Internal Crisis

Chapter 11
Expansion Period: 1845-1905

Society of Mary
Superiors General
2. 1845-1868 (23 years) Georges J. Caillet (1790-1874)
3. 1868-1875 (8 years) Jean J. Chevaux (1796-1875)
4. 1876-1905 (29 years) Joseph Simler (1833-1905)

General Chapters

\[\text{Caillet} \quad \text{Chevaux}\]
1. 1845 St. Remy 5. 1868 Paris
2. 1858 St. Remy 6. 1873 Besançon
3. 1864 St. Remy
4. 1865-66 Paris

\[\text{Simler}\]
7. 1876 Paris 10. 1891 Bellevue
8. 1881 Bellevue 11. 1896 Bellevue
9. 1886 Bellevue 12. 1901 Antony

Province and Vice-Province Foundations before 1905

1841 - Alsace (1)
In 1841, the communities in Alsace were joined to form a province. The rest of the SM was directly under the jurisdiction of the GA in Bordeaux.

1849 - Bordeaux, Midi, and Franche-Comté (4)

1855 - America (5)

1861 - Paris (6)
In 1863, the two communities in Austria were constituted into a province. However, in 1865, these communities were attached to the Paris Province.

1865 - Bordeaux joined to Midi; Austrian communities joined to Paris (5)

1895 - Spain (6)

1898 - Vice-Province of Japan (6 + 1)

Expansion beyond France (SM)

1839 Switzerland (province 1946) 1887 Italy, Spain, Japan
1849 United States 1887 Holland (until 1889)
1851 Germany 1889 Monaco (until 1895)
1857 Austria 1899 Luxembourg (until 1907)
1874 Belgium 1899 Syria (until 1903)
1880 Canada 1903 Czech Republic (until 1905)
1881 Libya (until 1910) 1903 China (first entry, until 1909)
1882 Tunisia 1904 Mexico (first entry, until 1914)
1883 Hawaii

Daughters of Mary (FMI)
Expansion beyond France
1840 Corsica (until 1955)
1901 Spain
Expansion Period — Key Developments  
1845-1905

Internal Crises

1. SM Constitutions: 1839 (Decree of Praise) to 1891 (Final Approbation)
   ♦ Animadversions of 1865
   ♦ Mixed Composition
   ♦ Keeping the Vow of Stability
   ♦ Simler’s arrangement and new section on Virtues

2. FMI Constitutions: 1864 (First attempt to revise) to 1888 (Final Approbation)
   ♦ Ecclesiastical Superior
   ♦ Enclosure/ Stability

3. Estrangement between SM and FMI

Third Order Regular of FMI: 1836-1921

Expansion of the Miséricorde (see Chapter 9)

Collège Stanislas

Founded in 1804 by Father Claude-Marie Liautard on Rue Notre Dame des Champs, Paris

Name changed to Collège Stanislas in 1821 to honor King Louis XVIII, who was named Stanislas in honor of his grandfather, King Stanislas of Poland

In 1854 direction of Collège Stanislas was turned over to Lalanne and the SM.

Lalanne (1855-1871) de Lagarde (1871-1884) Prudham (1884-1903)

When the SM was expelled from France in 1903, direction of the collège reverted to a nonprofit corporation under the indirect control of the Archdiocese of Paris, the arrangement still in effect today.

Political Change in Alsace-Lorraine (1870s)

Deaths of Early Members

Sillon Movement (see Chapter 11)

Joseph Leber, SM (1861-1902)
Louis Cousin, SM (1855-1931)
Paul Verrier, SM (1868-1939)
Marc Sangnier (1873-1950), alumnus of Collège Stanislas
Modernism and the SM
(see entries for Louis Riest and Modernism in Marianist People, Place, and Terms Section)

Expulsions

1847       SM from Fribourg, Switzerland, as a result of the Sonderbund.

1871-74    SM from Alsace in the wake of the Franco-Prussian War (1870) and as a part of Bismarck's Kulturkampf.

1872       SM from Mainz, Germany, where they had been since 1851. This expulsion was also due to the Kulturkampf. Members of the SM stayed in Germany but were forbidden by law to teach. In 1899, the direction of the Marienschule was formally transferred to the diocese.

1884       SM from Basel, Switzerland, where they had been since 1855.

1903       SM and FMI from France, as a result of the Associations Law passed by the French legislature as a result of the anticlerical campaign led by Waldeck-Rousseau and Combes. At this time the SM also left schools in Tunisia, which fell under the provisions of the French laws. The majority of the FMI went to Spain, but some to Switzerland and Sardinia.

1910       SM from Tripoli, Libya, where they had been since 1881.

1911       Members of the Midi Province opened schools in Durango (1904) and Hermosillo (1905). The two communities came under the supervision of the St. Louis Province in 1908. The school and community in Hermosillo closed in 1911. In Durango, the school and community remained open until 1914.

1963       SM from College Chaminade from Congo-Brazzaville. Expelled by the Marxist-Leninist government.
SM Outline History: 1845-1905
(From History of the Constitutions of the Society of Mary, 252)

George Joseph Caillet (1790-1874) Generalate 1845-68

1845  First General Chapter, October, St. Remy: Superior General, G. Caillet; First Assistant, J. Chevaux; Second Assistant, J. B. Fontaine; Third Assistant, D. Clouzet.

1847  Persecution in Switzerland: Sonderbund; Fribourg and Tavel closed; Sion continued. First printing of the Constitution.

1849  Founding in Cincinnati by Father Leo Meyer; in July organization of the first provinces: Bordeaux, Réalmont, Franche-Comté and Alsace.

1850  January 22, death of Good Father Chaminade.

1852  School at Mainz (Germany).

1854-55  Direction of Collège Stanislas offered to Father Lalanne and accepted.

1855  Reelection of the general administration by written vote (87 yes votes out of 111 Directors). Visit of Brother Babey to the Curé of Ars. (1856 Founding of American Province)

1857  Foundation at Graz.

1858  Second General Chapter at St. Remy: Reelection of same superiors. A number of statutes. Request to transfer the general administration to Paris.

1859  Creation of the higher scholasticate at Besançon. Second printing of the Constitution.

1861  Transfer of the general administration to Paris, Rue de Berry (Institution Ste. Marie) then to Stanislas. Death of Brother Clouzet, replaced by Brother Felix Fontaine. Death of Father Jean-Baptiste Fontaine, replaced by Father Lalanne.

1864  September 3, Third General Chapter, St. Remy (to go over the Constitution) in view of its approbation.

1865  May 12, canonical approbation of the Society of Mary (the decree dated June 17, is confirmed by the Brief of Approbation, August 11). Animadversions from Rome concerning the Constitution.

1865-66  Fourth General Chapter in Paris. Brother J. B. Hoffmann elected aide to the Second Assistant charged with primary education.
1867 Editing of the rules, reviewed by the General Chapter of 1866 according to the
animadversions and the rescript of February 16, 1866 (modifying the need to be a
priest in order to be a director).

1868 Cardinal Mathieu, Visitor. Fifth General Chapter presided over by Cardinal
Mathieu in Paris.

Jean Joseph Chevaux (1796-1875) Generalate 1868–1875

1868 Fifth General Chapter at Paris. Superior General, Jean Joseph Chevaux; First
Assistant, de Lagarde (35 years old); Second Assistant, Simler (35 years old); Third
Assistant Fontaine; and Brother Morel, aide for primary education.

1869 January 30, Decree from Rome fixing the composition of the Society of Mary
(priest and lay members) after Cardinal Mathieu had submitted his report and
mentioned the words of the Curé of Ars to Father Babey.

1869 New edition of the Constitution.

1870-71 Franco-Prussian War, which involved in 1874 the closing of all our houses in
Alsace (32 houses, 300 religious, 9000 students) with the exception of St.
Hippolyte.

1873 August 29, Sixth General Chapter at Besançon: presided over by Cardinal Mathieu,
Elected: J. Demangeon, Simler, Fontaine, F. Girardet (primary education).
de Lagarde freed to remain at Stanislas.

1874 August 18, death of Father Caillet.

1875 Visit of the American Province by Father Simler. December 27, death of Good
Father Chevaux on his feast day.

Joseph Simler (1833-1905)—Generalate 1876-1905

1876 Seventh General Chapter, April 17, at Paris, presided over by Cardinal Guibert,
designated by Rome: J. Simler, J. Demangeon, Hippolyte Boisson, F. Fontaine,
Girardet.

1879 Death of Father Lalanne at Besançon. (He had been at Cannes since 1872.)

1880 Foundation in Canada.

1881 Eighth General Chapter at Bellevue: Assistants: J. Demangeon, J. Hiss, F. Fontaine,
Girardet. Revision of the Constitutions (the Chapter of 1876 had been
commissioned by the administration (General) to present a text in 1881.) Opening
May 10.

1881 Foundation in Tripoli.
1882  Foundation at Sfax in Tunis.
1883  Foundation at Honolulu and Wailuku.
1884  Death of Father de Lagarde.
1885  New edition of the Constitution approved provisionally by Rome. Some members having asked that Provincials be elected by the Chapter; this was done in 1886 and 1891.
1886  Ninth General Chapter at Bellevue, April 20. Superior General: J. Simler, Assistants: Demangeon, Hiss, Fontaine; Primary Education: Enjugier.
1887  Foundation in Japan, at Rome, in Spain. (There was an attempt in Holland without success.)
1891  Tenth General Chapter at Bellevue (May 1). Superior General Simler, Assistants: Hiss, Erhard, Fontaine, Enjugier. Request to stop the election of the Provincials. Final approbation of the Constitutions.
1893  Publication of a Custom book.
1897  Foundation of Seminary at Antony.
1899  Foundation at Aleppo in Syria. Death of Father Erhard, replaced by Father Henri Lebon (Provincial of the Midi, born in 1861).
1900  Foundation at Ginevich (Luxembourg).
1901  Twelfth General Chapter at Antony: Assistants: Hiss, Lebon, Labrunie, L. Cousin (May 10).
1901  Publication of the Life of Father Chaminade, written in part by Father Klobb.
1904  Start of the *Apôtre de Marie*. Foundation at Durango, Mexico.
1905  Death of Good Father Simler, at Nivelles, February 4.
Louis Cousin, SM
(1855-1931)

Cousin 1887

Cousin 1905

1855 Born November 29 in Montbozon (Haute-Saône), Franche-Comté. Attends primary school in Montbozon.

1868 Enters SM boarding school in Marast (Haute-Saône). Director is Brother Régnier, chaplain is Father Lamotte. The community has 22 members, mostly working brothers on farm. The school has 89 students in four classes; of these 77 are boarders.

1871-72 Novitiate in Courtefontaine (Jura). His Novice Master is Father Mattern. In the fall of 1872, he makes first vows in SM.

1873-74 Sent to be boarding students’ supervisor (surveillant) at Saint Claude (Jura). During the school year, he is transferred to Paris to take a similar position in the petit collège of Collège Stanislas. There, Father de Lagarde is director of the school and Father Ehrhard is director of the petit collège.

1875 Obtains Brevet. Sent to Pessac, near Bordeaux.

1876 Perpetual vows.

1878 Institution Sainte Marie on Rue du Mirail in Bordeaux. Brother Hippolyte Hérail is director. Starts attending classes at University; studies science, literature, and philosophy.

1887 Founds first SM community in Spain at San Sebastián. Start of his career in Spain.
In Paris, Father Leber, the assistant principal (*censeur*) of Collège Stanislas, encourages Marc Sangnier and other students and alumni of the school to discuss social issues. Leber authorizes them to meet in the “Crypt,” a large basement meeting room of the school.

Cousin is named first Inspector (Assistant Provincial) of the newly created Province of Spain.

General Chapter elects him to GA as Inspector General, making him a member of the council of Father Simler. He is 41. He moves to Collège Stanislas, on the grounds of which the offices of the GA are located. There he meets Sangnier and his companions who are regularly meeting in the Crypt. He helps them get in touch with workers’ associations (*patronages*) and organize study circles to discuss issues of economic justice and social action. Even though Brother Cousin is not a priest, the young men start calling him “Père Cousin.” The meetings of Sangnier and his companions multiply and soon spread to other cities in France. After Father Leber dies in 1902, Cousin continues to advise and encourage Sangnier. The movement begins to be called the “Sillon” because of a magazine, *Le Sillon* (the Furrow), which had been launched by some of Sangnier’s friends and which published the vision and ideas of the movement.

Cousin moves to Belgium when SM is expelled from Stanislas, but maintains an apartment in Paris on Rue de Rennes, a few blocks from Collège Stanislas.

*Vie et doctrine du Sillon*

Journeys with Father Paul Verrier to Riga (at the time Russia, now Latvia) and Warsaw (at that time Russia, now Poland) to investigate the possibility of new SM foundations there.

*Le Sillon et les catholiques.*

Condemnation of the Sillon by Pius X.

*Le Réveil religieux au lendemain du Concordat: Guillaume J. Chaminade, Fondateur des Marianistes* (published under the name of Henri Rousseau: see Gaudiou’s biography of Cousin, chapter 10; Kauffman, p. 141; *and* Kauffman, p. 320, note 40).

Sent to Madrid to help Colegio de Nuestra Señora del Pilar at its new location.

Hiss assigns him to promote Marian sodalities in SM schools and to the promotion of vocations to the priesthood and religious life. *Marie, notre vrai Mère.*

*Le petit catechisme marial.*

*Un insigne Apôtre de Marie: Guillaume J. Chaminade, Fondateur des Marianistes et des Filles de Marie* (shorter version of the work of 1913, see Gadiou’s biography of Cousin, chapter 10).

Has a heart attack. Moves to Antony (near Paris).

Moves to Marianist seminary in Fribourg.

Dies in Fribourg at the age of 75.
Marc Sangnier (and the Sillon Movement)

The New Dictionary of Catholic Social Thought

Marc Sangnier was a progressive social Catholic leader, and Sillon was the movement he created in France (1894). The man himself (1873-1950) was a pious and mystical Catholic from the prosperous French middle class. Well educated within the privileged French school system, he was destined to a life of comfort and success. Instead he experienced a mystical call within a group of young men at the Collège Stanislas, the school he was attending before becoming a privileged polytechnicien. Out of this tiny handful of young men was born the Sillon movement, which Sangnier led into the world in the name of social transformation. He called for “the reconciliation of Christ and the people, of Catholicism and the suffering of the revolutionary masses” (quoted in George Hoog, Histoire du Catholicisme Social en France, 1946). At the time France was divided deeply in its social and political life between the anticlerical Third French Republic and a monarchical inclined Catholic church conservatively defensive of its former privileges and resolutely against the democratic traditions of the French Revolution.

It was Sangnier’s vision and the genius of Sillon to break from this church-state impasse and face religious and social issues from a radically different perspective. Rather than serve Christ in a battle between two elites, he led his movement into a grass-roots approach that challenged both the ecclesiastical and republican establishment. “We must reconquer French public opinion for Christ,” he affirmed, over against the church’s notion that France was a Christian nation stolen by a band of ruthless Republican politicians. Though he was devoted to Republican democracy, he was critical, nonetheless, of a government that he felt was elitist and did not “allow the workers to… defend their interests by favoring the development of unions” (Eveil Démocratique, November 1, 1908).

Sangnier was as good as his word. He plunged the Sillon movement into a number of activities that threatened his more conservative Catholic colleagues, even those involved in social Catholic projects. The monthly review Le Sillon and especially the weekly newspaper L’Eveil Démocratique advocated Christian solidarity with the working class along the lines of what later generations would call democratic socialism. In contrast to other Catholic progressives in France, Sangnier and his Sillon promoted independent trade-union movements of a nonconfessional and radical nature. Sillonists tended to avoid Catholic unions because of their
class collaborationism and social paternalism. Instead they joined the more militant Confédération Générale du Travail. Sillon’s popular universities, dialogue with Marxists, cooperatives, and increasingly leftist political activities enhanced its reputation of Catholic radicalism.

These advanced positions were costly to both the organization and its charismatic leader. Attacks by right-wing Catholics and the anti-Semitic Action Française soon bore fruit in Rome. After the passage of the church-state separation bill in 1905, an increasing number of French bishops turned against Sillon. On August 25, 1910, Pius X promulgated a decree condemning the organization. Loyal to his church, Sangnier closed down Sillon, but like a phoenix from the ashes, both Sangnier and his views took wing. He continued his social democratic and peace work in France until his death in 1950. The ideas that inspired his life bore fruit within French Christian Democratic parties and in the specialized Catholic Action movements of the interwar years. Sillonist values once condemned would become common wisdom in Catholic social teaching after World War II and the Second Vatican Council.

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