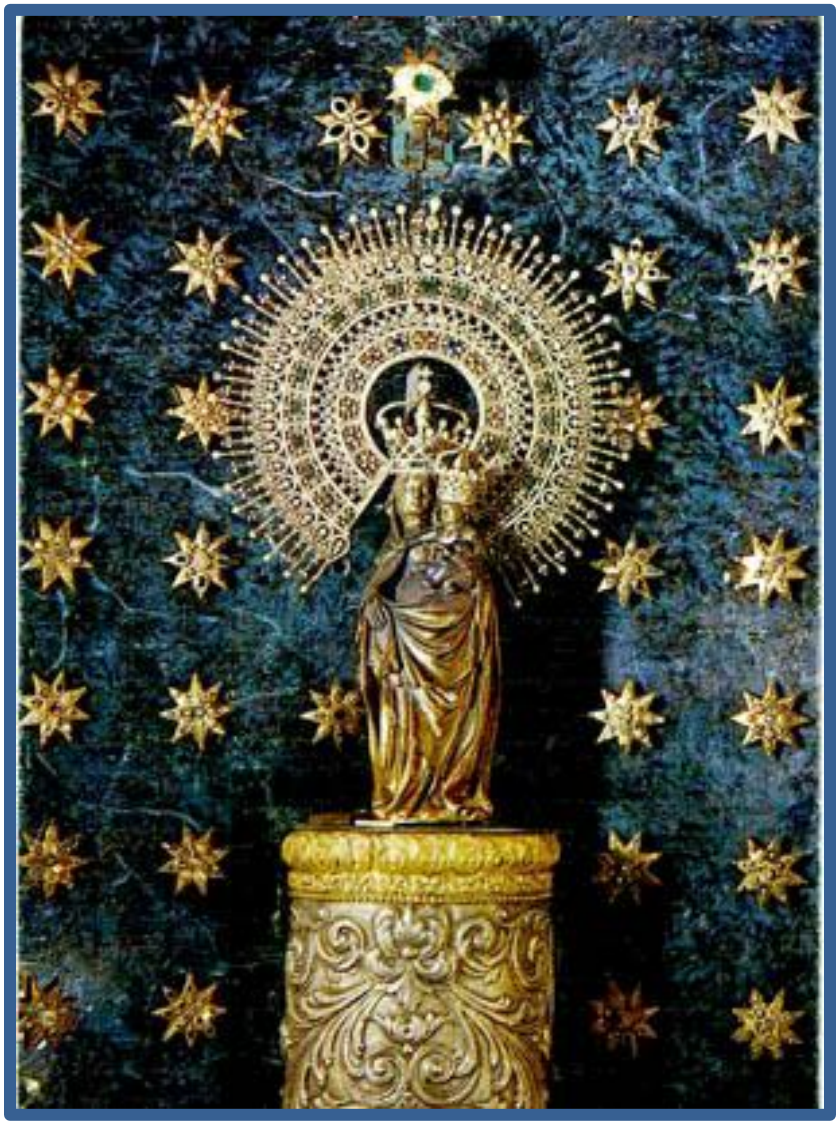


# First Foundations

# Chapter 7

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## The Miséricorde

## Adapted from *Mlle de Lamourous* by Jospeh Stefanelli, SM

Good friends of Marie Thérèse de Lamourous, Jeanne Germaine de Pichon de Longueville, Mlle Dudevant (Mme Louis Lalanne), and Mlle de Gramagnac began a house for prostitutes in 1784. They wanted to assist women who were interested in leaving their way of life. The violence of the Revolution made it impossible to continue, but after the Revolution, in 1800, Jeanne immediately began again, housing the women in her own home.

As the numbers of women grew to 15, Jeanne rented a small house from the Laplante family on Grande Rue Saint Jean (Rue de la Marne). Knowing her limits for the work that needed to be done, she asked for assistance from Jeanne Véronique Cordes (Sister Adèlaïde), a former Madelonnette who had great experience with the work.

Shortly after Father Chaminade had returned from exile, Jeanne approached him asking him to convince Marie Thérèse to leave Le Pian and come to Bordeaux to help with the rehabilitation of prostitutes. His first response was negative—he knew Marie Thérèse was uncomfortable around these women and he had great hopes about her helping him form a Women's Section of the Sodality. Realizing after reflection and prayer that he might be selfishly resisting a movement of the Spirit, he met again with Jeanne. He said he would not stand in the way of Jeanne approaching Marie Thérèse with the idea, but it would be a decision for Marie Thérèse to make.

As she had already applied to the Carmelites for admission to one of their convents, she declined. If she was not admitted into that congregation, she thought she might found an institute devoted to education and works of charity. But, most of all, she had a repugnance to women engaged in prostitution.

She had second thoughts and told Jeanne she would come to Bordeaux to visit the house. During the visit and for several visits after the first, she felt at ease and joyful while at the house, but as soon as she left, her negative feelings would return. Her family wanted her to return to Le Pian to help them.

After copious prayer and weighing what the Spirit might be asking, she consulted one of her brothers-in law, Labordère, an exemplary Christian. He told her to do this as it would be to the glory of God. Soon after, she had a dream in which a number of *filles* appeared in court and were condemned. They fell into an abyss, each turning her eyes toward Marie Thérèse, saying to her, "If only you had come, we would have been saved!"

The very next morning, she made an arduous trip from Le Pian to Bordeaux, went to find Chaminade, and asked him to accompany her to the house. They asked Jeanne to join them and the three went to the Laplante house. As the small group was leaving, Marie Thérèse showed them out the door, saying simply, "I will stay here." For the rest of her life she would remain among "her daughters," leaving them briefly only twice in the next thirty-six year. It was January 2, 1801.

Marie Thérèse developed a schedule for each day and rules for the house. Chaminade found wealthy persons who would donate needed resources to the house. He also raised funds by preaching at

local parishes, asking for support for the work. Soon he and Marie Thérèse had organized a Board that would continue the fund raising and oversight of the house. Chaminade served as the chaplain to those living there and became the ecclesiastical superior for the ministry.

Needing larger space, Marie Thérèse rented a house on Cours Fructidor. By May of 1801, there were 35 women in the new house and it became known as the Miséricorde. The Feast of Our Lady of Mercy was first celebrated as the patronal feast of the house the following August 5.

The manner in which Marie Thérèse organized the house was unique for its day. She instituted the following from the beginning.

- Come freely, stay freely. No one was admitted who was brought to the house by the police or by a family member.
- Confidentiality was critical for the dignity of the women, so each person received a new name upon entering the house.
- All the women wore black dresses and bonnets as a symbol of their repentance.
- Everyone in the house, the *filles* and the directresses prayed, ate, recreated and lived in common—family spirit prevailed with Marie Thérèse known as the *Bonne Mère*.
- No funds from the government were accepted as that would have required changes in the policy regarding police transferring women who were in their custody.
- Women with conditions that could not be addressed at the house could not be accepted—those with serious illness, pregnancy, and mental health issues were referred to other agencies. In time, an infirmary was opened to treat *filles* who became ill.
- Over time, Marie Thérèse offered positions to penitents who showed the most promise of true reform as *surveillantes* to assist with the organization and supervision of the community.

By the end of 1801, larger space was needed as the number of penitents had grown to 43. A house owned by the Guérard family was available on Cours Messidor, not far from the current location. Another assistant to the work, Catherine Rose Bidon, was recruited from the Young Ladies' section of the Bordeaux Sodality. This location was home to the Miséricorde until 1808.

The new archbishop of Bordeaux, Charles François d'Aviau, heard of the good work of the Miséricorde and often visited the house to support Marie Thérèse. He called the work "the marvel" of his diocese and said, "Indeed, the finger of God is there."

As the number being served grew, new directresses were hired, often from among women involved in the Bordeaux Sodality and among her family. One of her nieces—Laure succeeded Marie Thérèse as the Director of the Miséricorde.

In general, the Miséricorde was described as a place of happiness and hope. The women truly loved Marie Thérèse and were joyful when she returned from one of the trips or was back on her feet after an illness. Women had the chance to not only reorient their lives for the better, but could also deepen their faith and renew the practice of it with sacraments.

But, as an organization, the Miséricorde had its struggles. Money was often scarce—at one point the Board was on the verge of reducing the number of women living at the house by half when help arrived. As the Miséricorde had no legal standing, (due to the fact that the government did not have a category in which to approve the service), funds bequeathed to the Miséricorde could not be released. Training the women in new skills was frequently at risk because of a poor economy and Marie Thérèse's stance to not compete with others engaged in similar enterprises. The cigar making work was jeopardized on several occasions when the government restricted the flow of tobacco.

Sometimes the risks were internal. Dissent within the house would occur when a few women reacted to the strict structures or simplicity of the life. Some women chose not to stay and returned to the streets. Family members would try to remove women before the time was right. Marie Thérèse was too ill at times to be present to her *filles* in the manner to which everyone was accustomed. In addition to the work of directing the house, she was often called upon to help with her family—she actually had the care of two nieces for many years and one of her nephews for a good amount of time. She continued to help Father Chaminade with the Women's Section of the Bordeaux Sodality until it was suppressed from 1809-1814.

By 1805, Marie Thérèse, Father Chaminade, and the Board decided to take two major steps. They would buy a building that would provide better space as living and working quarters for the women as well as eliminate the high rent they were paying. Secondly, under new provisions in Napoleon's government, they would seek legal recognition.

In the summer of 1807, Marie Thérèse bought two of three parcels available on the Annunciation property, a former convent. The Miséricorde moved into the new facility in April of 1808. The number of women would grow significantly, reaching a census of 160 by 1819. The third and final parcel would not be acquired until 1840.

Approval of the statutes and official recognition were far more difficult to achieve. Marie Thérèse spent untold hours providing the government with documents only to have them sit on desks or have requests for revisions result from the vicissitudes of Napoleon's administrative dictates. Money for renovations was approved, but the amount was inadequate for the needs. The government continued to insist that the Miséricorde be classified as a "house of refuge," but that was unacceptable because of the requirement to accept the transfer of women from police custody. That policy lasted until well after the founder's death.

Marie Thérèse spent several months in Paris to petition the government to approve the house and release the legacy. This was unsuccessful. She was able to negotiate for some tobacco, but not enough to keep all the women in the house busy with work.

By 1813, two developments encouraged Marie Thérèse to begin a religious order in service to the Miséricorde. Some of the directresses had expressed a desire for this option and it seemed the government might be more open to granting civil recognition if the organization were considered a "religious association." Statutes for the Sisters of the Miséricorde of Bordeaux were drawn up and signed by Archbishop d'Aviau and two of her primary assistants. A novitiate was established in 1818, and the first profession of religious vows was probably in 1822.

However, the overthrow of Napoleon intervened. No government action was taken as the restored monarchy had other priorities. The Miséricorde was only officially approved some forty years after the death of Marie Thérèse. For many years, it continued to be, in the eyes of the national government, a "tolerated association."

At her death in 1836, there were close to 300 *filles* at the Miséricorde. Her niece, Laure, succeeded her.

By the 1820s the Miséricorde of Bordeaux had become a model for the work of rehabilitating prostitutes, and concerned women from many other cities looked to Bordeaux for leadership, know-how, and method. The most successful of those wishing to duplicate the "House of Mercy" was in Laval (1818), founded by Thérèse Rondeau, who became a Sister of the Miséricorde, taking the name Thérèse François de Borgia de La Croix. She and Marie Thérèse were lifelong collaborators. Other houses were opened in the French cities: among these were Libourne (1837), Cahors (1839), Le Pian (1843), and Agen (1844). After several attempts, Polish women inspired by Marie Thérèse opened houses in Lemberg, Poland (1857) and Warsaw, Poland (1861).

In 1915, by government request, the nature of the work changed from "voluntary repentance" to "imposed seclusion and rehabilitation" of prostitutes. In 1971, the Sœurs de la Miséricorde merged with the Sœurs de Marie Joseph pour les prisons under the name Sœurs de Marie Joseph et de la Miséricorde.

By 1991, the year Joseph Stefanelli, SM, completed his full biography of Marie Thérèse, the works of the Sisters of Marie Joseph and of the Miséricorde were comprised of 5 prisons, 7 shelters for homeless, disturbed, orphaned, delinquent, or abused children; and 3 retirement homes.

NACMS stays in contact with Sr. Kathleen Hutton in Le Pian.

(Paul Landolfi, SM, stays in contact with the Polish sisters who now have a house in Massachusetts.)

* * * *

# Timeline for Miséricorde of Bordeaux

| | |
|---|---|
| **1784** | Jeanne Germaine de Pichon de Longueville and two others begin a house for prostitutes in the city of Bordeaux. |
| **1826** | Laval receives government approbation |
| **1836** | Death of Marie Thérèse |
| **1837** | Unanimous election of Laure (Sister Jean de Dieu) as superior, Chaminade presiding.<br>Foundation of Miséricorde at Libourne, 25 miles northeast of Bordeaux, by Elisabeth Yon and penitent with disabilities from Bordeaux. Yon, eldest of 11 children, died in 1863, at which time there are 70 *filles* in the house |
| **1839** | Foundation of Miséricorde at Cahors, on the Lot River 60 miles northeast of Agen, by Mme Victor Fournié. Fournié, at age 46, makes her novitiate at Bordeaux house; she dies in 1875, at which time there are 150 *filles* in the Cahors Miséricorde |
| **1840** | Purchase of last building abutting the Miséricorde property in Bordeaux |
| **1843** | Publication of *Vie de Mlle de Lamourous* by Pouget<br>Extension of Miséricorde at Le Pian established as separate house; *filles* support themselves by raising chickens and taking in laundry<br>Construction and renovations begin at Le Pian, continuing until 1852 |
| **1844** | Foundation of Miséricorde at Agen, inspired by that of Bordeaux; closed in 1848 |
| **1845** | Popularization of biography of Marie Thérèse by Mme de Gaulle |
| **1846** | Caillet succeeds Chaminade as ecclesiastical superior<br>Work begins on construction of chapel at Pian |
| **1848** | New street, running between Rue Pessac and Rue Saint Genès, named "Rue de Lamourous" at request of contractor/owner Videau (who had known, worked for, and admired Marie Thérèse) |
| **1851** | Inspired by biography of Marie Thérèse, Mlle Berguinon founds institute of Blind Sisters of St. Paul in Paris |
| **1852** | House at Le Pian expanded, chapel completed<br>André retires as pastor, becomes chaplain to Miséricorde at Pian |
| **1852** | Sisters of Holy Family, founded by Emilie de Rodat at Villefranche de Rouergue, come to Bordeaux to study Miséricorde spirit and methods<br>First Polish attempt: Princess Hedwige Sapieha sends two women to Bordeaux, but death of one frustrates plans |
| **1855** | Constitutions of Miséricorde approved by Donnet |
| **1857** | Remains of Marie Thérèse placed into new coffin; Charles Rothéa, SM, chaplain of the Miséricorde, presides at ceremony<br>Second edition of Pouget published<br>Second Polish attempt: Mlle Mirska goes to Laval for three months, founds Miséricorde at Lemberg (in 1975, institute has 144 religious and 35 houses) |
| **1861** | Third Polish attempt: Countess Eve Charlotte Potocka and two companions, inspired by life of Marie Thérèse, found Miséricorde at Warsaw (in 1975, institute has 349 religious and 14 houses) |
| **1863** | Under leadership of Donnet, houses of Bordeaux, Cahors, Libourne merge; Laure is superior general and Caillet is ecclesiastical superior of "new institute." Laval chooses not to enter merger. |
| **1865** | Papal Decree of Praise for Congregation of the Miséricorde |
| **1867** | Death of Laure; election of Mère Stanislas Depret as superior general |

| | |
|---|---|
| **1868** | Resignation of Caillet as ecclesiastical superior |
| **1871** | Death of Mère Stanislas; election of Mère Ignace Clavé |
| **1872** | Institute receives civil recognition from French government |
| **1873** | Discovery of correspondence between Marie Thérèse and Thérèse Rondeau |
| **1876** | Death of Danielle de Labordère |
| **1879** | Donnet seeks papal approbation of Constitutions |
| **1889** | Institute receives papal approbation |
| **1895** | Death of Mère Ignace; election of Mère Sophie Sourdes to 12-year term as superior general |
| **1900** | Centennial celebration in Bordeaux |
| **1907** | Mère Sophie elected to second term of 12 years |
| **1915** | At government request, Misèricorde begins to accept "non-penitents" for rehabilitation; by 1948 nature of work has changed from "voluntary repentance" to "imposed seclusion and rehabilitation" of prostitutes |
| **1919** | Mère Sophie elected to third (12-year) term |
| **1923** | Introduction at Rome of Cause of Canonization of Marie Thérèse |
| **1926** | Foundation at San Sabastián, Spain; house of rehabilitation, day care center, eventually Colegio |
| **1928** | Verification of remains of Marie Thérèse |
| **1931** | Mère Sophie elected to fourth (12-year) term |
| **1943** | Death of Mère Sophie, election of Mère des Anges Remanjou |
| **1951** | Election of Mère Trinité Louit |
| **1964** | Foundation at Tabero, Spain: school, day care center, shelter; election of Mère Marguerite Marie Boyer |
| **1969** | Election (again) of Mère Trinité |
| **1971** | Revision of respective Constitutions and similarity of works leads to merger of *Sœurs de Marie Joseph pour les prisons* and *Sœurs de la Miséricorde*, under the new name of *Sœurs de Marie Joseph at de la Miséricorde*; generalate is set at Le Dorat, with Mère Jean Marie as superior general and Mère Trinité as member of the new General Council. The remaining eight sisters at the Misèricorde in Bordeaux (Annunciation) leave for other houses; work at Annunciation taken over ad interim by lay Association of Pradeau. |
| **1972** | Remains of Marie Thérèse transferred from Bordeaux to chapel at Le Pian |
| **1978** | Completion of exhaustive *Positio super virtutibus* (de Lamourous) by Joseph Verrier, SM |
| **1989** | *Positio super virtutibus* (de Lamourous) presented October 17; Decree of Heroicity of Virtues of Marie Thérèse Charlotte de Lamourous issued by Pope John Paul II, December 21; institute has 133 religious,17 houses (in France and Spain) |

# Bordeaux Sodality

## Chronology and Fact Sheet

Here is Lalanne's account of the foundation of the Bordeaux Sodality, written in 1854.

> Churches had just been reopened, but they were still devastated and deserted. Christians found themselves so scattered and isolated from one another, that everyone among those in this great city who had maintained a spark of faith felt like another Tobias going into the Temple, each of them believing he or she was going alone. From this situation to the beginnings of a religious society stretched an unbridgable distance. But no one knew the power of time and patience better than Father Chaminade. He readily used to liken his way of proceeding to that of a quiet brook, which, when it encounters an obstacle, makes no effort to overcome it. This very obstacle, by stopping the brook, makes it grow wider and deeper. Soon it rises above its ordinary level, surmounts the obstacle and overflows it, and continues on course. The wise and zealous missionary therefore limited himself at the start to renting in the heart of the city (Rue Saint-Siméon) a room which he transformed into an oratory. It came to be known that he said Mass and preached there. A few of the faithful quickly began to assemble. Among the members of the assembly, he noticed two men who were quite young. At the end of Mass, he called them; and when he found out that they did not know each other, he invited them to meet with him during the week to get acquainted and to agree on certain common practices. Finding these two men receptive to his good advice, he asked each of them to look for a convert and bring him along. They succeeded. When there were four, they could easily be made into eight by the same means; and in no time at all there were twelve of them, motivated with the most devout of intentions.

This account is well known, especially because it is the source of the claim that Chaminade's way of proceeding was like that of a quiet brook. However, even though this oft-repeated account has become a staple of Marianist lore, Verrier points out that it smacks of legend (*Jalons*, vol. 1, pp. 277-78). Verrier also says Lalanne is more the poet than the historian (*Apôtre*, vol. 35, p. 106).

For one thing, the oratory in which Father Chaminade started the Sodality was located on Rue Arnaud Miqueu, not Rue Saint-Siméon. If these events were supposed to have taken place in December 1800, it would not be until June 1801, six months later, that the Sodality moved to the oratory on Rue Saint-Siméon. Furthermore, we know the names of the first 12 sodalists. As children and teenagers, many of them may have belonged to the sodality directed by Father Noël Lacroix at Sainte Colombe parish before the Revolution. Father Chaminade knew at least three of them, and perhaps five of them, before he went to Spain in 1797.

Among these first sodalists, it is not clear who could have been the first two young men unknown to the Founder who came to one his Masses and whom he invited to return in a week with two more companions and with four more companions a week later. If it happened this way, did Father Chaminade give any suggestions to the first two strangers about whom they could bring along in a week or two weeks?

Lalanne was not an eyewitness to these events. He was born in 1795. If he was writing about December 1800, he would have been five years old at the time. He was recounting what he had heard about the beginnings of the Sodality. (There is a slight possibility that his story refers to the earlier period between 1795 and 1797, before Chaminade went to Spain, when he had an oratory on Rue Sainte-Eulalie.) Whatever actually happened, Lalanne was a good raconteur; it must be admitted that his account of the start of the Sodality makes a good story.

The historic documents that have come down to us, allow us to reconstruct the following chronology.

**1800 December 8**
Founding of the Bordeaux Sodality. Chaminade's oratory on Rue Arnaud Miqueu.

Founding members are

Bernard Rotis (cleric)
Guillaume Darbignac (playing cards)
Louis Arnaud Lafargue (salesman)
Raymond Lafargue (teacher)
Jean Baptiste Estebenet (teacher)
Etienne Ducot (shoemaker)
François Tapy (student)
Pierre Capdeville (student)
Jean Duchon (student)
Pierre Dubosq (salesman)
Alexandre Dubosq (salesman)
Louis Alexandre Descombes (hatter)

**1801 February 2**
Act of Consecration of 11 of the 12 founding members. (Descombes had died on December 28, 1800.)

They use the following formula for the consecration:

> I [baptismal name only], servant of God and son of the holy, Catholic, apostolic, and Roman Church, give and dedicate myself to the cult of the Immaculate Conception of the Most Blessed Virgin Mary. I promise to honor her and to have her honored as the Mother of Youth to the extent that it depends on me. May God and His Holy Gospels so help me!

**1801 February 8**
The first sodalists elect a council. Louis Arnaud Lafargue is chosen to be the first "prefect," the title given to the head of the Sodality. In the course of the first year, many other positions and responsibilities are set up. By September there are 28 positions or offices.

Members associate in small groups or subsections according to occupation. In the first year there seem to have been at least three such small groups:

1) craftsmen,
2) students and primary school teachers, and
3) business people and shopkeepers.

These groups meet separately to consider the special concerns of their members and arrange for the care of their sick members. All members meet together for religious ceremonies, lectures, and study sessions.

Among the sodalists who join in the course of 1801 are

Jean Baptiste Hyacinth Lafon
Quentin Lousteau
Jean Baptiste Bidon

For detailed list see following article "Names of Young Men Who Joined the Bordeaux Sodality in 1801," including the following priests

François Pineau
Jean Baptiste Rauzan
Pierre Vlechmans
François Décubes
Jean Boyer

See Simler (p. 126 English) for other priests who will join later, including Noël Lacroix. Many had been associated with the Chaminade brothers in Mussidan. Some move to the Archdiocese of Bordeaux, headed by Archbishop d'Aviau, to avoid serving under Dominique Lacombe who will become Bishop of Périgueux after the Concordat.

**1801 March 25**
Nine women make acts of consecration and start the young women's branch of the Sodality:

| | |
|---|---|
| Marie Thérèse de Lamourous | Rose Laurède |
| Louise Maqué | Catherine Rose Bidon |
| Hélène Jay | Thérèse Tauzin |
| Catherine Pichon | Marie Tauzin |
| Andrée Bidon | |

Mlle de Lamourous is appointed *Mère* of the young women's branch.

**June 5** Estebenet becomes 2nd prefect.
**September 10** Darbignac becomes 3rd prefect.

**1801** First edition of the *Manual of the Servant of Mary* is published.

**1802** **January 2** Lafon becomes 4th prefect.
**February 2** 78 members in young men's branch of the Sodality (including 5 priests).
**March** 60 members in the young women's section (*Jalons*, vol. 1, p. 289).
Martial Renaud Lacombe becomes 5th prefect.
**April 18** 100 members in the young men's branch.
**September 2** Rotis becomes 6th prefect.
**Christmas** Fathers of Families (married men's branch) formed to edify and support the young men. First six members :

| | |
|---|---|
| Léon Lapause | Guillaume Dordé |
| Claude Héliès | Jean Feuillade |
| Pierre-Paul Moreau | Bernard Genniau |

**1803** **January** Rotis organizes Council of Former Prefects.
**February 2** Lafon becomes 7th prefect (his 2nd time as prefect).
**May 15** Official foundation of Fathers of Families when regulations are adopted and the number of members reaches 12, including:

| | |
|---|---|
| François Trocard | Louis Lalanne |
| Antoine Plasseau | Bernard Lacombe |
| François Duchesne de Beaumanoir | Marc Fourniol |

**June** Approbation of the Sodality by the Holy See obtained by the formal transfer of the approbation and indulgences of the former Sodality of Artisans that had been established at the Capuchins before the Revolution.
**Fall** Ferlat becomes 8th prefect.
**Advent** Pastors and assistant pastors of nine Bordeaux parishes write a letter of vehement protest to Archbishop d'Aviau objecting to expansion of the Sodality and expressing the fear that it is turning into a "fourteenth parish" in the city (Verrier, *Sodality of Chaminade*, vol. 1, 188-89).

During the course of 1803 (or perhaps early 1804) a married women's section of the Sodality is formed. It is called the "Ladies of the Retreat" because its members commit themselves to make a day of retreat together once each month to prepare for a happy death. The list of the very first members has not been preserved, but it may have included Mme Fourniol, Mme Pitras, and Mme de Noiret. The Ladies of the Retreat assist the young women's branch of the Sodality.

**1804** Second edition of the *Manual of the Servant of Mary* is published.
**Spring** Marc Arnozan becomes 9th prefect.
**April** and **May** First known receptions of Ladies of the Retreat (married women's section of the Bordeaux Sodality) (*Jalons,* vol. 1, p. 468):

Mme Jeanne-Elisabeth Fourniol and Mme Luce Laplante in April
Mme Marie Cautellaz-Lionnais, Mme Marie Malleville (a widow), and
Mme Elisabeth Cahill in May

**Fall** Arnozan chosen for a 2nd term as prefect.
**November** Sodality moves to the Madeleine Chapel, where it sets up its headquarters.

**1805** **Spring** Timothée Lacombe becomes prefect.
**Fall** Lafon becomes prefect again (his third term).

**1806** Quentin Lousteau serves as prefect for two terms.

**1807** Arnozan becomes prefect for another term.
(Verrier, *Sodality of Cham.* vol. 1, p. 287)

**1808** Pierre Goudelin becomes prefect (Simler, p. 173 English).
**April 26** - Louis Chaminade dies of lung infection.
**June or July** - Lafon meets the Baroness, Adèle's mother, in Figeac. She tells him about Adèle's association; he tells her about Chaminade's Sodality in Bordeaux. Chaminade and Adèle start corresponding in the fall (Letters 31 and 32). This contact will eventually lead to the linking of Adèle's association with the Bordeaux Sodality.

**1809** Patrice Lacombe becomes prefect (Simler, p. 173 English).
Pierre Goudelin becomes prefect
(Verrier, *Sodality of Cham.*, vol. 1, p. 288).
Mlle Félicité Lacombe de Puiguerard succeeds Mlle de Lamourous as *Mère* of the Young Women's Branch.

In May 1809, Napoleon annexes Papal States to French Empire and orders pope to be removed from Rome. Pope excommunicates Napoleon. Napoleon does not allow papal bull of excommunication to be published in his empire. Hyacinth Lafon helps members of the Paris Sodality circulate illegal translations of the papal bull. Napoleon's secret police crack-down; the government suppresses sodalities throughout France, including the Bordeaux Sodality.

**1812** Chaminade and David Monier "arrested" after Lafon's involvement in *coup d'état.*

**1813 –** Adèle's Association is officially affiliated with the Bordeaux Sodality.

**1814** **April 11** - Napoleon forced to abdicate, exiled to island of Elba.
Bordeaux Sodality restored after the fall of Napoleon.

**1815** Quentin Lousteau serves again as prefect.
3rd edition of the *Manual of the Servant of Mary* published.
**March 20 - June 22**, the "Hundred Days."
**June 18** - Battle of Waterloo, Napoleon defeated, banished to island of St. Helena.
Affiliated Sodalities founded in Agen (women) and Aiguillon. (List of affiliated Sodality foundations in Simler, p. 311, French only, not in English translation.)

**1816** Patrice Lacombe serves again as prefect.
Foundations: men's Sodality in Agen; women's in Nérac.
Foundation of Marianist Sisters (FMI)

**1817** Affiliated Sodalities founded in Auch (men and women) and Port-Sainte-Marie.
**October 2** Five members of the Sodality gather with Chaminade at Villa Saint Laurent and declare their intention to establish the "Little Society," a new form of religious life dedicated to the same mission as the Sodality. They are:

| | |
|---|---|
| Jean Baptiste Lalanne (1795-1879) | teacher* |
| Auguste Brougnon-Perrière (1790-1874) | teacher; helped Lafon with sodality at Figeac while both teaching there; first Superior |
| Bruno Daguzan (1789-1831) | businessman |
| Jean Baptiste Collineau (1796-1852) | wealthy family; eloquent speaker* |
| Dominique Clouzet (1789-1861). | businessman. |

* became a priest later

During the course of the year 1817-18, the five founding members move into the Impasse Ségur community. As the months go by, two more members join the first five. They are:

| | |
|---|---|
| Antoine Cantau (1791-1819) | barrelmaker; first cook |
| Jean Baptiste Bidon (1778-1854) | barrelmaker |

Members of the new community keep their old jobs. Auguste, Collineau, and Lalanne continue teaching at Estebenet's school on Rue des Menuts. Clouzet and Daguzan continue their business jobs. Bidon and Cantau continue working as coopers or barrel makers.

They also continue their membership in the Madeleine Sodality. In 1818, Collineau is elected prefect. Auguste is secretary and Clouzet and Daguzan are assistants. Bidon is head of the 2nd Division and Cantau is president of one of its sections. Lalanne is an orator at the Sunday evening assemblies. During this year, Collineau revives the ministry to the chimney sweeps.

**1818** Collineau (seminarian) becomes prefect

**1819** **July 4** Sodality receives canonical recognition by being affiliated to the Jesuits' *Prima Primaria* Sodality in Rome. Chaminade's papers had been seized in 1809 and 1812, and he no longer has a copy of Cardinal Caprara's official brief of 1803 which transferred the 1783 privileges of the Sodality of Artisans at the Capuchins to Chaminade's new Sodality. Affiliated Sodalities founded in Condom, Le Mans, and Libourne.

**1820** Pierre Delpech becomes prefect
Affiliated Sodalities founded in Bartèges, Coarraze, Barsac, Bazas (seminary), Villefranche, and Villeneuve (women).

**1821** 4th edition of the *Manual of the Servant of Mary* published.

**1822** Affiliated Sodalities founded in Langoiran, Lectoure, Marmande, Montségur, Montignac, and Pau.

**1823** Charles Langlois becomes prefect.
Affiliated Sodality founded in Villeneuve (men).

**1824** During the first months of this year, Chaminade is in correspondence with Étienne Louis O'Lombel about the possibility of founding a branch of the Bordeaux Sodality in Paris.

Later during the same year, Chaminade writes the Reply to the Objections of the Pastors of Bordeaux to the Sodality (New fulcrums for the levers which move the moral world; Sodality director who never dies).

Jean François Marie Lablancherie becomes prefect.
Affiliated Sodalities founded in Tarbes and Villeréal.

**1825** Jean Claverie (d. Jan. 21, 1825) becomes prefect.
Langlois serves another term as prefect.
Affiliated Sodalities founded in Aire and Puch.

**1826** Arnozan serves another term as prefect.
Hirigoyen becomes prefect.
Affiliated Sodalities founded in Ax, Blaye, Auch (seminary), Montcassin, and Horgues.

Members of the SM detach themselves from the Madeleine Sodality and form a distinct sodality. It has two sections: priests' section based at the Madeleine and laymen's section based at Villa St. Laurent. The original prefects and assistants are Loetsch, Bouly, Chopart, Pelleteret, and Fontaine. In 1828, Leo Meyer becomes the director of this sodality under the care and guidance of Chaminade. This sodality has regular records, and the names of all the religious are recorded, even after they transferred to other cities. This arrangement lasts until the July Revolution of 1830.

**1827** Antoine Faye becomes prefect.
Affiliated Sodality founded in Beguey.

**1828** 5th edition of the *Manual of the Servant of Mary* published.

**1830** July Revolution ends the Restoration Monarchy and launches the July Monarchy. The new government is hostile to Church and enterprises of religious orders. SM loses direction of normal schools. Sodalities are outlawed. Officially the Madeleine Sodality changes itself into a confraternity, even though the name "sodality" is retained in common parlance. Much of the old zeal and fervor of the Sodality is diminished.

**1841-44** 6th edition of the *Manual of the Servant of Mary* published.

**Membership figures for the Bordeaux Sodality:**

**1801** 20 young men by June 1
66 young men by Dec. 8
around 40 young women (*Apôtre*, vol. 34, p. 195)

**1802** 78 young men by Feb. 2 (not 100, as WJC claimed in 1848)
100 young men by April (*Jalons*, vol. 1, pp. 284-85)
56 young women in 1802 and 1803 (Verrier, *Sod. of Chaminade*, p. 282)

**1803** 12 Fathers of Families by March 1803
around 150 young men and as many young women by June 1803
(Verrier, *Sodality of Chaminade*, vol. 1, p. 184)
[However, on p. 282, Verrier (*Sod. of Chaminade*, vol. 1) says there were 18 in young women's branch in 1804 and 17 in 1805. He also says there was an epidemic in Bordeaux around this time. Is this why there is a drop of young women members from around 150 in June 1803?]

**1803** (or perhaps 1804)
300 young men and 200 young women (Verrier, *Sod. of Chaminade*, vol. 1, p. 212)

**1804** 300 members in young women's branch (Stefanelli, p. 165)

**1804** 500 members in the five sections at the time Consulate becomes Empire and Napoleon brings pope to Paris (Verrier, *Sod. of Chaminade*, vol. 1, p. 205)

**1806-08** 300-400 young men; 250 young women, plus postulants and affiliates

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# Names of Young Men Who Joined the Bordeaux Sodality in 1801

(See *Apôtre de Marie*, vol. 8 (1911-12), pp. 402-3)

| Date of Presentation | Date of Reception | Baptismal and Family Names | Profession | Age |
|---|---|---|---|---|
| | Feb. 2 [1801] | Bernard Rotis[1] | cleric | |
| | id. | Guillaume Darbignac[2] | playing card maker | 29 |
| | id. | Louis-Arnaud Lafargue[3] | salesman | 31 |
| | id. | Raymond Lafargue | elementary school teacher | 27 |
| | id. | Jean-Baptiste Estebenet[4] | id. | 24 |
| | id. | Étienne Ducot | shoemaker | 25 |
| | id. | François Tapy[5] | student | |
| | id. | Pierre Capdeville[6] | id. | |
| | id. | Jean Duchon | id. | 18 |
| | id. | Pierre Duboscq[7] | salesman | 23 |
| | id. | Alexandre Duboscq | id. | 19 |
| | March 25 | François Pineau[8] | priest | 33 |
| March 1 | May 14 | Pierre Ducot | shoemaker | 25 |
| id. | id. | Pierre Griffon | painter | 18 |
| id. | id. | Jean Farguier | tailor | 24 |
| id. | id. | André Lasserre | id. | |
| March 15 | May 24 | Guillaume Mongardey | id. | 19 |
| id. | id. | André Nagiscarde | surgeon | 18 |
| March 25 | id. | Pierre Fautoux | salesman | |
| March 29 | June 24 | Bertrand Fatin | tailor | |
| April 5 | id. | Thomas Massené | id. | 24 |
| id. | id. | Pierre Forcade | merchant | 18 |
| April 12 | id. | Étienne Maignol | | |
| May 3 | July 26 | Jérôme Labrouche | tailor | 18 |
| id. | id. | Vivant Naudot | gunsmith | |
| May 10 | August 15 | Jean Tonnelé | salesman | |
| id. | September 8 | Joseph Dumon | id. | |
| May 17 | July 26 | Jacques Robin | | |
| May 25 | September 8 | Crépin Cahier | tutor | |
| id. | August 15 | Robert Dutreuil | secondary school teacher | 24 |
| id. | id. | Jacques Noiret | salesman | |
| May 26 | July 16 | Èlie Bouchon | hardware storekeeper | 29 |
| id. | August 15 | Alexandre Poitevin | architect | 18 |
| June 4 | id. | Pierre Biche | saddler | |

[1] Author of the Song of the Sodality

[2] At Saint Laurent he became the first Novice Master of the Brothers of the Christian Schools after the Revolution with the name Brother Paulin.

[3] First prefect of the Sodality. In 1807, he, too, joined the Brothers of the Christian Schools with the name Brother Eloi. He died in 1847 as Assistant of the Superior General.

[4] In 1831, he entered the Society of Jesus.

[5] One of the first seminarians of Bordeaux after the Revolution. He died in 1809 on the day after his first Mass.

[6] He died as one of the predestined shortly after his consecration to Mary.

[7] Pierre and Alexandre Duboscq, brothers of François Duboscq, the holy young man who lived with Father Chaminade in Saragossa

[8] Secretary of Father Chaminade for the administration of the Diocese of Bazas

| | | | | |
|---|---|---|---|---|
| id. | id. | Joseph Lafitte | | |
| June 7 | id. | Pierre Joly | student | |
| June 14 | id. | Timothée Momus[9] | elementary school teacher | |
| June 14 | August 15 | Pierre Bleynié | clerk | 21 |
| id. | id. | Cholet | shoemaker | |
| June 21 | November 1 | Jean Thomas | elementary school teacher | 18 |
| July 12 | September 8 | Quentin Lousteau | salesman | 22 |
| id. | November 1 | Mathieu Preau | shopkeeper | |
| id. | July 26 | Jean-Hyacinthe Lafon[10] | deacon | 28 |
| August 2 | December 25 | Joseph Labeurthe | | |
| id. | November 1 | Jacques Déjernon | elementary school teacher | 21 |
| | August 7 | Jean-Baptiste Rauzan[11] | priest | 37 |
| | August 15 | Pierre-Vincent Vlechmans[12] | id. | 45 |
| August 16 | November 1 | Jean Goumein | shopkeeper | 30 |
| August 23 | id. | Jean Barrot | shopkeeper | 26 |
| id. | id. | Martial-Renaud Lacombe[13] | salesman | 24 |
| id. | id. | Gratian Sabatté | tailor | |
| id. | id. | Alexis Decau | jeweler | |
| id. | id. | Joseph Ley | wigmaker | |
| id. | id. | Bernard Fourcade | barrel maker | |
| id. | id. | Pierre Dalga | tailor | |
| August 30 | December 8 | Jean-Pierre Carrié | | |
| id. | November 1 | Jean-Baptiste Bidon[14] | barrelmaker | |
| September 6 | December 8 | Henri Bourg | butcher | |
| id. | id. | Antoine Pomarède | | |
| September 13 | id. | Bernard Augereau | | |
| September 27 | id. | Arnaud Bernard | baker | |
| October 11 | id. | Pierre Pelleau | student | 32 |
| id. | id. | François Dusseau | salesman | 20 |
| id. | id. | Simon Dagusan | shopkeeper | 16 |
| October 25 | December 25 | André Cantenac | merchant | 16 |
| id. | id. | Jean-Joseph Degranges | salesman | 16 |
| id. | id. | Capgras | baker | |
| id. | id. | Raymond Boutet | barrelmaker | 18 |
| | November 1 | François Décubes[15] | priest | 37 |
| December 6 | | Étienne Ferlat | salesman | 18 |
| | December 8 | Jean Boyer[16] | priest | 42 |
| December 13 | February 2 | Jean Laborde | student | |
| id. | id. | Isaac Laborde | id. | |
| id. | id. | Louis Perinat | elementary school teacher | |
| id. | id. | Élie Lacour | tailor | 19 |
| id. | id. | Joseph Pavie | carpenter | 18 |
| id. | id. | Joseph Duc | salesman | 17 |
| id. | id. | François Vivès | | |
| December 26 | | André Martres[17] | | |

[9] He became a professor at the Major Seminary.
[10] Played a remarkable political role during the First Empire. He was named Sub-Governor of the Pages during the Restoration. He became president of the Society of Christian Philosophy and died in Pessac (Gironde) in 1836.
[11] Future founder of the Missionaries of France
[12] Future founder of the Reunion of the Sacred Heart, an important congregation of women religious in Bordeaux
[13] Became a professor at the Minor Seminary
[14] One of the future founding members of the Society of Mary
[15] Became pastor of Mérignac
[16] Became assistant priest at Saint Pierre in Bordeaux

## Members of the Bordeaux Sodality
### Some Thumbnail Sketches

*Young Men's Branch*

**Marc Arnozan (1779-1858)** was prefect of the Bordeaux Sodality in 1804 and 1807. In 1815 he became Treasurer General of the Sodality. Like his friend Quentin Lousteau, he never married. He joined the Sodality after he returned from military service during the Republic, probably in 1802. According to the Sodality register, he was received into the Sodality on April 1, 1804. As prefect, he presided at the meeting of Pentecost Sunday, May 20, 1804, at which Laborde gave the first address and Duchesne de Baumanoir responded in the name of the Fathers of Families, opening his talk with the prophecy of Hildegard of Bingen. Arnozan belonged to an old family of Bordeaux, whose members faced death several times during the Revolution. He probably came to know Chaminade during the period of the Convention. He was an important member of the council of former prefects. In his old age, when his eyesight was failing, he would he ask one of the younger sodalists to help him pray and read to him from the *Imitation of Christ* or the *Lives of the Saints*. (Simler, *WJC*, chap. 19. Verrier, *Sodality*, vol. 1, pp. 193-99. *Jalons*, vol. 1, pp. 470-76, 490; vol. 2, p. 5, 10-11, 242; vol. 3, p. 329, note 22)

**Pierre Goudelin, SJ (1778-1863)** was prefect of the Bordeaux Sodality in 1809. He became a diocesan priest and headed the missionaries of the Bordeaux branch of the Missionaries of France that had been founded in Paris by Father Rauzan. Goudelin entered the Jesuits in 1832 together with Estebenet and died in Toulouse in 1863.

**Bernard Rotis (unknown-1812)** moved to Bordeaux from Toulouse and joined the Sodality in the first group of young men who made their consecrations on Feb. 2, 1801. He was a cleric, but events of the time prevented him from ever being ordained. In 1802, he composed the words for the official Sodality Song. He became the 6th prefect of the Sodality in September 1802, and in January 1803 he organized the council of former prefects which was meant to function in a way similar to the AA in former Jesuit sodalities. Besides himself, the other five members were Louis-Arnaud Lafarge, Estebenet, Darbignac, Lafon, and Martial-Renaud Lacombe. He returned to his birthplace near Toulouse but stayed in touch with the Sodality until he died in 1812. (*Jalons*, vol. 1, pp. 278, 280, 287, 362, 465-66, 490)

**François Tapy (1777-1809)** joined the Sodality in the first group of young men who made their consecrations on Feb. 2, 1801. He was one of the first 11 seminarians to enter the reestablished Bordeaux seminary in 1804 together with three externs. He was ordained five years later on Dec. 17, 1808. Because of illness, he celebrated mass only once and died a day later on Feb. 18, 1809. (*Jalons*, vol. 1, p. 281. Bertrand, *Histoire des Séminaires*, vol. 2, p. 42)

*Young Women's Branch*

**Catherine-Rose Bidon (1782-1846)** joined the staff of the Miséricorde on November 29, 1802, to assist Mlle de Lamourous as a directress together with Jeanne Cordes (1756-1804). Catherine was born on March 13, 1782, the daughter of Jacques Bidon, a barrelmaker of Bordeaux, and Elisabeth Meynard. Rose was a younger sister of Jean Baptiste Bidon (1778-1854), who joined the Sodality in 1801 and went on to become a founding member of the SM. Catherine, too, joined the Sodality, seven months before her brother. She was one of the nine founding members of the young women's branch on March 25, 1801. She took the name Sœur Marie de Jésus in religion. She remained a directress at the Miséricorde until her death in 1846. (*Positio* of de Lamourous, p. 111, note 42. *Apôtre*, vol. 22, 1930-31, p. 257)

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[17] The register ends with this name. We have not included about a dozen names of young men who after being tested were not admitted to making a consecration to Mary.

**Hélène Jay** was received into the Sodality on March 25, 1801. She joined the *Reunion au Sacré-Cœur* that was founded by Mlle Fatin.

**Louise Maqué** was received into the Sodality on March 25, 1801. She later entered religious life in a community of sisters in Poitiers.

**Jeanne Plessis (1776-1862)** was one of the earliest members of the young women's branch of the Sodality after it was founded in March 1801. She became acquainted with Mlle de Lamourous and joined the staff of the Miséricorde on February 2, 1804, at the age of 28, shortly after the death of Jeanne Cordes (1756-1804). Jeanne Plessis was known familiarly by the name "Fannie." As a directress, she took the name Sœur Marthe in religion. When Mlle de Lamourous obtained approval as a religious association from the French government for herself and the directresses of the Miséricorde, Jeanne Plessis was listed as steward. Despite the fact that her health was a bit fragile at the start, she continued her service as a directress until she died on June 20, 1862, at the age of 86. (*Positio* of de Lamourous, p. 111, note 44. Stefanelli, p. 234)

### *Fathers of Families*

**Guillaume Brochon, Sr. (1729-1814)** was one of the luminaries of the bar of Bordeaux. He was received as a member of the Fathers of Families on May 15, 1806. (*Jalons*, vol. 3, p. 363, note 23.) After Brochon's death on May 4, 1814, Philippe Ferrère (1767-1815), an illustrious lawyer of Bordeaux noted for his eloquence, said of Brochon, "Nothing can suffice to give an idea of the breadth of his knowledge and enlightenment, and no matter of importance was discussed these last 40 years about which he was not consulted and where his intelligence has not helped to shape the opinion of the tribunals and that of the public." (Simler, *WJC*. ch. 12)

**François Duchesne de Beaumanoir (1756-1830)** a lawyer, served before the Revolution as assistant general under Nicolas Dupré de Saint-Maur, the second-last *Intendant* of Guyenne (Bordeaux) during the years 1776-1785. Duchesne de Beaumanoir was born in Vitry-le-François on July 22, 1756. He was very well educated and became director of the *Académie* of Bordeaux in 1788. He was considered to be the most remarkable learned person in the city. His marriage was blessed by Father Boyer in the oratory of Claude Héliès during the Terror on July 9, 1795. His bride, Petronille Mercié, was a sister-in-law of Claude Héliès. He was active in the *Institut philanthropique*, a royalist association in Bordeaux. When Dupont-Constant, the head of this association, was arrested in May 1800, Duchesne de Beaumanoir took over its direction under the assumed name "Franc-Fidèle," with the assistance of Jean-Baptiste Estebenet, who acted as secretary under the assumed name "Mauny." This is probably how Duchesne de Beaumanoir came to know Father Chaminade. Duchesne au Beaumanoir's political activities came to a close after the French victory at Marengo (June 1800) and the Treaty of Lunéville (February 1801). He took an interest in the Sodality and was received into the Fathers of Families on April 17, 1803. Like Father Chaminade he had received a miraculous cure at Verdelais in 1819. He died June 19, 1830. (*Jalons*, vol. 1, pp. 189, 364, and *Jalons*, vol. 3, p. 242, note 13; p. 254, note 13. Verrier, *Sodality*, vol. 1, p. 181. Simler, *WJC*, ch. 12)

**François Trocard (unknown-1830)** joined the Fathers of Families in January 1803. He was a Bordeaux physician and surgeon who cared for Mlle de Lamourous, was one of the doctors of the Miséricorde, and gave free medical treatment to sodalists sent to him by the officers of the Sodality. Hyacinth Lafon was the tutor of his children. One of his sons, Pierre-Théophile Trocard (1799-1868), became a priest and in 1828 helped Mme Marie Sutton de Clonard (1782-1850) found the hospital Sisters of the Good Shepherd of the Visitation in Cauderan, a suburb of Bordeaux. Doctor Trocard died on Feb. 10, 1830. (*Jalons*, vol. 1, p. 488; *Jalons*, vol. 2, p. 97; and *Jalons*, vol. 3, p. 304, note 36) [See *Positio* of de Lamourous, p. 574, note 38]

### *Ladies of the Retreat*

**Catherine-Félicité (Dudevant) Lalanne (1757-1816)** was the widow of Louis Lalanne, who was received into the Fathers of Families on March 25, 1803. She was probably a member of the Ladies of the Retreat branch of the Sodality. [However, as of August 25, 2010, Cada has not yet found a record or date of her reception into the Sodality.] She was best known in Bordeaux as the foundress of the Providence Orphanage and the religious community of sisters who conducted it. According to Father Praire de Terrenoire in his discussion with Portalis, the Minister of Worship in Paris after d'Aviau became Archbishop of Bordeaux, the Providence Orphanage was one of the five most important institutions of the Church in the city. (The community of sisters who conducted the orphanage was eventually absorbed by the Madams of the Sacred Heart of Mme Barat in Paris.) Mme Lalanne's maiden name was Dudevant. She and her husband left Bordeaux on June 17, 1791, and went into exile in Spain. Mme Lalanne was in Saragossa at the same time as Father Chaminade. She did not return to France before 1801. Her name was struck from the list of *émigrés* on Sept. 15, 1801. (*Jalons*, vol. 1, p 244, 463; vol. 3, p. 278, note 40. *Positio* of de Lamourous, p. 54, note 44)

### *Priests*

**Pierre Bouny (1745-1827)** was born in Le Fleix, a village near Bergerac. He studied at the collège of Mussidan and was ordained a priest for the Diocese of Périgueux. He was one of persons who regarded Suzette Labrousse positively and exchanged letters with her. (*Jalons*, vol. 1, pp. 59, 93; *Jalons*, vol. 3, p. 185, note 81.) When he was denounced as a refractory priest during the Revolution, he moved to Bordeaux and then to Spain, where his companion in exile was Jean Drivet (1759-1808). After Bouny returned to Bordeaux, he joined the Bordeaux Sodality. In 1804, Archbishop d'Aviau asked Jean Drivet to reestablish the Bordeaux Seminary and named Drivet superior. Bouny joined Drivet as the Seminary *économe*. In 1808, when Louis Chaminade died at the seminary, Bouny registered his death. (*Jalons*, vol. 2, p. 66, and *Jalons*, vol. 3, p. 335, note 75) In 1814, Bouny resigned from his position as *économe*, but he continued to live at the seminary for the rest of his life. He died in Bordeaux on May 13, 1827. (Bertrand, *Histoire des Séminaires*, vol. 2, pp. 34-37, 40, 354-57)

**Jean Drivet (1759-1808)** and his brother Pierre were schoolmates of Pierre Bouny (1745-1827) at the collège of Mussidan. Both of them were ordained priests in Périgueux and joined the Society of Missionaries of Périgueux. Both of them were supporters of Suzette Labrousse. (*Jalons*, vol. 1, pp. 59, 93; and *Jalons*, vol. 3, p. 185, note 81.) Jean Drivet developed a reputation as a gifted preacher and was called "the new Chrysostom." He was denounced as a refractory priest and had to leave Périgueux in 1793. He and Bouny took refuge in Spain. Jean Drivet returned to Bordeaux in 1799. He joined the Bordeaux Sodality and helped his brother Pierre, who had become pastor of Saint-Martial parish, until Archbishop d'Aviau named Jean the first superior of the newly reorganized Major Seminary in 1804. He held this post until 1807, when he was succeeded by Noël Lacroix. Jean Drivet died in Bordeaux on May 4, 1808. (Bertrand, *Histoire des Séminaires*, vol. 2, pp. 31-32, 34-37, 40, 46, 74. Simler, *WJC*, ch. 12)

**Pierre Drivet (1758-1834)** joined the Sodality while it met at the oratory on Rue Saint-Siméon. He was born Feb. 6, 1758, in Ménestérol and went to school at the seminary in Mussidan with his younger brother Jean Drivet. He became a priest in the Diocese of Périgueux. He was accepted into the Archdiocese of Bordeaux by Archbishop de Cicé in 1783 and named pastor of Soulignac in Benauge. When Archbishop d'Aviau reorganized the parishes of Bordeaux in 1803, he named Pierre Drivet pastor of Saint-Martial. He held this post until his death on Nov. 10, 1834. (Bertrand, *Histoire des Séminaires*, vol. 2. pp. 24-29. *Jalons*, vol. 3, p. 357, note 38. Simler, *WJC*, ch. 12)

**François Pineau (c1768-1845)** during the period from 1792 to 1797, when Chaminade was living in Bordeaux (after he moved from Mussidan and before he left for Spain), François Pineau was one of the young men with whom he came in contact. Pineau was a deacon who helped Chaminade in his underground ministry. Early in 1797, Father Boyer sent Pineau and Bouet to Paris to be ordained. Pineau was ordained there in April 1797 and returned to Bordeaux on March 31, 1797. After 1800, when Chaminade returned from Spain and was made administrator of the Diocese of Bazas, he asked Father Pineau to be his secretary. Pineau joined the Bordeaux Sodality in March 1801. He is listed as the 12th person on the register to replace the young Alexis Descombes, who had died on Dec. 28, 1800, before he was able to make his act of consecration together with his other 11 companions on Feb. 2, 1801. Pineau became one of Chaminade's main priest assistants with the Sodality during its first years. In August 1801, the Bordeaux police commissioner wrote a report on the Sodality to Joseph Fouché, the notorious Minister of Police in Paris, in which he identified Pineau as "the second priest" of the Saint-Siméon oratory. After the archdiocese was reorganized by the Concordat, Pineau was named assistant of Saint-Michel in Bordeaux. In 1816, he became pastor of Saint-Nicolas de Graves, where he stayed until his death. He died in Bordeaux on Oct. 15, 1845. [See *Jalons*, vol. 1, p. 220, p. 280, pp. 351-52; *Jalons*, vol. 2, p. 573; and *Jalons*, vol. 3, p. 287, note 23]

**Pierre-Vincent Vlechmans, CM (1755-1831)** was born in Bordeaux on Sept. 12, 1755. In 1773, he joined the Vincentians (Lazarists) in Cahors and was ordained in 1779. His first assignments were to work at the seminary in Pau and to preach missions in the countryside. He then moved to Bordeaux. After the Revolution broke out he exercised the ministry underground and, like Father Chaminade, assumed various disguises when he walked about on the streets. When the French Vincentians were dispersed by the turmoil, he took refuge in Italy. He returned to Bordeaux in 1799 and helped Mlle Marie-Eulalie-Angélique Fatin found the *Dames de la Réunion au Sacré-Cœur de Jésus*. He joined the Bordeaux Sodality in 1801. He served as superior of the Bordeaux Major Seminary from 1809 to 1814. He died in Bordeaux on June 27, 1831, and was buried in the La Chartreuse cemetery. Bertrand, (*Histoire des Séminaires*, vol. 2, ch. 4, pp. 104-26)



"William Joseph Chaminade with Sodality" by Henri Vabre, SM

# The Association

## Fact Sheet

Initiated by Adèle de Batz de Trenquelléon, Jean Baptiste Ducourneau (the tutor of Adèle's brother), and Jeanne Diché Belloc (Adèle's best friend), the Association was a network of persons throughout southwestern France who wished to join a community of prayer and mutual spiritual support. When the three began the community in 1804, Adèle was 15, Jeanne was almost 20, and Ducourneau was 40.

Adèle's biographer, Father Joseph Stefanelli, SM, wrote, "The Association expanded beyond any of the founders' expectations. It developed into Adèle's great preoccupation over the next dozen years, eventually giving rise to new religious institutes in the Church, and to numerous lay groups."

The stated purpose of the Associates coming together, in addition to general mutual support and communion of prayer, was to prepare for a good death. Many people in France had lost their lives during the ten years of Revolution; Napoleon's wars resulted in further bloodshed; and there was the ever present danger of illness and disease. To pray for a holy death is certainly understandable.

From time to time the members would take on a common project such as the "adoption of a young man who wished to become a priest but because of his family's poverty could not afford the expenses of his clothing, let alone his education. Association "dues" helped him achieve his dream.

A Rule was drawn up (*see* Founders chapter). Many family members joined as well as friends of the first members. In general, most of the members were under 30 years of age, but soon Adèle's mother and other older women were accepted. Later, men would participate, many of them diocesan priests. Father Jean Larribeau, a pastor in Lompian, France, became connected with the groups; offered very good spiritual advice to the members, and soon became the Director of the Association. Ducourneau moved to Paris in 1807 to continue his role in the education of Adèle's brother. Jeanne remained faithful to the Association through her marriage, motherhood, becoming a widow, and assisting Adèle with the practicalities of setting up the convents in which the Daughters of Mary would live.

The network was sustained through letter writing. Adèle began the "chain" with a weekly note that always began with the initials J.M.J.T. (Jesus, Mary, Joseph, and Thérèse, founder of the Carmelites order which Adèle was interested in joining from an early age). Then, she added an *acte* (a phrase, sentence, or short prayer) as a sort of slogan for the week. Many of Adèle's letters went first to Agathe Diché, the sister of Jeanne. But Adèle communicated with others as well, always suggesting that they add a note and forward them onto another member of the Association.

"The content", writes Father Stefanelli, "manifests dynamism and an optimism that only an exceptional personality can convey. To her friends in their moment of need, of discouragement, of despair, her letters are eloquent, personal, understanding, and effective in their support." The number of letters Adèle wrote is unknown, but the 737 that are extant are probably a small portion of the total she wrote.

Whenever possible, the Associates visited one another, often while on trips to see family or conduct business. A retreat was scheduled when feasible, usually in Lompian where Father Larribeau could participate. In 1808, Adèle started her correspondence with Father Chaminade and the members of the Association began interactions with the Young Women's section of the Bordeaux Sodality. Resources, prayers, and spiritual practices were exchanged and the relationship between Adèle and Father Chaminade eventually resulted in Father Chaminade counseling Adèle on her *cher projet*—the founding of a religious order in 1816, *Filles de Marie*. Many members of the new foundation were women who had been in the Association. Over time, the Association progressively integrated into the Sodalities, which had spread from Bordeaux across southwestern France.

Resources: *Adele: A biography of Adèle de Batz de Trenquelléon*, by Jospeph Stefanelli, SM
Dayton: Marianist Resource Commission, 1989.

*Origins of the Marianist Family: Notes on Marianist History*, by Eduardo Benlloch, SM
Dayton: North American Center for Marianist Studies, 2010.