was he had had this thought, when he was Bishop of Le Puy. Now that he is Bishop of Lyon, the idea remains his. What needs to be done to carry it out ? Change the person in question, in order that, little by little, and under various pretexts that Divine Providence will provide, you will get to know each other. Thus the fusion can take place within the next few years, without fuss and without the general public being aware'.

'Having once entered the beautiful property of the Religious of Jesus and Mary, you will find room for the novitiate, the Providence and retreats for well-to-do ladies. We foresee therefore, with the help of God to ensure the continuation of the project that was started near us, if you were not intending to maintain both at the same time, one for the upper classes and the other for the lower. In any case, they will always be two worthwhile good works that the Lord has grafted on to yours. In the first place, co-operation with us will enable you to do much good in the future and doing so from now onwards will avoid the problems of gossip, envy and other miseries that accompany new undertakings'.

In the end the solution would come from a quite unexpected source. On the 24<sup>th</sup> July, 1841, Father Rossat, the Vicar General of Gap, sent Mother St Andrew a letter that he had received from Mgr Borghi, an Italian Capuchin, who, little more than a year before, had been appointed as Bishop of Agra, in India. It was a very old mission, founded in 1705 and initially destined for Tibet, but, faced with the impossibility of entry, fell back to the valley of the Ganges while retaining the title of the Apostolic Vicar of Tibet and Indistan ;

The mission had not enjoyed the expected success in India, The caste system and the restricted lives of women, imposed terrible barriers and it became the reason why the new bishop became convinced that, in India, the only means of conversion was that of education. A generous Christian, of whom there was no shortage in the service of the rajahs who, in the 18<sup>th</sup> century willingly employed French officers, provided him with the means to make a start.

'There is an infinite number of poor families', wrote Mgr Borghi, 'who will willingly offer their children to us if we are ready to feed them and take full responsibility for them. A rich catholic, a General in the service of the King of Maharattes, the capital of which is Gwalior, has given me a lovely house which has a large garden, with the aim of giving a Christian education to a certain number of children. We will take them from the age of five or six and they will be taught not only the truths of our holy religion, but also how to work, so that they may become accustomed to an active life and have the possibility later, of having the means of making an honest living from the fruits of their labor. While they are being thus educated, they will be able to earn some money that will be put aside and given to them when they leave the establishment, this will cover their immediate needs and prevent them from returning to their superstitions, if they should find themselves reduced to misery'.

This is why Father Rossat was looking everywhere for the six Sisters who were needed. He had knocked in vain at various doors, something which did not pass unnoticed by Mother St Andrew. It was not the attraction of an exotic adventure that fascinated her – goodness no ! - but the perspective of a more fruitful and rewarding apostolate. It was impossible not to recognise the similarity of the proposed objective with that of Mother St Ignatius, with the double aspect of 'providence' and school. How could she remain unmoved by the letter that the distant prelate had addressed to the Sisters, yet unknown, who would respond to his appeal?

'Persuaded that zeal for the salvation of souls and love for our Divine Master, burns in your hearts. I come to offer you a splendid opportunity to realize your holy objectives. I come to ask you to make the great sacrifice of your family, your home and of all that is most dear to you, in order to establish yourselves anew with the one aim of gaining souls for heaven. The country will, my dear Sister, become your battlefield, especially destined for your spiritual victory. You alone, as women, must be the missionaries here. Everything else that has been attempted, other than that of education, has failed and you alone will be able to offer that great benefit to the daughters of India. Allow me to remind you that thousands of souls, redeemed by the blood of Jesus Christ, your

worthy spouse, would otherwise be damned for eternity'.

'My dear Sisters, you can save some from the infernal demon and this joy alone, for your God-loving hearts, is greater than any other justification. Will all these sacrifices be too great a price? One expects nothing less from French Sisters, they will be no less praiseworthy for their zeal, than are the clergy of that nation. This example of religious zeal merits for France the title of 'Missionary Nation' with no less justification than that of 'Most Christian Nation'. Dear Sisters, give me from your abundance and we will be satisfied'.

The response was unanimous and this missionary vocation removed any further doubt about the authenticity of that received by Mother St Ignatius. From then onwards, things would develop quickly. On the 15<sup>th</sup> of August 1841, Mgr de Bonald – now Cardinal Bonald – blessed the future mission. Now he saw things clearly, that the Sisters of the Holy Hearts of Jesus and Mary have, in the Divine Plan, a unique position, not to be confused with any other, they merit the approval of Rome and in order to bring the misunderstanding that had concerned him to a speedy conclusion, he asked them to change the name that had resembled too closely that of the Society of the Sacred Heart. Was not the name in any case rather long? The second part would suffice. Mother St. Therese, who had been named for India, had previously had this idea and proposed it to Mother St. Andrew. On the 8<sup>th</sup> September, another Marian feast, the General Council adopted the new name, which, the following 4<sup>th</sup> January was ratified by Cardinal de Bonald. From now onwards the mature Congregation would be known as that of Jesus and Mary.

At the beginning of 1843 the Congregation received, as such, further approval from Lyon and Le Puy, the two French Dioceses in which it was established and on the 1<sup>st</sup> June, that of Agra. A third French Diocese would be added to this list, that of Saint Dié, where a house would be founded at Remiremont. The Congregation would then receive, on the 6<sup>th</sup> June, an approval that went beyond the ordinary procedures - the time had come to replace the local approvals with a statute that would be valid for the universal church. The necessary procedures were undertaken in Rome. They were completed at the end of 1847 and as if to make up for lost time, the Congregation of Religious completed both the required stages at one and the same time and instead, as was usual, of providing a preliminary document of approval, it gave complete approval on receipt of the first application, of the Institute and its Constitutions. This news, announced on the 19<sup>th</sup> September by Mgr Isard Vauvenargue, auditor of the Rota for France, was made official on the 21<sup>st</sup> December by the decree promulgated by Cardinal Orioli, both emphasizing the fact that the derogation of the normal

procedures was on account of the remarkable development of the Institute, the rich fruits already obtained and all those of the future that were destined to be produced in the vineyard of the Father.

### Jesus and Mary – Missionary under Indian skies

These years, 1842 – 47 were years of departure in every sense of the word. Honour is not without suffering. Extension involves painful separation. Until then the families who saw their daughters enter in Fourviere as novices, knew they were very near and did not envisage for them the peril of a tropical climate, epidemics and anti-Christian fanaticism. Mother St Andrew herself became so ill from the emotional strain that she was forced to take to her bed on the first two occasions that a group departed. But these also provided opportunities to undertake a variety of new activities and there was no lack of candidates in the environment in which the society for the Propagation of the Faith had just been established.

The first contingent had Mother St Therese as leader; having fifteen years of religious profession, she would later replace Mother St Andrew ; together with Mothers St Ambrose, St Paul, St Joachim St Augustine as well as an English novice, Sr Vincent de Paul, because Mgr Borghi had insisted on the importance of English. The diocese of Gap provided one of its priests, Father Caffarel as chaplain.

The departure took place on the 27<sup>th</sup> January, 1842 and they were to arrive in Agra on the 12<sup>th</sup> November. It was not yet the century of speed. The first boat, the Sesostris took the travelers from Marseille to Malta, stopping at Livorno, Civitavecchia and Naples ; in spite of its pharaonic name, it did not go as far as Egypt and the Sisters had to change at Malta where another boat would take them as far as Alexandria, where it eventually arrived, delayed on account of a storm that had blown up before anchoring in Syria. Having got as far as Alexandria where they disembarked, as there was not yet a Suez Canal, the journey up the Nile was by steamer as far as Cairo, after which the desert had to be crossed on donkey-back. On the advice of the French Consul at Suez, they made the mistake of taking a sailing boat rather than a steamer ; the first to Djeddah, the second from Djeddah to Aden. Due to a contrary wind, this part of the journey took 42 days instead of 10, 40 days under the sun of the Red Sea with a shortage of food, and of drinking water and, as they missed the monthly steamer to Bombay, it became necessary to take yet another sailing boat from Aden to India.

At last they arrived in Bombay and in India, but it was not yet Agra! no trains (the Phileas Fogg of Jules Verne would travel thirty years later and would find the line still unfinished). The rainy season rendered the roads impassable and so they had to resign themselves to a further sea-voyage around the peninsula in order to reach Calcutta, from where another steamer would go up the Ganges, but they had to wait three weeks in order to obtain places on board.

At Allahabad, where sea-travel eventually came to an end, Mother St Joachim caught a fever which would immobilize both her and her companions, for a further week or two and she completed the journey by palanquin, on a sodden road on which vehicles risked overturning and the nights were spent, sometimes in a bungalow, sometimes under tents and two or three times with kind families. What do you, today's travelers, think of all this? At that time there was no Mass on board the boats, Rome permitted Mass to be celebrated only while at anchor and in the presence of two priests. There were all the hazards of sailing ships, there was some bad luck with violent storms such as the one that overtook the group in the Egyptian desert, obliging them to continue their journey, soaked through for two hours, there were the illnesses, such as malaria, from which they suffered, the chaplain and several Sisters, one after another; the risks of the boarding-houses ; the proximity of the other passengers. Sometimes on the other hand, there were consolation: a missionary vocation that Fr Caffarel aroused in M Lagasse, a Lieutenant on the vessel Dante; those of two American and one young English woman, whom they met in Bombay, the recruitment in Calcutta of a young Irish convert from protestantism . She had been imprisoned by her parents before they sent her away, but had remained firm, in spite of all their efforts to restore her to protestantism. She was received into the Church by a Bishop and was often shown appreciation and respect by other non-catholics.

Better than if they had stayed at home in their good families, somewhat cloistered in the society of Lyon, the Religious of Jesus and Mary discovered the world, with a total lack of previous experience of long journeys, with a mixture of amazement and apprehension when confronted with picturesque people whom they could not have previously imagined, especially their misery. They were ignorant of the small place that Christ had among these people but also of the qualities of soul retained by the people of the Orient, which would facilitate the sewing of the Seed.

At Fourvière the Sisters read the travelers' letters and became aware of the lack of Catholic teachers in India, even in Bombay. This shortage had resulted in 200 Irish children, orphaned during the

Afghanistan campaign being sent to a protestant school. As Mother Theresa asked insistently for reinforcements, the novices gave greater importance to the study of foreign languages, especially English. 'I do not know if I am mistaken', wrote Mother St Theresa, 'but I think our Congregation is perhaps called to be entirely missionary'. That was not however to be God's will, something which was soon made clear for same year, 1843, was to be that of the foundation in Remiremont.

Mgr de Jerphanion, the Bishop of St Dié, went to visit his former fellow student, Fr Paul Pousset, who had succeeded his namesake as chaplain at Fourvière. The latter introduced him to the Sisters and, as his diocese lacked teaching communities, he suggested that they should open a school there. Seven Sisters, under the leadership of Mother St Xavier left, not for the Ganges valley, but for the hills and trees of Les Vosges. As travel by rail was only in its infancy, the journey, by coach took five days.

Mother St Andrew had bought a small textile factory for the use of the community, but, in the absence of the parish priest, the new arrivals found it to be completely unfurnished and had to take their first meal standing round the trunks that served as tables. The parish priest arrived just at this moment and also had to be received standing, but he then made every effort to help the worthy new arrivals. As Father Rey had done, he personally oversaw the furnishing of the house and the provisional chapel; he arranged for Mass to be said there three times a week by one of his assistants and shortly afterwards obtained the appointment of a chaplain, Fr Steiner.

Mgr Gros and then Mgr Manglard who soon replaced him in the See of St Dié, protected the new establishment. Their good will was justified when a little girl came to be an advance-guard, at the request of her family, even before the summer holiday. 24 boarders arrived for the start of the following school year.

But India was still calling. Mother St Theresa did not give up her requests to the Superior General, 'They are ours, chosen by God, let us go, Reverend Mother, prepare your maternal heart for more sacrifices. God is not satisfied with the daughters that he has already received, He wants more.'

The Sisters in Agra were responsible for three establishments ; first the boarding school, a second for the children of the soldiers and a third for the small Indians. The caste system required this, as well as racial prejudice on the part of the English. The terrible caste system was imposed by those in charge of the domestic workers. Those who swept inside the house would lose their caste status,



were they to sweep in front of it, or in the garden, or if they gathered up rubbish. One servant was needed to dust the furniture and the one who laid the table was not even allowed to wipe it, as it was not his caste ; the woman who swept could not make the beds, nor help dress the children as she was of low caste, a pariah.

With regard to the English, there were 19 pupils at the end of three months, of whom nine were protestant, who, it was hoped would be converted, or sometimes recuperated, as was a child brought up by her step-father after the death of her catholic father, but who evinced a touching respect for her baptism. By the end of the term there were thirty-two boarders, as well as the day-pupils.

As for the Indians as many were received as could be accommodated. Initially there were sixteen little girls who spoke only Hindi and were taught how to make artificial flowers by signs and eleven small boys who were cared for by Fr. Caffarel.

There were only six Sisters for all this work and they suffered from the heat. Mgr Borghi, delighted to have the prospect of further help, entertained even bigger projects.

He wanted to buy a school at Mussoori, one of the hill-stations in the Himalaya, where the English sought cooler temperatures in the summer. He dreamed of opening another in Sardhana in the former property of a christian Begum. He foresaw a time when the places of education, would pass into Catholic hands.

He announced his forthcoming visit to Europe to Mother St Andrew and asked her to prepare six or eight religious who he himself would accompany so that they would not have to suffer as had the other good Sisters of Agra, who did not even know where they were going as a consequence of not having taken the steamer from Suez. He would be well served. He asked for six or eight religious and he was given sixteen, among whom were two Irish Sisters whom he had recruited in their own country, they would replace Sister Vincent de Paul, who having poor health, fell ill frequently during the journey and was unable to withstand the climate, she died on the 25<sup>th</sup> April 1844, the first of a large number.

Sisters Gonzaga and St Leon led the group. Among the others was Sister St Basil (Marie Guyot) who was 22 years old and had an extraordinary vocation. As a girl she did not practice her religion very much and had refused to go with her friends to the Lenten Sermons preached by Mgr Dufetre .

The following night she dreamed that she saw a priest, in vestments, who said 'My child, God has chosen you, be faithful' and added, while showing her high mountains where many children were playing, 'They are yours, be faithful'. She decided to go to the sermon the following day and what was her astonishment when she recognised the priest of her dream in the preacher. Having been to confession with him, he directed her to the noviciate in Fourvière. Three years passed and now she was on her way to the destination that she had seen in the dream and she thought she recognised at Mussoorie, the countryside that had been shown to her. She worked there for 18 years and died at Agra, caring for the victims of the plague.

For his part, Mgr Borghi kept his word and the journey was without incident. 'Your daughters went from France to India like lightening', he proclaimed triumphantly in December 1844. 'eight days from Marseilles to Alexandria, two days from Alexandria to Suez and twenty from Suez to Bombay. What a splendid journey! So much for the terrible desert, so much for the savage donkeys and ghosts and the red and black devils'.

This last good humored phrase refers, no doubt, to their fearful and fantastic apprehensions, but even if they did not encounter any monsters, the travellers were none the less willing to appreciate the new things and experiences that surrounded them. Sister St. Louis later spontaneously described these; the journeys, four Sisters at a time, on the backs of elephants, so high that she thought she could touch the stars, the open-air celebration of Christmas accompanied by a gun-salute. The journey from Lyon to Agra took, this time, only three months, from 14<sup>th</sup> October to the 17<sup>th</sup> January. Two months later the twin establishments projected for Mussoorie, one for the daughters of the senior civil servants and the other for those of the middle class had been set up. In 1849 it was the turn of Sardhana and in 1850 that of Bombay, where the first group could have remained had they have been able to do so.

But in 1848 the Revolution would make France and the Mother House, the center of attention.

#### France, yet again in the grip of terror.

It seems that, under the July Monarchy and the Second Republic, Lyon had adopted the opposite position in what concerned religion, to that of Paris. We have drawn attention to the respect shown by the rebels of Lyon after 1830, at the time when the Parisian crowds sacked the Archbishop's Palace. On the contrary, in 1848, although the proclamation of the Republic gave rise to

manifestations of social catholicism, the workers of the great city of the Rhone undertook anti-clerical violence. They did not await the establishment of the new regime. In the afternoon a crowd marched to the Town Hall and in the evening the attacks against the steam engines and the weaving looms began, because the insurgents considered them to be the cause of unemployment. More importantly they accused the religious communities of collaborating with the business men, enabling them to offer minimum salaries. These attacks were inspired by the Association of Voraces, which brought together the silk workers and political extremists.

At 11pm the rebels knocked at the door of the Mother House, broke the windows, climbed over the garden walls and entered the buildings, at which the professed and novices took refuge in the chapel. The insurgents frightened Sister Saint Francis, who was ill in the infirmary, they went into the school, in the hope of finding the weaving looms, they looked in at the small children's dormitory, where they saw only the daughters of the citizens of Lyon; the way into another dormitory was courageously blocked by Sister St Cyril. At last they left saying, 'Good night, citizens, the Republic will look after you', but demanding to be shown the work-shops. There they destroyed everything, tearing the pieces of cloth, smashing the looms and leaving at 3am with the words of warning 'Do not wait for us, today we will return to the workshops, tomorrow it will be for you'.

They did return the following day, Sunday 27<sup>th</sup> February, only to find that the three buildings were empty. They carried on with the destruction and set fire to the remains of the looms and the cloth. They were about to set fire to the building itself, had they not been stopped by the head-mason who, having built it, had not yet been paid. They pretended to throw Father Coindre in the fire when he tried to salvage the wooden shutters.

Similar scenes were repeated nearly everywhere: at La Trappe, the Convent of the Holy Family, the orphanage of d'Oullins, whose director pleaded in vain for one house that was destined to offer poor children both education and a profession. The public authorities were powerless in the face of all this.

It was necessary to disperse. Such was the advice of Cardinal de Bonald and was hard to bear so soon after the Roman authorization. A part of the community went to Le Puy, others went temporarily to their families, others put on secular dress and stayed in Lyon, while the boarders returned to their families and the orphans, who were divided into small groups, went to the country. Father Coindre kept in touch with those who remained.

By the end of March they were able to come together again, in a building lent to them by the Sisters of St Joseph, in rue Cleberg, from where they went to give private lessons in the city. This was how one of them came across the funeral cortege of Sister St Francis and followed it to the cemetery where she arranged for her to be buried among her Sisters.

Twenty orphan girls, in addition to 12 Brothers from the congregation founded by Father Rey, came for their meals at the Mother House, from where the Sisters who were living there sent bread to those scattered across the city and to rue Cleberg. The story goes that this bread, which was expected to last for a few days, lasted in fact for eight weeks without going moldy or hard, to the amazement of the bakers; there was talk of the multiplication of the loaves!

By the 12<sup>th</sup> of August the troubles had come to an end and a rather reduced community gathered at Fourvière. As, after the events of 1834, those who had tried to extinguish the fire simply prolonged the ensuing damage. The Mobile Guard had taken over the Providence and was well established there by 1852 when they eventually departed and the Cardinal forbade the re-introduction of the silk industry. It would, he said, be too dangerous. In its place the Congregation would open a Pension pour Dames. It was also the end of the sisters weavers and the suppression of the Providence, the work to which Mother St Ignatius, at the time of building the chapel had given priority over the school. She would have been saddened by this if the development of the missions at the same time had not proved that the project remained fruitful and worthwhile.

### Jesus and Mary in Spain

However the grains of wheat thrown to the winds fell sometimes on fertile soil. Sister St Michael ( Julie Salesse) came from Rodez Aveyron, said to be a seed-bed of priestly vocations, would become for Jesus and Mary also a seed-bed of vocations. She had returned briefly to her family and her neighbors became immediately interested in the possibility of opening an establishment for the education of young girls in Rodez itself. Thus, one month after the re-opening of Fourvière, on the 3<sup>rd</sup> September Mother St Bruno, the Assistant General accompanied by Sister St Cyril, a young professed Sister travelled there in order to form an opinion concerning the proposal.

The Bishop, Mgr Crosier was in agreement and one of the Vicar Generals from the Cathedral,

Father Galy, took an active interest in procuring the success of the project. The beautiful property of M Carrier was acquired. Having lost his wife and children, he agreed to transform the property into a convent, on condition that he could continue to live in one wing. Thus they were able to start classes in November, with Sister St Cyril as principal of the boarding school, Sister Regis of the day-school and Mother Xavier as superior with Father Galy as chaplain, a responsibility he would exercise for half a century, as long as the house continued.

Two years later a problem arose in Cayrol, a young religious, Mlle Guiral had offered her inheritance as her dowry, on condition that a free school would be founded for the young children of Cayrol. Mother St Andrew agreed to this and three Sisters of Jesus and Mary began to work there. Mlle Guiral's mother, however who died in the interval had bequeathed six thousand francs for the same purpose to the Cayrol Factory Company. The General Council at Fourvière decided to renounce their rights and another Congregation, the Sisters of Malet took over the school, but the Sisters of Jesus and Mary assured the continuity of the good work, until the legal aspects had been definitively settled.

Another project was to come, in the same year, but this time from Le Puy and a group would go to Spain to make a lasting foundation there. Yet again it was linked to a dispersion, caused by the revolutionary winds blowing in Spain, but in the opposite sense of what had happened at Rodez. A noble Catalan, of French descent Raymond de Vionnet, the widower of a Spanish wife, had supported the party of Don Carlos during the civil war in opposition to Isobel II. The victory of the opposition in 1839 had forced him to return to France, but he died en route. His seven children would consecrate themselves to God, two boys would become priests, two others Brothers and the three daughters Sisters of Jesus and Mary. The eldest brother, recently ordained had placed his young sisters at the Convent in Le Puy and two of them became aware of their vocation and made their vows at Fourvière.

Calm returned to Spain after 1847. The Vionnet Brothers having gone back became aware of the disastrous moral consequences of the years of disorder and dreamed of providing a remedy through Christian education. They wrote to Fourvière along these lines and the General Council decided to send both two young Vionnet daughters, now known as Sisters Sebastian and Barnabas with their former novice mistress, Mother St Pothin and another French religious, Sister Mechilde. This was, in fact an unwise decision because the Bishop of Barcelona had not been informed and he was suspicious a priori of foreign institutions. He had precisely recently sent away some French

religious who were not in agreement with his point of view. The new arrivals learned of his opposition as an unexpected welcome. In order to placate the Bishop, the insistent pleading of Canon Sivilla the future Bishop of Gerona was required, he stressed the fact that the Vionnet Sisters had been born in Spain and the hospitality received by the Congregation of Jesus and Mary while the family was in exile. The Bishop finally accepted to establish them in San Andres de Palomar, in one of the suburbs that would later be called a 'red' area, Fr Vionnet was the parish priest there and where they would have an apostolate resembling that of the missions. The third Vionnet sister, Sister St Gertrude would come to join her sisters ; she pronounced her vows in their presence and that of Mother St Andrew who had come to visit the new foundation.

She, Mother St Andrew, had been elected Superior General in 1853 for the fourth time ; two years later, however she suffered a stroke and from then onwards led a greatly diminished existence. She became so childlike that they had to reduce the occasions on which she was able to receive Holy Communion, but even in this trial, which was so stressful for one of such an active disposition, her gentleness of heart and trust in God was evident. Two days before her death she answered the infirmarian, Sister Saint Bernard who had asked her if Our Saviour had spoken to her when she received the Holy Viaticum, 'He said to me : It is I, do not be afraid'. She died on the 12<sup>th</sup> November 1856.

From the beginning of this illness, her Assistant General, Mother Saint Theresa had governed the Congregation and it is to her administration that the progress achieved during these final years can be legitimately attributed.