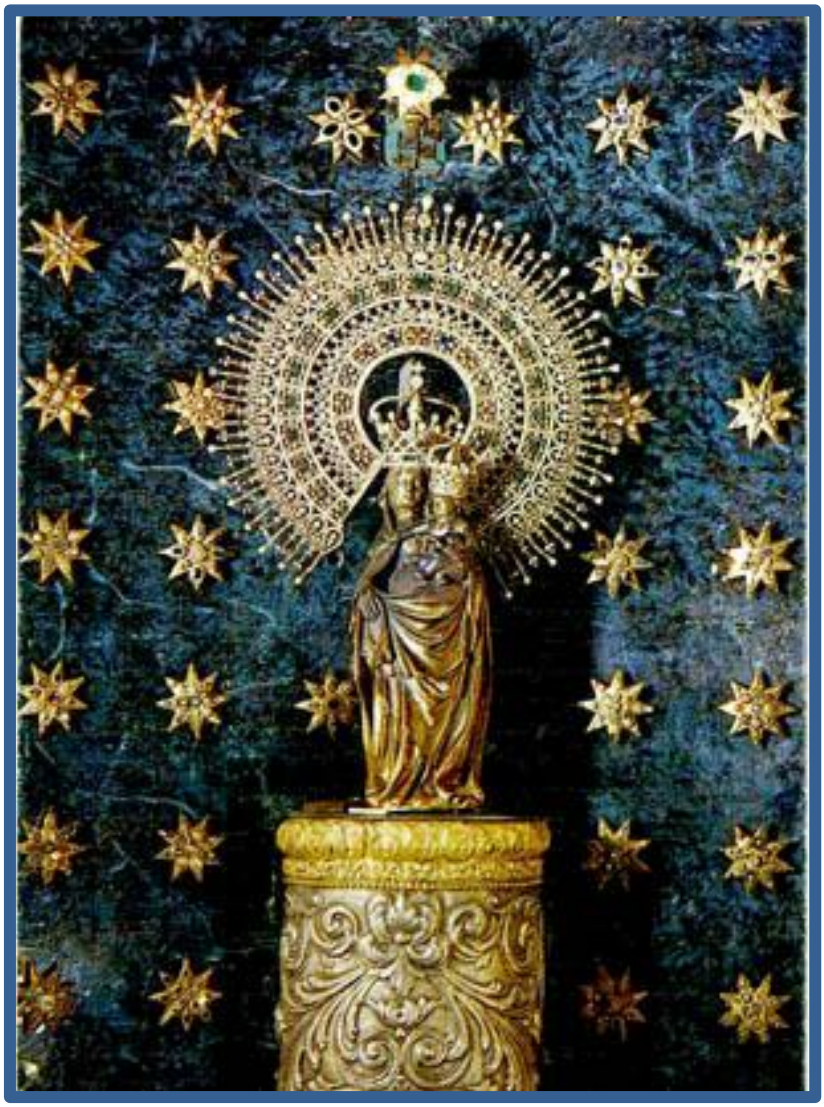


Internal Crisis

Chapter 11

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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

Caillet

1. 1845	St. Remy
2. 1858	St. Remy
3. 1864	St. Remy
4. 1865-66	Paris

Chevaux

5. 1868	Paris
6. 1873	Besançon

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 and 1914	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.

1896 Eleventh General Chapter at Bellevue (May 27). Superior General Simler, Assistants: Hiss, Erhard, Fontaine, Cousin.

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).

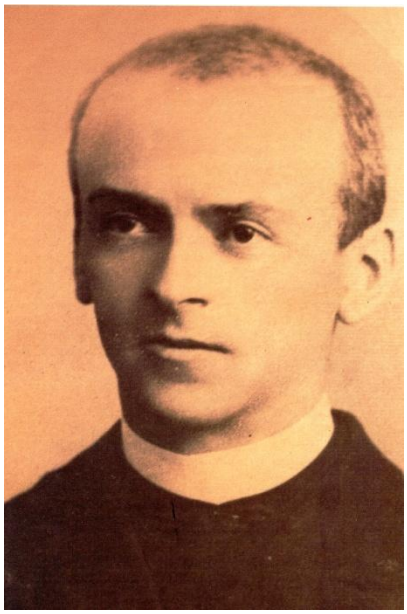
1901 Publication of the Life of Father Chaminade, written in part by Father Klobb.

1903 Suppression of all religious congregations in France. Transfer of the General Administration to Nivelles and the Seminary to Fribourg. Founding of Villa St. Jean. Foundation in China.

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 Réginier, 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.

1893-94 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.

1895 Cousin is named first Inspector (Assistant Provincial) of the newly created Province of Spain.

1896 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.

1903 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.

1906 *Vie et doctinre du Sillon*

1906-07 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.

1909 *Le Sillon et les catholiques.*

1910 Condemnation of the Sillon by Pius X.

1913 *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).

1921 Sent to Madrid to help Colegio de Nuestra Señora del Pilar at its new location.

1923 Hiss assigns him to promote Marian sodalities in SM schools and to the promotion of vocations to the priesthood and religious life. *Marie, nôtre vrai Mère*.

1924 *Le petit catechism marial.*

1927 *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).

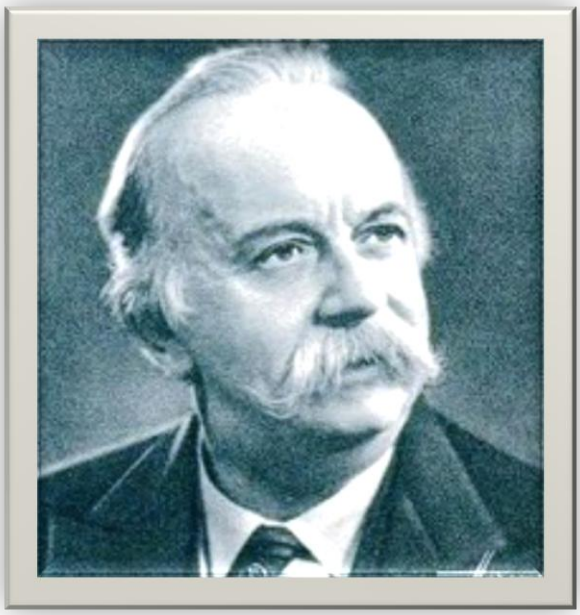
1928 Has a heart attack. Moves to Antony (near Paris).

1930 Moves to Marianist seminary in Fribourg.

1931 Dies in Fribourg at the age of 75.

Marc Sangnier (and the Sillon Movement)

Larousse. *Marc Sangnier*. Photograph. From Archives Larousse. https://www.larousse.fr/encyclopedie/images/Marc_Sangnier/1310859.



The New Dictionary of Catholic Social Thought
Collegeville, Minn: Liturgical Press, 1994, p. 860-61

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 monarchically 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, nontheless, 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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