

**New Life Given to the Society of Mary.  
Reorganization of the General Administration.  
Consequences of the Financial Litigation**

**Visit to Saint-Remy**

November 1833 to April 1835

*On the outside, the political situation had become stronger; on the inside, the agitation of minds had lessened. The time seemed to have come to resume activity, and Father Chaminade took the reins with decision and firmness. In November of 1833, he adopted a series of measures directed toward a triple goal: the strengthening of the interior of the Society of Mary, exterior development of its works, and progressive elimination of its debts. He addresses circular letters to the Society of Mary, reorganizes the council of the administration, resumes editing of the Constitutions, and works at the formation of the religious. Then in a general visitation he comes to understand from his own observations the actual condition of the works and enforces strict observance of the regulations.*

*The first official acts of reorganization date from November 12, 1833. One reconstitutes the General Administration following the departure of Fr. Jean-Baptiste Collineau and Bro. Auguste Brougnon-Perrière. Fr. Georges Caillet replaces M. Collineau, and Bro. Jean-Marie Mémain replaces M. Auguste. Brother Mémain is preferred to Bro. Dominique Clouzet because he is on the scene and can fulfill his position with greater regularity. The same day, a second act calls for the signature and the regular transcription of commitments required by the Statutes. This formality of the civil order is necessary if they wish to profit from advantages attached to the legal recognition of November 16, 1825.*

**710. To Fr. Georges Caillet and  
Bro. Jean-Marie Mémain**

November 12, 1833, Agen

Nomination of Two Assistants

We, Superior General of the Society of Mary,

In view of providing for the needs experienced by our General Administration and due to the consecutive departure of two members of our council and our assistants in the functions of our office, we have named and do name by these presents Fr. Georges Caillet as our First Assistant and member of the council, replacing Father Collineau, who has left the Society. We name equally the elder Brother Mémain as Third Assistant, replacing Bro. Brougnon-Perrière Jacques, called Auguste, who has also left the Society.

Bro. Charles-François Bonnefoi, our particular secretary, will make known to those named above their respective nomination and will receive their acceptance.

Given at Agen, November 12, 1833, Guillaume-Joseph Chaminade

By order of the Superior General, Bonnefoi, Particular Secretary

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## 711. To the Entire Society of Mary

November 12, 1833, Agen

Original, Agmar

[With insert from S. 711]

### Ordinance Concerning the Official Inscription of Commitments in the Society of Mary

We, Superior General of the Society of Mary,

Having taken cognizance of the registers of the Society and in particular of the one containing the admissions to probation and the receptions of commitments of the subjects, as is designated in article 9 of the Statutes of the said Society of Mary;

Having seen that the acts of commitments for the most part were not drawn up as ordered by article 6 of the Statutes, or inscribed in due form as prescribed in article 9, and that moreover there are several complete omissions, without blaming the Secretary General of the Society, who would have numerous excuses to justify himself, whether because of our long absences in the visitation of our establishments and the labors which several of these require or because of the illnesses and infirmities of the Secretary General himself, we have ordered and do order as follows.

(1) That copies of the Statutes of the Society of Mary will be drawn up and, in consequence, a general formula for commitments will be established;

(2) that these copies will be sent to our various establishments, there to be signed by the members of the Society, properly so called;

(3) that a register will be opened and paginated, after it has been identified by us at the beginning and at the end. In it will be copied the Statutes of the Society of Mary, the general formula of commitments, and all the signatures inscribed which will be found at the bottom of the copies that have been returned;

(4) these copies, signed by the members of the Society, will be preserved as original and conclusive documents;

(5) and henceforth, all the subjects who will be received in the central house will be inscribed in the form and terms prescribed by article 9 of the Statutes, reserving to ourselves to authorize two other houses of probation, with the advice of our council, where commitments may be received and registered in due form as prescribed in article 10;

(6) the present ordinance will be sent to all the heads of establishments and also inscribed at the beginning of the new register.

Given at Agen, December 12, 1833,  
under our signature and the counter signature of our Particular Secretary.

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*[Paragraph one of this letter speaks of two formulas; they are given here.]*

I, the undersigned, having attained my majority, have promised in the month of October 1843 to observe in their substance and form for three years the Statutes of the Society of Mary which were approved by a royal ordinance on November 16, 1825, and to be faithful to the rules and customs of the said Society. In witness whereof I have signed.

Saint-Remy, April 29, 1846

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We the undersigned, after carefully examining the benefits which our young people can derive from the Institution of the Society of Mary and the particular and personal advantages of the same; after having read and studied the Statutes of the said



Society approved by royal ordinance of November 16, 1825, and having taken cognizance of the elements of the Civil Code quoted in the said Statutes, do commit ourselves to join and adhere to the said Society according to the rules and spirit of this Society as it is defined in the Civil Code, title 9, chapter 2, section 1. If we would withdraw of our own free will or if the Society would no longer desire our services, we promise never to claim anything for our work or for the use of the furniture we may have brought with us or for the use of our real estate, present or future. Along with our whole-hearted devotedness and our confidence, we want everything to remain with the Society itself. We also promise to conform to all regulations and to see to their observance if we would be raised to some position of authority.

In witness whereof we have signed at Saint-Remy, October 25, 1851

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### **712. To Bro. Augustin Perriguet, Saint-Remy**

November 13, 1833, Agen

Original, Agmar

My dear Son,

I am sorry I find myself so tardy in answering your letter of last September 9. I am surprised that you now have only 100 francs of your legitimate title. Nevertheless, because everything is regulated in this way, I wrote to Brother Clouzet that should he permit you to go to your home to obtain this small sum and end the entire matter. I also told him to permit you to use this money to buy vestments for your chapel; with him, you will see which vestments are most needed at the present time.

I also am inviting Brother Clouzet either to remove you from the linen room as soon as he can or to bring it closer to the door, if this is possible, because in this way this employment could easily be combined with that of porter.

Become more and more regular, for you will find great peace of soul in the exact observance of our holy Rule.

You can join to the practice of the three *Hail Marys* that of pronouncing the holy Name of Mary, Maria, in honor of the nine months the most blessed Virgin had the happiness of carrying her divine child in her chaste womb.

Receive, my dear Son, my paternal blessing with my tender embraces.

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*Among other question, this letter discusses great projects which were being developed around Sion-Vaudémont in Lorraine, in which the Society of Mary took part. The sanctuary of Our Lady of Sion-Vaudémont, located several miles to the south of Nancy and rendered famous by the novel of Barrès, The Inspired Hill, was for centuries the most venerated place of pilgrimage in Lorraine.*

*Through Saint-Remy and Father Lalanne, the Society of Mary met the Baillard brothers, priests of the diocese of Nancy. Léopold, the older brother, had been pastor for several months in Favières, at the foot of the hill of Sion. In a letter the preceding October 26, Father Chaminade let Brother Clouzet know of the first offers of this priest, whose enterprising and daring character he was beginning to discover. "Father Lalanne is carrying on the correspondence," he said, "and I have written to him already two times and strongly enough, because I saw that a line of conduct was being adopted contrary to the one outlined by you and which you have developed for yourself."*

*There are no further details on these first negotiations, but with the support of Father Chaminade's words we can cite "a curious advice to Christians and especially to ecclesiastical students"—no doubt a work by the pastor of Favières—approved by the Bishop of Nancy on October 23 and recommended to the assistant pastors of Nancy, Verdun, Saint-Dié, and Metz.*

*After lengthy consideration of the advantages of the various forms of religious life, the author of this prospectus writes,*

*In the actual state of society, at a time when everything is perishing by reason of the lack of instruction and of faith, is the most useful work for the Church and the most efficacious means for saving souls not to enlighten them and to have them act according to the Spirit of God, before they have been blinded and paralyzed by the spirit of the world? Jesus must come to the little children. The work of education has been undertaken with a new approach by a Society devoted to God under the auspices of the name of Mary. Its principal purpose is to fill the void which exists between the usual teaching of the small schools and the usual teaching in the collèges. . . .*

*The aspirants will be temporarily sent to an establishment where they will be trained, as much for religious life as for the branch of education in question. If their number is considerable, with the aid of Providence a preparatory house will be established as soon as possible in some central spot in Lorraine and under the direction of the said Society. Negotiations have begun for the purchase of a place which would be of interest to the entire country.*

*These will be continued as soon as some vocations have manifested themselves and as soon as charity, awakened by Christian zeal, has seemed to assure some pecuniary resources.*

*Although from the beginning Father Chaminade had taken a lively interest in this project, only after several years did his relationship with the Baillard brothers become more consistent, without otherwise ending in the hoped-for result (see letters no. 901 and no. 957).*

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### **713. To Bro. Dominique Clouzet, Saint-Remy**

November 16, 1833, Agen

Original, Agmar

[With insert from S. 713]

My dear Son,

I am answering your letter of November 6 without delay. Each day, I await the results of your interview with Fathers Chevaux and Fontaine regarding the temporal administration of the secondary boarding school. I recently wrote to you about what would need to be done if the reopening of classes at the château left a great deal to be desired. You do not speak about this. Doubtless, one of these men has taken it upon himself to write to me about it.

My dear Son, you believe that in the course of this year you will be able to give me 6,000 to 7,000 francs. I am hoping you will be able to do even better. If God is served and well served, the blessing of the Lord will be upon Saint-Remy.

Why would Brother Dürr not take the German class at the château if he can do so competently? I do not believe we should insist with Brother Fridblatt against his will. I suppose that with Brother Hunolt remaining at Saint-Remy, you will have sent Brother Bouveret to Courtefontaine, where he is indispensable. Brother Troffer seems satisfied with Brother Claverie. It would seem that M. Bouillon has recovered from his illness at home, for he is now working at some trade in Besançon. He has found some excuse to withdraw, for he could not get along with us.

The answer Father Bardenet gave you when you spoke to him about Sion suggests that you have not correctly placed the matter before him. Father Bardenet had charged you with the purchase of a former community in the department of the Vosges<sup>1</sup>; we let him know we could make an establishment in Sion, in Lorraine, rather than in the Vosges, and in fact there are good reasons for preferring Sion as the first among those you have seen. On his side, would Father Bardenet have reasons to prefer the Vosges region? In his answer he brought up Marast, which was completely out of place, as the establishment in Sion will be of a nature altogether different from that of Marast.

Sion must be populated with ecclesiastical and lay novices, four bishops having authorized and even invited young men with a religious vocation to join the Society of Mary, for the Society of Mary promises to work in these four dioceses. But it cannot do so for lack of subjects. We have offered the house in the Vosges region. It has been claimed, and rightly so, that Sion would be more central and have easier access, but above all, venerated in all of Lorraine. The Society would, so to speak, return it to its throne. Even Marast would be better off because of this, for perhaps in a short time we might draw away some good subjects from Sion to give new life to this establishment. You know, my dear Son, that I have this in mind. I called your attention to it very especially on one of my last visits to Saint-Remy. No doubt money will be needed; but if Providence desires this move, we can have confidence that Providence will obtain for us what is necessary.

I am surprised that Father Bardenet should have spoken to you about the 10,000 francs which the Society was to expect after his death. As I spoke to him about this at the beginning of this revolution, when we also talked about the convent of Arbois, he wrote to the General Superior that he had made all his arrangements and that we should all remain silent about the matter. You must then have explained yourself to Father Bardenet, my dear Son, or by this time he himself may have become very tired from other matters. Let him have the facts exactly as they are.

We are not the first to think of buying a former community in the Vosges region. If after you have presented everything with frankness and sincerity Father Bardenet answers negatively, say nothing further. Do not insist. It could be possible that God desires two establishments, one in the Vosges region and the other in the Meurthe. Furthermore, we plan on devoting ourselves to Lorraine and the neighboring department only because we sincerely believe this is the will of God. Four bishops and their grand vicars believe in divine inspiration; I am not speaking of a great number of pastors of superior merit. The good God will do what is pleasing to him; we are only very poor instruments in his hands.

If you are to be employed in the purchase of Sion, I will let you know in greater detail how this work has developed. Its history is very edifying.

If you have no occasion to see Father Bardenet, my dear Son, you might transcribe for him this entire portion of my answer, in addition to what you tell me in your letter.

I am sending you a short answer for Brother Mérigot. His letter made me think that Brother Gaussens, Head of Instruction, understands very little of what this office calls for. In his letter, Brother Mérigot makes an avowal of faults which can only be the result of crass ignorance. How could it be thus, if each religious had been instructed at least in all that is essential to religion and particularly in all that concerns morality? Without a doubt, Brother Gaussens

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<sup>1</sup> See letter no. 688.

believes his office takes in only what concerns human instruction or whatever concerns human and natural knowledge. Certainly this last part must not be neglected, but religious instruction is much more directly the object of this office. See to it, my dear Son!

Brother Mémain is answering you on the subject of Bro. Victor Morel's replacement.<sup>1</sup>

My dear Son, may the Lord accord you his light and his peace. With great courage, I am embracing you very tenderly.

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*Pierre Mérigot. On September 19, 1826, Bro. David Monier, secretary of the council, wrote from Bordeaux to Father Chaminade, then in Alsace. "A certain M. Mérigot, of the Haut-Pays, is bringing you his son, so that you may direct him according to the views of God. Young Pierre Mérigot, born in 1812 in a village of the Agenais, made his first Communion and his novitiate at Saint-Laurent under the direction of the venerated Founder, whom he always looked upon as a saint. He was then employed, at first in manual work and then in teaching in various communities in the east of France, particularly in Colmar, where he taught a small class for 12 years, and then in Fumay, where he founded a school and lived out his life.*

*In Colmar, Brother Mérigot was loved by all. The mothers of families looked upon it as a favor to be allowed sometimes to assist at the charming instructions he gave to the very small children. In community he was the poorest of all, wearing in the house a Prince Albert coat worn to shreds. By his jovial character, when the brothers were occupied during recreation in making pens from duck feathers for the use of their pupils, he kept everyone around him in an honest cheerfulness, contributing thus to family spirit.*

*In Fumay, he quickly won the hearts of the entire populace, and he became the counselor and friend of everyone. Nothing important was done in Fumay without consulting him; and often, in some delicate matter, the simple words, "Papa Mérigot said so" ended all discussion. He was loved by all, poor and rich, small and great. It was enough to speak to him only once to be won over. This happened to a man of high rank who detested the brothers, to the extent of turning his back on them whenever he met them. One day Brother Mérigot had occasion to speak with him; that was enough—from that day on, he became and remained the great friend of the school. Brother Mérigot was no less cherished by his brothers. While conforming exactly to the Rule, as he had been trained in the school of Father Chaminade, he was ingenious in making himself agreeable to them, foreseeing their needs and saving them the trouble of asking. Knowing how to have them understand and admit their wrongs and avoiding every type of humiliating reproach, he showed a confidence in them which they returned a hundredfold, sustaining and defending them finally "as a hen will defend and protect her chicks," as one of the brothers then living under his direction naively put it. His humility was profound, and in the midst of his brothers he wanted no other distinction than being less well treated than they. When he was suffering, which was often, he sought to hide this, and if the others noticed, this was by what he did to appear more happy and effusive. Following the recommendations of the Rule, his solicitude and charity shone forth among his brothers especially in their maladies and their infirmities. When one of them, Brother Bleicher, was seriously ill for several weeks, Brother Mérigot took his pupils with his own; after the class was over, he remained at his bedside, watching over him as a Sister of Charity would have done, not wanting to leave this care to anyone else. And when someone tried to draw him away because of fatigue, he would answer, "Does a mother grow tired taking care of her child?" The brother recovered, and the director had a celebration in his honor; but soon after, very tired, Brother Mérigot fell ill himself and had to go to his bed. Eight days later, on January 13, 1866, he rendered his soul to God. It was an occasion for public mourning in the city of Fumay; more than that, there were conversions in the presence of his mortal remains, and the entire population felt it was an*

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<sup>1</sup> He died on November 6, 1832.

*honor to put up a monument at the tomb of the beloved director. In a circular letter addressed to the province, Father Loetsch, Provincial of Alsace, announced the death in these terms. "The good God has just called to himself one of our best religious. Brother Mérigot, director of our school at Fumay, succumbed to an illness which he had brought upon himself by an excess of work and by the trouble he had taken in caring for one of his sick brothers. Here we have a beautiful example of devotedness which the good God will know how to reward worthily. Like him, we have had the honor of consecrating ourselves to the service of Mary. Let us often renew the resolution of persevering in it until death, in spite of all the trials and difficulties we may meet on the way."*

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*Father Chaminade discusses the situation with Father Lalanne, now residing in Bordeaux.*

#### **714. To Fr. Jean Lalanne, Bordeaux**

November 18, 1833, Agen

Original, Agmar

My dear Son,

Brother Mémain will give you the duplicate copy of the deed drawn up with M. Auguste. This document seems to me full of wisdom on our part.<sup>1</sup> Brother Mémain will close the account books as of last October 31. I would have desired that, along with you, he had closed the current accounts with the principal suppliers and that he had resubmitted these on reasonable conditions or changed them entirely. It is preferable to inconvenience ourselves a great deal in order to go elsewhere and halt this disorder.<sup>2</sup> I believe there are sufficient means to bring this about. On the other hand, if it cannot be done in every case, it will be possible at least for the most urgent.

Concerning the formula for commitments, I can correct it for the first members of the Society. My principal purpose in consulting you in this matter is to know if the general idea is correct and if the way of completing it has anything contrary to the laws. In great evils, remedies must be found which are often daring. I always keep the same confidence; we will triumph over the numerous difficulties which surround us, almost from every quarter, with the protection of our august Mother and Patroness.

Father Fontaine does not have the freedom to hold to the spirit of the Regulations. In accord with Brother Clouzet, he must adopt a Regulation which they can easily follow in the full accomplishment of what you have shown them. That is what they understood, and Brother Clouzet has just written to me that he will soon send me the articles in order to submit them for my approbation. When I receive them I will send them on to you. You know there is some imprudence in squeezing the eel too tightly.

Would an early appearance on your part be advantageous to the secondary boarding school? This is something which seems very ambiguous to me. Your visit could even produce an altogether different effect. It would be quite another thing if you were not to leave again soon; furthermore, would the visit not stir up the Academy? There has already been a great deal of murmuring; why not leave minds in suspense? My answer to Father Fontaine was in this sense. You say you have made a promise to reappear at Saint-Remy from next December 8 to December 24. Father Fontaine repeated this in front of thousands of people, but who accepted it? And it is not an appearance that would influence the public mind. It is greatly to be presumed that it would

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<sup>1</sup> See letters no. 709 and no. 710.

<sup>2</sup> Serving the boarding school on credit, suppliers made use of this to impose abusive conditions, as often happens.

produce an altogether opposite effect, and it would seem to me far more prudent to keep everyone in suspense. Nevertheless, I am deciding nothing. I am only reasoning based on what I know and see.

I have received no news yet regarding the reopening of classes in the secondary boarding school. Brother Clouzet tells me only that 41 pupils have entered the primary boarding school and that 7 or 8 more are expected. As I told you, I wrote to him about the necessity of placing several of his youngest pupils in the secondary boarding school, in case there was a great defection from the secondary boarding school. He had not yet received that letter when he wrote me his last one. Brother Clouzet adds that he is practically assured of being able to give me 6,000 or 7,000 francs in the course of the school year. I answered nothing else to this news except that he would be able to send to me much greater sums if God is truly served at Saint-Remy, because then the blessing of the Lord will be on this establishment.

As yet, I do not actually know what to say about the retreat which the Sodality of the Immaculate Conception proposes that you should give to them.<sup>1</sup> Let us ask the Lord for a ray of his wisdom, that he may make known to us what decision to make.

Your reopening of classes is not as poor as it may have seemed to you. Surely there will be progress, even if it is slow, so do not worry because of this. For the time being, we should not draw any other conclusion than a great diligence regarding the expenses. Let us act in harmony and everything will be well, I hope. Let us try to live up to the faith of Abraham and believe, even against all hope. Furthermore, we are really working for God, so may his holy will be accomplished! My dear Son, never keep yourself in your own presence alone, but always at the same time in the presence of God; *nec alterum ab altero dividas* [may you not separate one from the other]. When we thus see what is and what might have been, our reflections and our memories may be bitter; but nonetheless, bear the consolations of hope.

I was dictating this letter when I received the unexpected visit of M. de Rainneville.<sup>2</sup> He had left for Bordeaux. At his request, I gave him your address. Show him what you think might interest him. He will spend the night in Bordeaux; that is about as long as he will stay in this city. He is going to Paris with his family and hopes to spend the winter there in peace and tranquility. I did not obtain his Paris address, but possibly it might become useful to us; take it and send it on to me.

May the peace of the Lord, my dear Son, be always with you!

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**S. 714-2. To Fr. Jean Chevaux, Saint-Remy**

November 20, 1833, Agen

Autograph, Agmar

My dear Son,

Mindful of the pain you must have experienced at the defection of Brother Deshayes, I suggested to him that he should immediately inform you of his instant and sincere conversion.

Brother Clouzet informed me several days ago of the return of the students to the primary residence, but not a word about those of the secondary section. I will need this information to decide whether it would be fitting and useful to have Father Lalanne go there from December 8 to December 24. Are most of the students back? Did they return on the strength of the promises

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<sup>1</sup> Suppressed at the time of the revolution of 1830, the Sodality had just been reconstituted at the Madeleine under the name Confraternity of the Immaculate Conception.

<sup>2</sup> Before the July revolution, Fr. Chaminade had negotiated an agricultural foundation in Amiens with him (see letter no. 681).

made both by Father Fontaine and by him that he would be there at that given time? My dear Son, you or Father Fontaine must give me this information without delay; you could even send me the names of those boarders who have returned because of this expectation.

Father Lalanne had written to the rector of the Academy of Besançon that if he were not back in the office at the beginning of the school year, he would seek a position elsewhere. Did Father Fontaine receive his degree of Bachelor of Arts? I do not need to say that both must continually prepare themselves, but without undue concern or without overwork which would be harmful to their health. Give me a thorough account so I may know what to do. I also hope to receive very soon the list of points on which you, Father Fontaine, and Brother Clouzet are agreed in order to set up a good administration or order and of economy under the direction of Brother Clouzet.

My dear Son, may the Lord shed abundant blessings on you, on your work, and on the entire Saint-Remy establishment.

I embrace you very tenderly.

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### **715. To Bro. Dominique Clouzet, Saint-Remy**

December 2 and December 3, 1833, Agen

Original, Agmar

[With inserts from S. 715]

My dear Son,

One after the other I received your two letters of November 22 and 25. By the time this one reaches you, you will have learned that Father Lalanne is going to make his visit to Saint-Remy. He is to stay there only four or five days. He is to leave tomorrow, December 3, at 10 in the evening. He is motivated by the very best of intentions. When everything is done, his absence should not last more than two weeks. Nevertheless, I would like him to make a rapid visit in Lorraine to bring new life to the interesting work in question there.<sup>1</sup> He can talk about it with you and find out what Father Bardenet thinks about it. I will write him a few words about this subject, which we have already spoken about. I will leave to his wisdom the length of this journey, allowing him an additional week of absence if he considers it necessary. I need not tell you to close your eyes and ears to certain incidents or words which might be displeasing to you. On every occasion, let us preserve charity and union. Little by little, you see that without any conflict, all things return to proper running order.

By my ordinance of last November 12 I named Father Caillet as my First Assistant, General Head of Zeal, replacing Father Collineau, and the elder Brother Mémain as my Third Assistant, Head of Work. I am giving information about this as well as several other particular matters in my circular letter bearing this date. Father Lalanne will send it on to you, or rather will give you a copy of it. It is included in the package sent to his address, as are several other papers which I will speak to you about.

A second order, also dated November 12, especially prescribes a new register according to article 9 of our Statutes, in which are to be entered the inscriptions of all postulants at the beginning of their probation period, all the temporary and final commitments up to the present day, a formula for definitive commitments, a second formula for three-year commitments, and a note of information for the signatures of the novices.

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<sup>1</sup> The work of Sion-Vaudémont.

I was the first to sign the formula for the definitive commitments. Everyone in Agen was pleased to sign one or the other formula. I believe that in both communities of Saint-Remy, no one will cause any difficulty about signing, for such a refusal could easily do great harm, and we could even no longer consider the place as belonging to the Society.

I was greatly surprised, my dear Son, that you had kept Brother Bouveret at Saint-Remy; he was merely substituting for Brother Hunolt, who was first called to Courtefontaine but whom I left at Saint-Remy for the very good reasons he gave me. Courtefontaine has a good number of teachers, perhaps too many, but none can replace Brother Bouveret in the essential role he is playing. At this time I cannot give you a replacement for him. I never imagined that he would not return to Courtefontaine. To solve your problem, you might reduce the number of French classes from three to two. The students would not lose anything, and the burden of the teachers would not be substantially increased.

It is very evident that another priest has been needed at Saint-Remy since the beginning of October. Two were to go there; at least, this was the well-founded hope. One was a pastor from the Vesoul region, and the other a former Missionary of France from Bordeaux. Perhaps the latter found it more difficult than he thought to replace himself in the large parish where he was an assistant. I will write him soon to find out the true reasons for this delay.

I had written to Father Chevaux that for some time at Saint-Remy there would not be a special novitiate for ecclesiastics, and that ecclesiastics who would present themselves to enter the Society would stay there as postulants first. If they possessed what is necessary to be admitted to the novitiate, they would then be directed to Bordeaux. Father Chevaux already has too much to do in the lay novitiate of your community, so much so that you will probably need to give him some assistance.

You must not think of M. Auguste at all. He is to stay all this year at the Sainte-Marie boarding school because he has the love and the confidence of a certain number of the pupils and of their parents and also because only little by little can we pay the debts he has contracted, as he says, for the Society.

Regarding a superior who has formal authority over the two communities, (1) we have no subjects, and (2) I do not believe the right moment for this has yet arrived. The disturbance has been too severe for us to stop it with one sure stroke.

Brother Perrin arrived tonight. The one you call G r me, cook and musician for all kinds of serpents,<sup>1</sup> came to Agen. I kept him awhile to try him and to test him out. During the 10 to 12 days now that he has been here, he has conducted himself well enough.

Brother Chopart had in fact spoken to me about the needs of his father. You know that previously you were to give him some help; but the good man, having been assisted by one of his relatives, had the discretion of not accepting the 30 francs you offered him. This relative is now dead, and his son told me his father has been reduced to dire straits. You could first give him the 30 francs offered, with a promise to give him something additional after some time. In the meantime, you could take measures to discover his most urgent needs. He seemed to me to a very good man.

By this mail, my dear Son, I am answering M. Travernier d'Arinod, to tell him we cannot accept the establishment he proposes because of a lack of subjects.<sup>2</sup> If the Academy of Besan on is too inflexible, Father Lalanne will transfer his diploma to one of the two who are qualified and leave things just as they are.

I am very sorry, my dear Son, that until now you have not set down guidelines for your financial policy with respect to the ch teau. I told you and Father Fontaine, and I made it abundantly clear, that my intentions were to have a single business administration for the two

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<sup>1</sup> The serpent is an old musical instrument, used to accompany singing in church.

<sup>2</sup> Arinod, a small town in the Jura. Later the Society of Mary accepted the direction of the communal school, from 1840 to 1842 and from 1857 to 1873.

communities—that is, that there would be only one manager. However, because this unification presented great difficulties, I agreed that there would be no change in the administration of the secondary boarding establishment. It was possible to arrive at a system which would have satisfied everyone; this system was to be described to me for approval and to guarantee future peace and tranquility. If this had been done, Father Fontaine would not have used funds arbitrarily, as you tell me. This is basically contrary to the spirit of our Constitutions, to the general practice of all communities and Societies, and still more so to the religious spirit. Father Fontaine may be excused because of the manner in which Father Lalanne expressed himself; his action may be overlooked for the sake of peace. However, we must take every precaution to avoid abuses. I know all this means disagreements for you, but after enduring so many to get us where we are, can you not put up with minor ones?

As for your remark that you do not intend to pursue your debtors who are in default, I believe you have only a single valid reason, and that is Father Fontaine. What difference does it make if this is ascribed to you, or to the head of the residence? It was understood here that, right or wrong, the true manager would not appear to those outside. What is the difference, if everything runs smoothly? But you say Father Fontaine will not keep exact accounts and that you fear he will make mistakes. When Father Fontaine realizes the importance of this type of exactness, he will submit to the system or he will ask that it be modified, etc., etc. This simplifies your work; you will be less bothered by both parents and students. You say that the tuition paid at the beginning of the school year was one-third less than last year, but you do not indicate the reason and therefore I cannot comment.

I am not surprised that Father Chevaux should be very tired. He really has too much work. You must try to help him, at least for Confessions, until we can place some priests of the Society at Saint-Remy. Would it not be possible to have some good priest, some good pastor in the neighborhood, who would come to hear the Confessions of the boarders? If two could be found, each could have his boarding school pupils confess—for example, the pastor of the actual village of Saint-Remy and the pastor of Menoux.<sup>2</sup> But you should have consideration for them. This word must suffice to express what would need to be done. Arrange the matter with Father Chevaux, with Father Lalanne, and even with Father Fontaine. I will say a word myself about this to Father Lalanne. I will speak of it to these persons when writing to them. It seems certain that you will lose Father Chevaux if he is not relieved; moreover, how could he do good work, with all his time and all his strength absorbed? The pupils' Confessions will be more free, and consequently better.

My dear Son, you tell me that the elder Curot has asked for 240 francs a year. We must promise these to him and even assure them, providing he no longer returns to Saint-Remy. But what guarantee can he give you? Take all types of precautions! When someone has made a mistake, he must accept the consequences, as we say. Father Curot was admitted to Saint-Remy without the preliminary examination called for by our admissions procedure; matters on which all candidates are to be examined are explained at length in the Constitutions. Take the elder Curot—for quite a while before this he had been insane and restrained. . . . It would have been easy to discover that the son is a little touched in the head. He gave me a great deal of worry during the six months I had him in Agen. But finally, but finally. . . .

Pray for the success of the interesting work in Sion. I am embracing you tenderly.

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<sup>2</sup> Neighboring village of Saint-Remy.

*Here are the texts of the documents mentioned in the preceding letter.*

We the undersigned, after having maturely examined the general interest which youth is expected to draw from the institution of the Society of Mary and the particular and personal interest of a similar devotedness; after having completely read and examined the Statutes of the said Society, approved by royal ordinance under date of November 16, 1825, and after also having taken notice of the law of the Civil Code in the Statutes, we make the definite commitment of union and attachment to said Society, according to the spirit and the rules of the universal Society indicated in the Civil Code, tit. 9, chapter 2, section 1; we promise that if we withdraw of our own free will or if the Society does not wish to keep us, we will not lay claim to anything, either for service or for industry, neither use of furniture which we might have brought along nor enjoyment of our immovables, present or future, wishing that everything will remain the property of the work undertaken. Our devotedness is entire, just as is our confidence in the Society. Furthermore, we promise to conform ourselves in everything to the Regulations and to require their observance if we happen to be elevated to some higher office. In testimony whereof, we have signed.

\*

We the undersigned, of mature age or with the consent of our parents, after the customary tests, have promised to observe during three years, in their form and content, the Statutes of the Society of Mary, approved by royal ordinance, dated November 16, 1825, and to exactly follow the Regulations and customs of the said Society, without any prejudice to the conventions or written promises which we might have made to enter into a Society, whether for tuition, clothing, or furniture. In testimony whereof, we have signed.

\*

The postulants admitted to probation will be inscribed by name, forename, date of birth, origin of father and mother, qualities of these, living or dead, number of their brothers and sisters, their correspondents, their place of birth (designated by commune, canton, civil district, department), the condition of their admission, their tuition, school dress, upkeep, date of their entry, baptismal certificate, and certificate of birth.

If it was considered proper to admit to probation gratuitously a postulant not yet of mature age, his parents would need to promise in writing never to try to turn him aside from his state, directly or indirectly, and to permit him to make with the Society those commitments he might desire, and especially to make the commitment of serving primary teaching for 10 years.

\* \* \*

*This circular announces the nomination of new assistants, the creation of central secondary houses, a prelude to the organization of provinces in the Society of Mary, and gives directions for the seeking and admission of postulants.*

## **716. Circular to the Entire Society of Mary**

December 4, 1833, Agen

Original, Agmar

Circular of the Superior General to the Society of Mary,  
Addressed to All the Superiors of the Houses or Establishments and  
By Them, to His Dear Children, Subject to Them.

For a long time, my dear Children, your old Father has wished to break the silence! What sorrows he has had to endure! The withdrawal of two of the principal leaders of the Society has deeply afflicted his paternal heart—not for fear that the Society was in peril because of their desertion, but because of the tender affection he had for them. They had been with us so long! Father Collineau and Brother Auguste were among the first members of the Society. They had renewed their holy commitments for so many years, and each time they had strengthened these by the most sacred of oaths! During all the time this storm lasted, I believed it was my duty to extend the veil of charity and friendship over everything that was happening and to support the weight of my affliction alone; but if there is a time to remain silent, there is also a time to speak. My unwavering devotedness to the Society and my tender attachment to this family which is so precious and destined to accomplish so much good did not permit me to leave the Society deprived of two of its principal Heads for a long time. By my ordinance of last November 12, I have named as my First Assistant and Head of Zeal my respectable son Father Caillet, replacing Father Collineau; and as my Third Assistant and Head of Temporalities, the elder Brother Mémain, one of our longest members. And because the General Secretary of the Society, Bro. David Monier, is frequently afflicted with various infirmities, I have temporarily named a particular secretary to keep in order all the writing of the Society and to accompany me wherever I happen to be. This is Brother Bonnefoi, whose zeal, exactitude, and devotedness you all know. In this way, my dear Children, the organization of the General Administration is not being interrupted. It will certainly be more active through the work of these heads.

You are all surprised, without a doubt, that I do not speak about our excellent Head of Instruction, the Second Assistant, Father Lalanne. The fact is that he is being kept in his position. Obstacles do no more than redouble his courage; see how by his indefatigable zeal, instruction of all kinds and grades has been lifted to great perfection!

The information I am giving you, my dear Children, about my three Assistants, or General Heads of Zeal, Instruction, and Temporalities, must reassure you about the work they will put into the fulfillment of their functions. Each of them is going to be provided with the necessary instructions so that all the members of the Society may make rapid progress in the spirit of the holy state they have embraced or are embracing. These instructions will all be drawn from our Constitutions. But what use would the most excellent Constitutions be if they were not committed to practice? Oh, my dear Children, how I desire that by your regularity and your good spirit, you will all become, as it were, living Constitutions!

You may be afraid, my dear Children, that your leaders are overcharged with work and unable to fulfill their important functions, for they are already greatly occupied—Father Lalanne at the Sainte-Marie boarding school and Brother Mémain in Agen. I have seen a way of relieving them without any prejudice to their general functions. I am authorizing two other houses of probation. The establishments formed or to be formed in a large city district will be connected to these houses by way of affiliation; I will give a large extension of authority to the superiors of

these houses, as well as their principal heads. The houses I propose to erect as secondary central houses are Saint-Remy in the department of Upper Saône and Saint-Hippolyte in the department of the Upper Rhine. Regarding Saint-Hippolyte, this will certainly be only temporary because Ebersmunster, in the department of the Lower Rhine, would be far better suited than Saint-Hippolyte to become the central house of the ancient province of Alsace, if we succeed in equipping it properly. Only the German language is spoken in Alsace.

If God continues to bless the Society of Mary, we will find ourselves obliged to establish other central houses. From all sides we are being offered establishments for primary teaching. In entire dioceses, the teaching is being offered to us. If we had more subjects, the Society could spread very rapidly. With regret I find myself always forced to postpone indefinitely the formation of these establishments, which for the most part are found in localities where the populations have the very best intentions. The harvest indeed is great, but the laborers to gather it in are too few. Pray, my dear Children, that the master of the harvest himself will send laborers into his fields!

It is not proper for us to receive any subjects who are not sent by the Lord of this harvest. For this reason, I will soon send instructions to all the heads of our establishments so they may more easily distinguish the signs of a divine vocation. But you, my dear Children, should redouble your zeal for the maintenance and increase of the work the Lord has inspired in us and to which we have entirely devoted ourselves. Among your numerous pupils, you will be able to find very good subjects whom God would call but who, like Samuel, do not yet know the voice of the Lord. The Society is still in too much difficulty to receive them gratuitously as postulants or novices; nevertheless, if you find some who would make up by extraordinary qualities for what they lack in economic terms, we would accept them, confiding ourselves to Divine Providence.

What things I still have to say to you, my dear Children! Above all, I would like to speak to you about our august Mother and Patroness, but for now I will stop here while imploring for you all the blessings of the Lord!

\* \* \*

### **717. To Fr. Georges Caillet, Bordeaux**

December 7, 1833, Agen

Original, Agmar

[With insert from S. 717]

My dear Son,

I am sending you five documents, copied one after the other on very light paper to cut down on the postal costs. The first is a circular which I am sending to the entire Society; the second, an ordinance dated November 12 giving the purpose of the other three documents. The first of these is the formula for the perpetual vows which must be signed by all those who have made their perpetual profession (you first of all).

In approval of the above, Bordeaux - - -, 1833  
Caillet, Assistant General.

The second, or the paper marked "4," is the formula for the three-year professed (the cross indicates where the professed will sign).

In approval of the above, Bordeaux - - -, 1833  
for 18 months, or one year.

The fifth, marked document "3," is a note of instruction. The postulant does not have to sign, but the sheet must contain the information required. For each one, please indicate names, family and Christian, etc., etc. I will copy them into the large register, as required by article 9 of the Statutes of the Society of Mary.

You understand, my dear Son, that we will need to obtain a copy of each vow formula on two separate sheets of fine paper, signed by each of the candidates. You will repeat this procedure at the Madeleine and at Saint-Laurent and give me the results. Later we will see about the Sainte-Marie residence. There may be some difficulty here because of the absence of Father Lalanne. I told him we might await his return before completing with the project. I am very happy that M. de Saget has confided in you. If you believe he is truly sincere, I will write to him. I am willing to do anything to save his immortal soul.

Since the Revolution, I no longer send any list of those who reach the age of requisition because some ordinances have changed this.<sup>1</sup> For four years, including this past year, our young men are following the lead of the other school teachers, and they have changed again this year. Since the last law regarding primary teaching, the examinations are taken in public and are very difficult. One of our religious who is subject to the requisition has just failed the lower degree. Of about 15 who have just passed their examinations, only two have obtained a certificate—one of ours, Brother Marandet, and an outsider. There is only one committee of examiners in each department. In a few words, I am telling you that because it is already so late to make suitable arrangements for Brothers Rohmer and Dumont through the 10-ten year pledges, I saw no better way than to have them take the cassock and move to the Grand Seminary. I do not believe you are risking anything by awaiting Father Lalanne's return in order to consult with him.

If no money comes in within a few days—and I am not expecting any in particular—I will send you a small money-order for 1,000 francs on the small deposit, already so greatly depleted, which is in Brother Auguste's hands.

I will pray and have others pray for the success of your retreat. When your nomination has become sufficiently known in our various establishments, I will send you a short instruction on the manner of exercising your functions of zeal.

Accept, my dear Son, my tender embraces in the Immaculate Heart of Mary.

\* \* \*

**S. 717-2. To Fr. Jean Chevaux, Saint-Remy**

December 9, 1833, Agen

Original, Agmar

My dear Son,

You have been ill, and you may still be unwell. Truly you are overworked. You can hardly take care of everything, at least in a competent way. I hope you would have a priest confessor, at least for the boarders and at least before the end of October. Not long ago I wrote to Brother Clouzet and showed him how to overcome this difficulty with little trouble, and perhaps to the advantage of his houses.

You are too few to have two novitiates, one for the brothers and the other for the ecclesiastics. For the time being, have the priests decide on their vocation in the postulate. When you have postulants willing to give up their commitment to their diocese, send them to Bordeaux. Follow the rule you have set down for the novitiate. As soon as I can, I will send you some directives on this important matter.

Father Lalanne will visit with you; let me know the results. I was surprised not to receive details about the return of the students to the secondary residence, and nothing on conditions there; yet Father Lalanne wanted an early decision on his trip to Saint-Remy.

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<sup>1</sup> The disposition of the law, exempting the religious from military service by means of a pledge to serve in teaching for 10 years.

I am sending you, unsealed, my response to Father Jacquot. Read it, seal it, and give it to him. The young man seems to be well-inspired and has a good character, but he is not versed in the religious life. I believe he is of limited intelligence. Patience and kindness are required. He will need encouragement and instruction, and since he may pretend to know everything, he must be assigned appropriate readings on which he should be questioned.

My dear Son, accept the expression of my tender affection.

\* \* \*

*Brother Mémain, director of the schools of Agen, is sent to Bordeaux to oversee the financial liquidation of the Sainte-Marie boarding school. Father Chaminade designates one of the religious of Agen to replace him during his absence.*

**718. To Bro. Joseph Pimouguet, Agen**

December 24, 1833, Agen

Copy, Agmar

My dear Son,

The elder Brother Mémain must be absent soon, and I have chosen you to replace him as head of the primary schools of Agen during all the time he will be away. The exercise of your new functions will begin at the time of his departure and will cease upon his arrival.

You know that according to our fundamental Constitutions, every head of an establishment is at the same time Head of Zeal, Head of Instruction and Head of Temporalities—that is to say that his solicitude must bear upon all the facets of his administration. The discretionary power accorded to all heads will not exist whenever I am present. Each of the particular heads or heads of classes will continue in his functions as in the past. No change of any type may take place without my participation.

I hope you will give the example of regularity to everyone and that you will lead in all the exercises in common, of whatever type they may be, even those which are made in common in a determined place during free time, whether of study or of recreation.

This present nomination will be placed in the hands of the elder Brother Mémain to be announced to the assembled community and given to Brother Pimouguet, who according to custom will immediately pronounce the formula, *Fiat*. . . All will answer by repeating the same formula.

\* \* \*

*Father Lalanne has made his trip to Saint-Remy and has returned to Bordeaux. This letter gives a report on this trip.*

**719. To Bro. Dominique Clouzet, Saint-Remy**

December 31, 1833, Agen

Original, Agmar

My dear Son,

Father Lalanne arrived in Bordeaux on Christmas Eve. He immediately gave me an account of his visit to Saint-Remy.

Whatever is easily observed in this establishment is and seems beautiful. What pertains more to the interior is not quite the same.

I have been deeply moved by Brother Gaussens' illness. Father Lalanne has done well in delaying Brother Bouvert's departure. Take good care of all your sick ones, and in particular of Brother Athias. It is said that he is in such poor shape only because of overwork.

Father Bardenet has in fact written to me. In spite of all his kindness and courtesy, he seems to continue a little ill humor in the discussions he had with you concerning his yearly income of 12,000 francs. I will not delay in answering him. He did not mention the fine quarters you tell me he had reserved for me in the beautiful abbey of Acey.

I am surprised, my dear Son, that, among your community there have been a great many complaints regarding the signing of the pledges. If I had placed these before them directly, there is a great likelihood that I would not have received their signatures. In fact,

- (1) they signed nothing to which they were not already committed by their vows;
- (2) the pledges they signed are less than those they have contracted by their vows;
- (3) it is not true that they alone make commitments and that the Society, on its side,

makes none. On the contrary, the Society makes those which are much stronger. According to the Civil Law, subjects may withdraw at will after giving 6 months advance notice. On the contrary, the Superior of the Society may not dismiss them without the deliberation and consent of his council. For this a serious fault is necessary, deliberate and recognized as such. A real judgment and condemnation are needed. Because the profession of vows is not recognized by the law, it was necessary to draw up a formula of commitments which could be recognized by the law; this is what was ordered by the Statutes of the Society, approved by royal ordinance. Therefore there is an advantage both for the members of the Society and for the Society itself. The condition of the members is assured by the law, and the Society has a little less to fear from the inconstancy of the human mind and from the temptations of the enemy of salvation. . . . I presume your young people have not had time to think and reflect after you read both my ordinance and my circular. It may even be that they lack knowledge of the Statutes of the Society as approved by the Government. I have not yet sent a copy of the said Statutes to Saint-Remy, believing you already had one.

Father Lalanne remarks to me that you did not think it was prudent to read that part of my circular where there is the question of Father Collineau and Brother Auguste. Nevertheless, he makes no reflection at all regarding this act of prudence.

Father Lalanne gave a full account of the matter to the community of the château, and there seems to be no evidence that anyone was scandalized. A great number of establishments have manifested contrary sentiments. They have sought to console me in my sorrow over the desertion of these principal members, and they have expressed new sentiments of attachment and fidelity to the Society. Some have drawn the conclusion that they should not trust their good sentiments, but rather keep constant watch over themselves. In general, everyone was pleased that I frankly informed them of the good as well as of the bad in the Society and of the precautions which are being taken to increase its fervor. My dear Son, I believe that when your religious finally learn the disturbing news—for in the end they will certainly learn of it—they will be even more shaken, especially after you have tried to conceal it from them. But then they will not have the same opportunity to strengthen themselves.

My dear Son, you have returned to me the commitment sheets, properly signed, but you do not mention either the postulants or the novices. Concerning the novices, if you have any, you would need to fill in the inscription notes I sent you, along with the conditions, if there have been any. Perhaps Father Lalanne has not sent them on to you. He himself has returned only two commitment sheets to me. You should see Father Chevaux, who received all these papers from Father Lalanne, and ask him for them. By our Statutes, admission to probation must be indicated in the great register in which the commitments are recorded. I can make Saint-Remy a secondary central house only after he himself has regularized it, and then you will be required to have a register altogether like the one in the central house. Regular registers will be opened, beginning with tomorrow, January 1, 1834, following my order of November 12, 1833.

I thank you, my dear Son, for the earnest invitation you have given me to live at Saint-Remy. The Rothéa brothers have multiplied invitations for the fine house in Ebersmunster. Several of our friends of elevated rank wish that I will choose to live in Paris. The fact is that I will always keep the house in Bordeaux as the central house, until the good God deigns to let me know his will in this regard. Regarding my personal taste, I find very little, if any, of this in myself. All the habitations on the earth, the most beautiful and the most commodious, seem to me only places of real exile.

By your last letter you seemed in bad humor because of the bitter complaints of Brother Galliot, and especially because he gave you reason to believe I shared his sentiments. I censured Brother Galliot because of the iniquitous judgments he made against you, and I truly believe him to be blameworthy. All I could say was that although there had already been a great reform at Saint-Remy, something might remain to be done, and this is perfectly true. The heads of establishments must use great frankness and loyalty among themselves.

My dear Son, I intend to work constantly at the consolidation and regularization of the Society of Mary and, as much as possible, at the purification of each of its members. Soon a second circular will appear on the first of the year. In the meantime, receive my deep wishes for your sanctification and also my most tender embraces.

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## **720. Circular for the Entire Society of Mary**

January 4, 1834, Agen

Original, Agmar

Circular of the Superior General of the Society of Mary

To All the Heads of Establishments and

To All the Members of the Society of Mary for the Year 1834.

I wrote to you a short time ago, my dear Children. Nevertheless, I cannot refrain from writing again at the time of this New Year. When I consider what has just taken place or what you promise me for the future, everything urges me to again manifest to you my tender sentiments and I would almost say my gratitude, because in the end, you alone can console me and make me happy, at least here upon earth.

My last circular has been generally understood by your hearts. You have felt that your Father was requiring no new commitment, and that in the formulas which were placed before you to sign there was only a matter of regularization with the civil authority, in which you are all interested. Thus most of the sheets sent have been returned, even with the most ardent expressions of love for my humble person, of a most inviolable devotedness to the Society of Mary, and of complete fidelity in the accomplishment of the duties which it prescribes for us. All the later letters that reached me before the first of the year or on the day itself have only gone further in this same direction.

What a happy year you encourage me to look forward to, and what a beautiful future for the Society of Mary! I willingly grant, my dear Children, that we will prosper if we always remain intimately united and if you are all truly regular. Everyone admits that the Society of Mary is visibly a work of God, especially placed under the august patronage of his most holy Mother. It can be destroyed only by your own hands, and by your hands united. However, what a crime even to try to cast a slur on such a work! No, this cannot be! If we have suffered because of the desertion of some members of the Society, we have reasons for great consolation. A far greater number of postulants of all classes are presenting themselves; the older ones are becoming stronger, and nearly all seem to be taking on a new life. It must be that scandals will come,

says our Divine Master, a sentence difficult at first to understand. But without wanting to probe the impenetrable judgments of God, do we not seem to see here an application of that sentence in the good which God draws from it and by the greater strength acquired by the good?

My dear Children, I would wish to give you a rapid sketch of the progress and improvements of our dear Society, but I am reserving this satisfaction for a later date. On the other hand, you would hardly be able to perceive this progress unless you had seen a picture of the situation at its beginning.

Not only the general heads, or even the particular heads, but all of you as one body are my cooperators in this work of God. Altogether you form one real Society, first in the order of religion, but also in the civil order, because the excellence of its object; and it is in view of this end that the Government has approved it. It is also with this end in view that you make such generous commitments upon entering. These commitments suppose a very complete devotedness to the work undertaken. They are, so to speak, the annihilation of the egotism which afflicts society all over the world.

Let us all work together, my dear Children, in perfecting our Society. An enemy has sown cockle in the field of the Father of the family. In proportion as the Society has increased, as it has formed various establishments, other general rules and other customs resulting from these rules have been introduced in some establishments.

There is the complaint, for example, and with reason, that there is no true uniformity in the apparel. I am saying that there is a reason for this complaint, for this uniformity is of the greatest interest for the integrity of the members. If these abuses were allowed to continue, you would soon see the Society itself deteriorate. My dear Children, let us hold firm to our former rules in order to return peaceably to the uniformity originally adopted. Consequently, I call upon all heads of establishments to send me the detailed description of the apparel of the members who compose their houses. This description will bring out the difference they would find between their actual apparel and what they might know about the original apparel. They will then set the time for the replacement of each object of the apparel or uniform; but to this effect, they will consult their colleagues. If there are some who do not think as they do, they will mention these particular opinions. With all this information, it will be easy for me to know the truth, my dear Children, and to arrange for the greatest uniformity possible, once and for all time, except in some circumstances which may require me to grant some exceptional permissions. But these exceptions would only confirm the rule, as is said proverbially.<sup>1</sup>

My dear Children, I wish to live only for you. I wish to bring you to Jesus Christ and to his august Mother. I have consecrated to you and I am consecrating to you anew at the time of this New Year all my labors and every moment of my life. I desire that there will be among us an entire uniformity, that we will make up only one same family, intimately united by reciprocal sentiments of friendship and religion. In consecrating my entire life and my very existence to you, I know I am not truly giving much time to you, for I am already very old, and even more so than several of you think. But my dear Children, is this not a reason to hasten my own perfection and even to extend the work of God, the Society of Mary? What might we not be able to do under the auspices of our august Mother and Patroness! To what degree of virtue might we not arrive!

In the most entire confidence in her powerful protection, in this New Year I am giving you my paternal benediction, my dear Children, and with the fullness of my heart.

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<sup>1</sup> On this point, see the most complete expression of Fr. Chaminade's thought in the letter of April 15, 1835, to the Alsatian heads of houses.

**S. 720-2. To Fr. Charles Rothéa, Saint-Hippolyte**

After January 4, 1834, Agen

Copy, Agmar

My dear Son,

I am sending you 5 papers, copied one after the other on very light paper to keep down postal costs.

The first is a circular dated January 4, 1834, which I am sending to the entire Society. The second is an ordinance dated November 12 which points out the purpose of the other three documents. The first of these is the formula for the perpetual vows which must be signed by all those who have made their perpetual profession, you first of all.

In approval of the above, at Saint-Hippolyte - - -, 1833

Signed: Rothéa, Superior of the establishment.

The second (which is document 4) is the formula for the three-year profession of vows; each one who has made this profession must sign. (The cross is where the professed will sign his name.)

In approval of the above, at Saint-Hippolyte - - -, 1833

For 18 months, or one year.

The fifth document is an explanatory note. The postulants do not sign their inscription, but their paper must contain all the information required. See that you fill in their Christian and family names, etc., after which I will copy them into the large register as required by article 9 of the Statutes of the Society of Mary.

You understand, my dear Son, that we will need to provide a copy of each vow formula on two separate sheets of fine paper, signed by each of the candidates. You will repeat this procedure at Ebersmunster, through Brother Clerc; at Saint-Marie-aux-Mines, through your brother; at Colmar, through Brother Coustou, etc., in all the houses of Alsace. Those establishments which wish to use their own formulas can send them to me directly; those who prefer to add their signatures to yours can send these to me once the process has been completed, etc.

\* \* \*

*As a result of the recommendations of Father Chaminade's circular, Father Caillet recorded the detailed description of the apparel of their community by Brothers Joncas and Genevière, tailors of Saint-Laurent. The principal passages of this document follow (January 30, 1834).*

*Description of the first clothing of the Society of Mary.*

*The Prince Albert, or long coat, chestnut brown in color, extended down to about the width of a hand above the ankle. A sash, about four inches wide, a little longer; they overlap about four inches in front—it is very ample . . . the buttons are of the same cloth as the coat; there are pockets in the folds of the sash . . . the collar, worn up or buttoned-down according to the occasion, forms an "M" front and back—it is more than two and a half inches wide at the neck, buttoning in the rear . . . the sleeves are lined with cuffs which double over about five inches . . . the pants black, extending to the ankles, without a crease in the lower part, rather ample, not following the shape of the calf . . . the vest black, perfectly straight in front, buttoning rather high; the collar straight with clasps at the ends.*

*Details follow about work clothes, shoes, and hats. Father Caillet completes the description by writing about the clothing of priests and clerics at the Madeleine:*

*A cassock to the ground but without pleats (at least noticeable ones) on the shoulders and without leg-of-mutton sleeves, but simple. The top part of the cassock is gathered in the middle by one or two clasps so that the corners do not spoil the clerical band as when there are two rather high buttons. One wears a woolen sash the width of a hand for priests, a little less wide for those who are not yet priests. This apparel is what is worn by the priests of Bordeaux.*

*Nevertheless, at Saint-Remy a conflict arose between a pupil and Brother Brunet, a professor of rhetoric. In an excited moment Brother Brunet slapped the face of one of his pupils, who in return hit his teacher. Irritated, the teacher told the director, Father Fontaine, that the pupil must be dismissed or that he himself would withdraw. As the director hesitated, Brother Brunet left Saint-Remy and went to Agen to Father Chaminade. In the meantime, persuaded by the pleas of the students and backed by a teacher, Father Fontaine pardoned the student. The reflections of Father Chaminade give the solution to the conflict.*

\* \* \*

### **721. To Fr. Jean Chevaux, Saint-Remy**

February 9, 1834, Agen

Original, Agmar

[With insert from S. 721]

My dear Son,

I received your letter of last December 29 telling me of the effects of Father Lalanne's visit to Saint-Remy. I believe Father Fontaine will have calmed Brother Langué. The latter would be wrong in asking for his transfer without at first notifying me of it, but Father Fontaine would do well to watch his words, even when they are spoken in jest.

Yesterday I received a letter from Brother Brunet which told me of his departure from Saint-Remy and the cause which had led him to it. Two or three days before, following his day of retreat, he had written to me that in renewing his vows, he had had the intention of renewing especially the vow of stability, in the sense that the Society understood the matter—I immediately sent Father Lalanne Brother Brunet's last letter, and I am waiting for him.

Perhaps it is an effect of the protection of Providence that he has performed this rash act. He was already beginning to become a nuisance at Saint-Remy, and it was difficult to replace him because of the esteem and affection his pupils had for him. His pupils, in large part being themselves the cause of his departure, will not be sorry to see another person in his place. I think you will have taken care of the matter, either with Father Fontaine or with Brother Bonnet.

Father Fontaine should have given in to the entreaties of the boarders only on the condition that they would have obtained from Brother Brunet the pardon of the guilty one; this is certainly only a lack of attention on the part of Father Fontaine. You thus see what need the heads have of attention, of reflection, and of discernment! Write to me immediately everything concerning this sad story and how it has all been settled, and in general about the dispositions of all the parties concerned.

I am sending Brother Clouzet a circular which I am writing at the time of this New Year to all my dear Children of the Society of Mary. I am asking him to communicate it to you, or rather to give you a copy of it, in order to share it with all the others in your community. My dear Son, take a very great part in the expressions of my paternal tenderness. It will always be difficult for me to tell you how deeply I am devoted to you.

P.S. I had just sealed this short letter when I received yours and one from Father Fontaine. Both of you must keep me informed of everything that is happening and of the steps you have taken to forestall any bad consequences.

\* \* \*

*With more information about the Saint-Remy incident, in a second letter Father Chaminade judges it in a different manner and sends Brother Brunet back to Saint-Remy with the demeanor of a penitent.*

**722. To Fr. Jean Chevaux, Saint-Remy**

January 15, 1834, Agen

Original, Agmar

[With insert from S. 722]

My dear Son,

Your end of the year must have been very sad. God in his great mercy can draw some good from this unfortunate experience, perhaps for everyone concerned. Brother Brunet acted too hastily. The exclusion of the pupil was not in the Regulation, taken in its spirit, and you know that the letter kills. The Regulation could not have had in mind a revolt provoked by the teacher himself. Now, this is what happened; the pupil struck Brother Brunet only after having been slapped—a slap in France is an insult—and so the blow given immediately afterward will be regarded as the effect of a first movement, of an involuntary movement, as it were. A revolt without reflection cannot be supposed. Following the struggle, Brother Brunet was doubly wrong to pronounce both the exclusion of the pupil and his definitive retirement. Wrong, first of all, regarding the exclusion of the pupil. Such a rigorous rule is not pronounced in the heat of an offensive struggle. The second of his demands was worse still, independently of the fact that he was compromising himself still more. In a community a religious is no longer his own, and under the pretext of forcing a superior to pronounce a punishment, he may not deprive an entire community of his services. In analyzing the matter, great evil can be found. It is an effect of the merciful Providence of God that Father Fontaine was, so to speak, forced to grant pardon to the guilty one through his great sensitivity. The teacher who asked for it seems to have given proof of good judgment. I am not going further into this matter. I am also answering Father Fontaine, and I will acquaint you with my letter. You will be able to acquaint him with this one, and thus you will only work together better. I am going to write a few words to Brother Clouzet.

When some serious and disquieting matter arises, you become troubled and discouraged. That is not good. You risk nothing in considering quietly before God the disorders which arise under your direction. Neither do you risk anything in asking God's pardon; but in the meantime, full of confidence in God, you keep a calm face and try to diminish the evil, if you cannot stop it entirely. You try to heal it when it is clearly defective. Let us preserve our peace of soul. Let us always go forward as if everything is fine, and let us give no evidence of our uncertainties and hesitation.

That you have a council, and the best one possible, is in the order of prudence; but that at Saint-Remy there would be a council superior to you, whose orders you would have to follow, would surely be contrary to the spirit of the Society of Mary. That would be changing the direction of its government, etc.

Independently of the council of the community, there should be one of the teachers which could deal with all the matters of the boarding school. I mean those of an internal character. Brother Brunet, who is at this time entering my room to receive my blessing before his departure, told me this council exists at Saint-Remy. There is now a question only of finding out if it is functioning well. It seems that not all questions are brought to it that rightly should be, if the matter of M. Adolphe de Belleney's hot temper has not been. The council should consider all possible means to cure him, or at least to greatly diminish the evil and prevent accidents which could result from this bad temper. Father Fontaine is naturally the president of this council; you

are free to take part in it or not. You are what is called an observer, but nevertheless, you must know whether this council is doing good work at Saint-Remy. And in all our boarding schools and schools of whatever type, everyone should interest himself not only in his own particular task, but also in the totality, for each person is jointly responsible for the success of the entire work.

I wrote Brother Clouzet that you might agree to invite one or two of the good pastors of the neighborhood to hear the Confessions of the boarders in order to relieve you somewhat of the burden you are carrying, at least temporarily. You must not undertake too much. You must not ruin your health. There is a golden mean which it is not always so easy to recognize, but you must always be searching for it.

Always give a great deal to mental prayer, and to good mental prayer. Without prayer, what other means of success is there for you, as well as for the others?

Receive, my dear Son, my tender embraces.

\* \* \*

### **723. To Bro. Dominique Clouzet, Saint-Remy**

January 15, 1834, Agen

Original, Agmar

My dear Son,

I hope all the commotion in the château did not have any disturbing consequences, but that God will deign to draw advantages from it for us all. Today, January 15, Brother Brunet has just left, full of new courage to devote himself to the work previously undertaken. He is leaving on foot, first because I am not in a position to pay the expenses of a trip by coach but also as penance for his considerable wrongs in this troubling matter. In the enclosures for Fathers Fontaine and Chevaux, I am writing everything that must be done. I am very certain they will communicate these letters to you. Brother Brunet will arrive at your place and will remain there until a small deputation from the château comes to receive and introduce him. We have agreed that nothing more will be said about what took place. Brother Brunet renewed his vows yesterday, especially that of stability. Let us hope that from now on he will be inviolably faithful to our great work.

You should consider whether you do not need to provoke Brother Gaussens, and whether his illness is always as real as he thinks it is. By believing it so and treating and caring for himself in consequence, he could be aggravating the effects of illness. He was in this condition when he came to see me in Agen; he even had a crisis in Tonneins. In Agen, I tried to dispel his ideas, and in four or five days he was fairly well cured and even had the strength to leave on foot for Saint-Remy.

All the movements and changes made at Saint-Remy, as well as the unnecessary expenses, must have put you in straitened circumstances; but nevertheless, I would not have believed that you had, as it were, completely forgotten Bordeaux, especially after what you had promised; and I was hoping you would have funds sent on to me. It would be very difficult to express the pitiful position we are in, especially since last May and June. To remove himself from difficulty and to escape the matter, M. Auguste had made promissory notes of the greater part of his debts from purchases, on account, the maturity of which he spread out from month to month. Father Bardenet has just died, and this means 12,000 francs have fallen due and can be demanded. Brother Mémain has sold the Arnaud brothers small properties. For some time we could breathe a bit, but only very little, and we must constantly revert to convenient measures to avoid protests for non-payment. I am always hoping we will come to the end of all this mess, but we must not tempt Providence. I am convinced that if you took things to heart, you could see a successful outcome. I now have in mind to put you in correspondence with Brother Mémain.



You could come to some agreement with him; your united efforts, blessed by the Lord, would succeed in supporting everything and little by little freeing us from our difficulties. What is disturbing is the fact that the Sainte-Marie boarding school is not yet self-supporting. Father Lalanne is really working at building it up and at making it flourish. We have several other establishments which are doing very well and which, unless some unforeseen accident occurs, will also be able to help. Everything is in the hands of God, but—I repeat this—we must do all we can.

My dear Son, I am always working at the reformation of the Society of Mary in all of its aspects. I will soon be in a position to make Saint-Remy a secondary central house. I could not do this before having regularized civilly the subjects who direct this establishment. I still lack from Saint-Remy all the information I requested regarding the novices. In order to firm up matters, laws and rules must be followed.

I am stopping here. Receive Brother Brunet kindly. Do not speak to him about what has happened, and I expressly recommend to the château that no one will ever speak of the sad experience, in which almost everyone was in the wrong. Receive my tender embraces.

\* \* \*

*To assure the good financial management of the Sainte-Marie boarding school of Bordeaux, Father Chaminade confides it to the business manager. This measure was not extraordinary because of the enterprising genius of Father Lalanne, the superior of the establishment.*

### **723-2. To Bro. Jean-Baptiste Bidon, Bordeaux**

January 13, 1834, Agen

Copy, Agmar

We, Superior General of the Society of Mary, have named and do name by these presents as business manager of the Sainte-Marie boarding school of Bordeaux our dear Son, Brother Bidon, a founding member of the Society of Mary, bestowing upon him all authority concerning the expenditures of the said boarding school, under the supervision and direction of Father Lalanne, superior of this establishment.

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### **723-3. To Bro. Jean-Marie Mémain, Bordeaux**

January 13, 1834, Agen

Copy, Agmar

Included here is the nomination of Brother Bidon to the stewardship of the Sainte-Marie boarding school. You will be kind enough to help him determine, little by little, every type of expense. From now on he will be responsible for any expenditures made in the boarding school. No doubt he is always to have an understanding with Father Lalanne; but in effect, he is to make only those expenses he judges necessary and suitable. These should only be expenses for the interior regulation of the house and for what concerns strict and necessary maintenance, whether of the house itself or of the members of the community, but no extraordinary expenses without receiving my express permission. And if you were in Bordeaux, you would vouch for the necessity thereof. . . .

In giving Brother Bidon his nomination, you will let him have a copy of this short note which concerns him, as a type of instruction.

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**S. 723-4. To Bro. Dominique Clouzet, Saint-Remy**

January 18, 1834, Agen

Original, Agmar

My dear Son,

You can pay M. Deshayes the younger, through his father, the sum of 250 francs and also the court costs. I have in my possession letters from the father in which the tone is very different from that he uses with the bankers. I will write to him very soon; meanwhile, continue to pay.

I had just answered the covering letter to the formulas of profession when I received one from Father Lalanne giving me the real reason why neither he nor you had read the article in the circular concerning M. Auguste and Father Collineau. I accept the reason, and I may add that he should have spoken to me sooner; he would have saved you some mild reprimands.

Brother Perriguet again brings up the incompatibility of his function as porter with that of wardrobe keeper. He cannot hear the doorbell. Visitors become impatient, fret and fuss, and scold him bitterly, and he believes he is responsible for their behavior. Please tell him that in response to his letter of December 21, I consulted you on the matter. Could someone warn him of the presence of a visitor when he is working at his linen job? His letter is not at all critical; he does not shirk the work, but he would like to put an end to the offenses against God.

I must stop. Two days ago I wrote to you about Brother Brunet.

May the grace and peace of the Lord be yours.

G.-Joseph Chaminade

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**724. To Fr. Léon Meyer, Courtefontaine**

January 20, 1834, Agen

Original, Agmar

My dear Son,

I thank you for having expressed at the beginning of your letter of January 4 the thought which you call sad and which came to you during the reading of my circular and of my ordinances.<sup>1</sup> Although my health is holding up, I must not flatter myself that my career will continue much longer. Soon I will complete my 72<sup>nd</sup> year. I do not have the ambition to live much longer, although I may have great need of repairing the past, which has been so weak in good works. Although young, strong, and vigorous, you must nevertheless not count on length of life, my dear Son, but always be prepared to die. When you reach my age, if you do reach it, may you not have the regrets I feel for not having served God better. Enter into the beautiful ways of prayer, and may your union with Jesus Christ be ever more intimate. Live for God in Jesus Christ.

Make a Holy Hour each week. This will be fruitful only insofar as you are not considerably inconvenienced, and until the end of the present scholastic year. You will be careful to have this permission renewed in case you derive great benefit from this holy practice.

Do not lose courage with Brother Galliot. See to it, in a way, that he resumes his functions with the same zeal and the same courage he formerly possessed. A miserable illusion has taken hold of his mind, and the responsibility of his office is becoming insupportable for him.

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<sup>1</sup> No doubt a reference to the passage in the circular of January 4 in which Fr. Chaminade speaks of his advanced age.

Ask Brother Galliot, if he becomes somewhat better, to write to me on the subject of M. Lassigne.<sup>2</sup> While awaiting final determination, recommend that he be employed some on the outside, for in general, it is fairly difficult to train this type of subject in the interior life. I am writing a few words to M. Lassigne and to M. Chevassu. You will be kind enough to send them their respective notes.

I am writing a long letter to Brother Galliot, but without speaking to him yet about the burses of last year. His heart must be opened, and I will not succeed in doing this unless you help me; but how will you reach that point if your own heart is narrowed in his regard? May charity and zeal open and soften it!

If M. Lassigne is once well strengthened, and if without fear he can be sent to the novitiate, and the ecclesiastical novitiate at that, I will charge Brother Galliot with the arrangement of his temporal affairs.

Be calm regarding the two francs given to the poor orphan. I am leaving to your disposition the few pennies offered to the church for the pastor.

Before this letter arrives, you will have received a second circular for the year 1834. Take from it, I ask you, the greatest part of the paternal sentiments which I am expressing to all my Children of the Society of Mary at the time of this New Year.

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### **S. 724-2. To Bro. Dominique Clouzet, Saint-Remy**

January 26, 1834, Agen

Original, Agmar

My dear Son,

I was telling you recently that you must come to an understanding with Brother Mémain about the debts of the Sainte-Marie residence. I immediately shared this idea with Brother Mémain and told him to write to you about it, giving you a list of all the debts that are due this year, and to send me a copy of his letter. He has just sent me the letter; I will send you a copy I am having made.

Brother Mémain describes only the needs of the residence, but Father Caillet writes to me today and says he needs 2,000 francs to pay debts which are overdue and to face the immediate future without too many worries. In addition to this, I need 900 francs to honor a promissory note close to that figure, and a similar sum near the end of June. There are many other debts, not of M. Auguste's making, which we can postpone by paying the interest.

With the creditors' consent, we may be able to delay paying two capital debts of 20,000 francs each. These creditors are very difficult. We would well to settle, at least with M. Latour.

Do not be too frightened by the item of promissory notes due between now and June 15, amounting to 18,167.84 francs. I think Brother David has these and can take care of them. I will check and let you know.

Do you know a M. Lassigne at Courtefontaine, a novice who after his theological studies went into business and became a traveling salesman? He has a reputation for temporal affairs. I had intended to send him to the ecclesiastical novitiate in Bordeaux, but I will send him to Saint-Remy instead if you need a steward at the château to relieve you of a portion of your duties.

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<sup>2</sup> This was a postulant, 32 years old, "who, after all his theological studies, went into business and was employed for some time as a traveling salesman. He is said to be very intelligent in the handling of temporal affairs" (January 26, 1834).

Would it not be wise to sell the property you bought from Brother Gobillot and his brother-in-law? You might even make a profit, for you bought it when the real estate market was weak.

Finally, my dear Son, let us not worry unduly, but rather strive for composure. I embrace you tenderly and wish you the peace of the Lord.

G.-Joseph Chaminade

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**S. 724-3. To Bro. Jean-Marie Mémmain, Bordeaux**

January 27, 1834, Agen

Copy, Agmar

. . . what you call “speculation” must never be condoned, except in extreme cases. And we must never allow ourselves to sink to this extremity. When Providence is our guide, that is another matter. . . .

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**S. 724-4. To Bro. Pierre Deshayes, Saint-Hippolyte**

January 31, 1834, Agen

Copy, Agmar

Only a few days after I had written to your father in response to a letter I had received from him, I heard of the check you had drawn on him, how it was not accepted and was returned, with costs, to the banker whose anger was fanned by the invectives your father wrote to him and aimed at you and at the Society of Mary. I immediately ordered Brother Clouzet to redeem the check and to pay the surcharges caused by its return.

Your father’s letter which I was answering dealt with the statement of your debts which you had given to me. He blamed his tardiness on the illness which afflicted both him and your mother. He added that he had begun to carry out my suggestions. You can imagine my surprise, my dear Son, when I learned of the neglected check and his letter to the banker of Besançon. I have several of his letters, one especially where he authorizes me to make whatever expenses are necessary for your return and says he will accept them all, providing they are not beyond his means. All his letters are extremely courteous and reveal a perfect honesty and a great love for you. True, you had led me to believe the opposite; but it is also true that I had reason to believe that his harshness toward you was a means he thought necessary in order to cause a change of heart in you. I even praised him for knowing the correct attitude to take in the face of your attitude. I did not initiate our correspondence. From one of your letters, he suspected something was wrong. Can you blame me for believing your father rather than you? The facts prove that you were telling the truth, but could I believe such unworthiness on the part of your father? I did not believe it was necessary to write to your father or to reveal everything that had transpired between us two. All this is too much. . . . I also have a copy of a letter you received at Strasbourg. M. Auguste never was able to make out the name of the sender and therefore could not answer, so he sent the original to Brother Clouzet and a copy to me in Agen. You know the rest. But the chapter is closed at Besançon; you will never hear it mentioned again.

You are now at Saint-Hippolyte because Father Rothéa, who has taken a liking to you, asked for you. I sent you to the one who showed the most interest in your unreserved return to God. I also told Brother Coustou about your assignment. We all thought you were well on the way to recovery, but now it appears that you are seriously ill. Well, my dear Son, do you think

you have exhausted our friendship and our love? If you are truly penitent, I will ask Father Rothéa to keep you and to take care of you, however demanding the care required by your disease. You effervescent passions and the trouble you have caused us are overshadowed by the advantages you wished to obtain for the Society. Be at peace, my dear Son, and bear your illness with patience and in a spirit of penance; you are blessed that the Lord has deigned to chastise you. How great was the danger to which you exposed your immortal soul! I am sending this open letter to Father Rothéa to let him know what has taken place between us and to enliven his zeal for the salvation of your soul and for the welfare of your body. Your entire person will always be dear to me. Please believe in my inviolable attachment.

P.S. Of course, you will not find at Saint-Hippolyte the full range of the treatments which are to be found in large cities. However, you will find what is so rare elsewhere, a concern inspired by love and the blessings of the Lord, more precious than all the resources of medicine. Moreover, Providence is sending you there; always want what God wants.

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**S. 724-5. To Bro. Dominique Clouzet, Saint-Remy**

February 3, 1834, Agen

Original, Agmar

My dear Son,

The postman has just brought me your letter of January 23 and one from Brother Deshayes, who is in Saint-Hippolyte. For your guidance I am sending you a copy of this letter and of my response, and a copy of my letter to M. Prouhet.

I was going to discuss with you the young cook whom Father Lalanne is sending to Saint-Remy. However, from Father Lalanne's letter I learn that you came to an understanding with him. Let me add that if any difficulty should arise because the young man is a stranger to the Society, you could get around this by saying that he is a postulant. I have spoken to the young man about this. I agree with Father Lalanne that if the young man receives proper training, he will soon declare himself. However, I think it would be wise to take him on as a stranger whose passport is in order and who has applied for a job as a cook. I have my reasons for suggesting this. I told the young man that the 3,000 francs we were offering is no guarantee of steady employment because the moment the Society had a qualified religious, the job would be his. The young man should reach you at the same time as this letter.

However painful the news of troubles and irregularities is to me, do not spare me the details. No sooner had I received your letter than I wrote to Brother Deshayes suggesting a remedy which should prove to be effective. My letter crossed one from him confirming the news you had given me. I wrote again and further elaborated on my remedy. Further action will depend upon his reaction, which should be prompt.

I am sending you inscription forms for the novices.

I must stop, the postman is coming. I embrace you most tenderly.

G.-Joseph Chaminade

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**S. 724-6. To M. Prouhet**

January 1834, Agen

Copy, Agmar

Monsieur,

I have made inquiries in order to settle this matter of yours with Brother Clouzet. You were right to bring it to my attention. I have learned that you had agreed with Brother Clouzet to cancel your lease at the beginning of February 1834, and the time has come. What have I decided? There can be no question of compensation. On the one hand, you claim 1,500 francs; on the other, Brother Clouzet has good reason to believe that the 1,000 francs he promised you is adequate compensation in this case. I believe we should split the difference. With this mailing I am asking that you be given 1,250 francs, on the condition that you cancel your lease and withdraw as agreed.

\* \* \*

*Father Chevaux feels he is weakening in the face of the difficulties of his task. Father Chaminade writes to encourage him.*

**725. To Fr. Jean Chevaux, Saint-Remy**

February 7, 1834, Agen

Original, Agmar

My dear Son,

I have before me your letter of last January 23. I hope Brother Brunet's arrival at Saint-Remy will remedy the trouble you tell me about in the first part of your letter. Furthermore, Brother Brunet will no longer have any excuses (although apparently valid) for not properly fulfilling his spiritual exercises.

My dear Son, let us come to the great evil you have pointed out to me. What seems to break down your strength and to lessen the energy of your soul should, on the contrary, inflame your charity and zeal. I do not disapprove the sentiment you have of your incapacity and of all your defects, natural or acquired; but I do disapprove of the discouragement which this sentiment seems to be producing in you. Are you an intruder in the position you occupy? Certainly not, for you have been sent there legitimately and regularly. Our Lord Jesus Christ wants to have all the glory of the good you will do and of the victories you will gain. Our Lord wishes to have as a participant in his glory not you and your co-workers, but his august Mother, the most holy Virgin, under whose protection and guidance you have surmounted all obstacles. *Infirma mundi elegit Deus, ut confundat fortia* [God chooses the weak of the world in order to confuse the strong]. My dear Son, why do you not place all your confidence in Jesus and Mary? Do you believe Saint Peter established the Apostolic See in Rome by his education, his knowledge, and his wisdom—his natural means? Do you not believe he succeeded only as a result of the confidence he placed in the Master who was sending him? If you pray and do not receive, why not continue to pray until your prayer is heard, in the meantime doing everything he inspires you to do?

It seems your arms fall helpless when you see the young men who surround you and who have the same mission as you, full of goodwill but lacking in experience. Where did you find that the 12 apostles and the 72 disciples drew upon their experience before working at the great undertaking which had been assigned to them? They had goodwill, that is true, and this is all they had. The disciples of Our Lord had no more aptitude than the apostles. Like the apostles, they knew their insufficiency only too well; but also like them, they had entire confidence in him for

the mission he had given. Oh, how much we have deteriorated! Where is then our faith, our faith in Jesus Christ? I have no intention here, my dear Son, of humiliating either you or your collaborators, but of awakening you all from the type of stupor into which you seem to have fallen and to recall to you what you all are by your entrance into the Society of Mary. You are true missionaries. The education of youth, whatever form it may take, is certainly not the end you must have proposed to yourself in consecrating yourselves entirely to God, under the protection of the august Mary. Teaching is only a means to make use of to fulfill our mission, to introduce everywhere, so to speak, the spirit of faith and of religion and to multiply Christians.

My dear Son, penetrate yourself with these sentiments. Work to make them fill the hearts of all your colleagues, those who work with you. Surely you will find more of these sentiments there than you think. Once you are all animated by these sentiments, you will have found the remedy for the dreadful evil which reigns in the secondary boarding school. You are all missionaries . . . fulfill your mission! Perhaps the word “mission” may tax the imagination of several who imagine that to be a missionary a person has to go about preaching from city to city, from one parish to another. These have not formed the idea of a stable and permanent mission. In this matter, my dear Son, we must correct all contrary ideas.

But perhaps you will ask how to carry out and sustain such a mission. What success can you hope for? I am going to give you some ideas from which you may profit.

(1) True missionaries must in no way rely upon themselves alone, on their talents or their industry; instead, they must place all their confidence in the grace of their mission and also in the protection of the Blessed Virgin, who is working at this undertaking for which she was elevated to the divine Motherhood.

(2) Everyone must be deeply penetrated with the importance of the salvation of souls redeemed by the price of the blood of Jesus Christ.

(3) The principal end which everyone must propose to themselves in all their efforts, but particularly in their spiritual exercises, must be the salvation of the pupils, the amendment of their vices, and their progress in virtue.

(4) They must all act together. The work is common to all, and each person is jointly responsible to a certain degree for the entire thing. Nevertheless, there can be distribution of tasks. Each teacher, for example, is responsible for his own class, and the head of each division for his division. Nearly everyone may work at the recreations.

(5) When you all work together, you see how certain difficulties can be overcome. Certain pupils, for example, already obstinate sinners and with deeply-rooted habits, can be distributed among you. Those who are especially charged with them pray for them, seek their conversion, and invoke the lights of the Holy Spirit in order to direct their conduct properly.

(6) Care must be taken that zeal will remain discreet. Beginnings are, as it were, unnoticeable. No success can be expected with a pupil unless he has first been won over and, up to a certain point, esteemed and loved.

(7) It must not be forgotten that your secondary boarding school has difficulties not usually found in other boarding schools. That of Saint-Remy is made up almost entirely of the children of distinguished families of the department, whether because of birth or wealth. *Vae vobis divitibus!* [Woe to you rich!] A curse, so to speak, is pronounced against them. Pride of birth and of wealth draws them ordinarily to the basest passions. What a difference, as far as Christian education is concerned, from those boarding schools made up of pupils who are children of the lower middle class, ordinarily not well off!

These difficulties must not frighten us. Religion must surely be introduced into the upper classes of society. In your labors, when you find some of these difficulties which seem to you insurmountable you may communicate them to me, and perhaps I can propose some means of overcoming them.

(8) In proportion as you have pupils who seriously turn to God, you will find some who have zeal and whom you could direct to become young missionaries among the others. I have seen great success as the result of this process.

You and all your colleagues henceforth can communicate to Father Caillet, the General Head of Zeal, everything that refers to zeal, to religion, and to piety, whether concerning you personally or the pupils. I will tell him this in advance.

It will be necessary to continue your correspondence with Father Lalanne for a time, in connection with all that concerns instruction. Independently of his office as General Head of Instruction, he is charged especially with the secondary boarding school and its good maintenance. But I cannot believe this can continue, whatever precautions are taken and whatever notoriety results, if religion is not the dominant factor. Furthermore, our state is of a supernatural order. If we teach the sciences and the arts, this is only to teach the knowledge of salvation at the same time.

I will answer you a little later, my dear Son, about what concerns drawing. Father Lalanne has written provisionally to have dangerous models withdrawn.<sup>1</sup> I will write to you also about the important subject of novices. I will write a few words to Father Fontaine and also a short letter to all the teachers together. You will do well to communicate to them the letter I am writing to you, but especially to Father Fontaine.

Receive here, my dear Son, the new token of my paternal tenderness.

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*Father Chaminade continues to speak with Brother Clouzet about the liquidation of debts and gives his views about the teaching of drawing at the school.*

### **726. To Bro. Dominique Clouzet, Saint-Remy**

February 11, 1834, Agen

Original, Agmar

[With insert from S. 726]

My dear Son,

I am very glad that your register containing inscriptions and admissions is in order according to ordinary standards. We consider it authentic, but as an attestation it is no longer sufficient since the approbation of the Society because (1) the wording of the formulas for vows is not necessarily according to the spirit of the Statutes and (2) because Saint-Remy was not recognized by law as a central house. I will return to this item. Meanwhile, continue as in the past.

Brother Gaussens is the victim of pitiful illusions concerning his health and its maintenance. A complete cure is not probable. Treat his condition with circumspection so that his illusions may be least harmful to his sanctification and least disturbing to your community.

I have repeatedly seen by your letters that you have been forced to make unexpected payments. This should not prevent you from entering into correspondence with Brother Mémain. I invite you to join your efforts to free us from the heavy burden of debts, always ready to dishearten, I should rather say to crush us.

The abridged list Brother Mémain has sent you is not for debts exacted this year. M. Auguste made bills payable to order for all his debts or for most of them, especially for the closing of his accounts with his principal suppliers. The interest on the capital has often also been paid by such bills payable to order. You see what his skill has been in supporting himself! The deficit for last year goes beyond 6,000 francs.

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<sup>1</sup> The reference is to the question of the “academies,” which will be mentioned in the next letter.

What is to be said concerning this state of things? Must we burst out in complaints? However well-founded they may be, would they overcome the evil? They might even aggravate it, making us appear too frustrated. My dear Son, let us receive our evil with a great resignation, and let us do everything all that is honestly possible to disengage ourselves from it. The first protest for non-payment may be the cause of our ruin.

You speak of the economies and of the requirements of the secondary boarding school. Economies must be of the greatest rigor in all our establishments. I am speaking of economies which can be made without clashing with what is in agreement with established principles. At Saint-Hippolyte and at Ebersmunster, a deficit of about 5,000 francs was inevitable, without prejudice to overdue debts of more than 7,000 francs, again without prejudice to 3,000 francs advanced by the establishment of Colmar. This establishment, which is in a great state of prosperity,<sup>1</sup> has been left by the Rothéa brothers to Brother Coustou with many debts and five francs in the cash-box. I have restored order to in the deficit presented by Ebersmunster. I am doing almost the same thing for Saint-Hippolyte. There is reason to believe that both will be able to show some surplus for this year. The establishment of Colmar may easily move out of its financial troubles by itself. The Rothéa brothers are always asking me to allow them to keep the surplus of their receipts to help them pay their debts, to which I did not think I should agree considering our present condition of real need. I granted only the rebate of the 3,000 francs.

You see, my dear Son, how necessary it is to economize. What is troubling is that we have no good and experienced economists. Nevertheless, I am always hoping that with patience and firmness, order will be introduced everywhere and that if we are able to move out of the present crisis, in a few years we will be well beyond mere survival. But the crisis must be stopped at any price. We must put into this the concern someone puts into avoiding a death blow. . . . To this effect, figure on all the presumptive profits of both the secondary and the primary boarding schools, on the presumptive revenues of the Saint-Remy and Marast properties, on the wood-cutting of Marast, on the sale of the small property brought from Messieurs Nicod and Gobillot, on the loans we made wisely, and especially upon the aid of Providence and the protection of our august Mother.

Any complaints emanating from the secondary residence have so far been related to the diet. The main concern was to make Father Lalanne's absence less noticeable. The young man you were sent as a cook seems skillful and docile enough to practice economy without lessening the quality of the service. In short, you must put your heart, your mind, and your energies into the Bordeaux operation, but without in any way prejudicing Saint-Remy.

Your last letter crossed one of mine telling you about Brother Deshayes. If you can do so without spending too much time, try to speak to him to have him abandon his disorders; do whatever you can and pray greatly for him. You may be sued for the sums he has placed in your hands, so I will send you a list of all the debts he has contracted, the expenses he has caused us since the beginning of his lapses. Continue to report to me everything you observe.

Here is what Father Lalanne writes on February 4. "If I have authorized some 'academies' of men, *velatis pudendis* [with the private parts being covered], it is because of this principle, generally unknown, that the look is made illicit only by the motive and not by the object. According to this principle, Christians, and even religious, may study anatomy. It is as impossible to teach drawing of the human figure without human figures as anatomy without human bodies. Now drawing is no longer mere ornament, as you may perhaps think. The actual state of teaching, the conditions required for admission to special schools, have made drawing one of the most important branches of public instruction. It enters into the courses of studies of the royal *collèges*. Thus I have had the same reasons, and as good ones, to introduce academies in our school of drawing as the theologians of all countries and of all times have had to authorize for

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<sup>1</sup> From the point of view of the number of pupils.

Christians the work of dissection. I might have been able to go farther. I would have had still better reasons than those for which, in Rome, the obscene Apollo of Belvédère<sup>1</sup> is tolerated, in the sole interests of the arts, in the very palace of the pope.”

Father Lalanne thus begins his prospectus of the secondary boarding school in this way: “The course of studies there required of the pupils gives them the right to present themselves to some special school, whatever it may be, not excepting the Polytechnic School.” Supposing that in these special schools of drawing and of painting where practice is made by the academies, in reading this prospectus I was very far from thinking that there was a question of speaking of this type of special school.

It is said that teaching is done in this way in the royal *collèges*. I do not as yet know if this teaching is general or particular, for example, to a small number of pupils who destine themselves for certain professions. I believe the anatomy of the human body could have been permitted; but who goes to the schools where it is taught, apart from those who destine themselves for the surgical or medical professions? These professions have a rigorous need of anatomical knowledge in all its degrees. Supposing we consider the arts of drawing and of painting of equal necessity, the authorization on the part of the theologians, if such a thing really exists—something I would like to know—would seem to me to fall only on special schools, academies of drawing and painting, and would not be intended to be generalized for every type of pupil to whom drawing would be taught merely as an additional accomplishment. If we say that regarding the majority of pupils we do not know what profession they will embrace, etc., I will answer they could very well at least be prepared. Can they not be given practice in painting some parts of the human body in addition to the head and face, such as the hands and feet? We could even go a little further with those of greater skill, in having them design and paint calvaries as prints or in relief, and in this way the promise made by the prospectus would be kept. If there are some parents who want their children to rigorously follow the courses of the academies of drawing and painting, then it is up to the boarding school to accept or refuse them. If it accepted them, then the drawing teacher could give them private lessons, and never in the general class with the other pupils. The boarding school would receive these pupils only insofar as it could judge whether they are not moved by this to passion and that they are not dangerous to keep among the other boarders.

We would want to know

(1) if it is possible to assimilate a special school of drawing and painting with a school of anatomy;

(2) if the authorization that would be given to a special school of academic drawing can or must be extended to every other school of drawing;

(3) if the reasons mentioned—that in the actual state of teaching, conditions required for admission to the special schools make of drawing one of the most important branches of public instruction and that drawing enters into the curriculum of royal *collèges*—have enough force to place academies, *velatis pudendis*, under the eyes of the pupils drawing in a boarding school which holds the first rank in teaching;

(4) what is to be said of the fact that is given without confirmation, that in Rome the obscene Apollo is tolerated solely in the interests of art and in the very palace of the pope?

The principle following which this general practice in teaching seeks to be authorized, namely, “that the look is licit only by the motive and not by the object,” although true in itself, does not seem to have sufficient application here. Why then has God clothed Adam and Eve with his own hand? Were they not able to admire true masterpieces in their own bodies? Does the first look at an object, without real necessity, not render the second one illicit by the motive?

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<sup>1</sup> The Apollo of Belvédère, one of the masterpieces of antique sculpture in the Vatican Museum, in no way merits the qualification given here by Fr. Lalanne.

My dear Son, you will make a copy of this long article as far as the end of the last paragraph, for here is what Father Lalanne writes to me, and you will send it to Father Chevaux. You and he—if this is done by letter, it is better for it to be done by Father Chevaux—will give it to Father Cuenot, the superior of the Grand Seminary of Besançon. You will ask him to place at the bottom of the document his advice regarding the four points to be decided. I would be pleased if he would also acquaint the principal directors of the seminary with them and that everyone would sign the decisions agreed upon. Furthermore, you will assure Father Cuenot and the other gentlemen of my very sincere and respectful attachment.

Brother Rousse has been notified by his brothers that his father does not have long to live. They sent a procuration to be returned to them in case of his death. Brother Rousse did not believe it would be wise to send it to them and consulted me. I told him to excuse himself, but that as a mark of confidence he was sending it to you, his former superior. You will find it enclosed. One career ends and another begins.

Send me, my dear Son, a bill of exchange for 900 to 1,000 francs for the end of this month. I have just been notified by Father Caillet that this is falling due. I have already spoken to you about this in one of my last letters. I am counting absolutely on you. The payment will strictly fall due only around next March 6, but several days are needed to have it move around in Bordeaux and be negotiated there. I am positively counting upon you. Do not let me down! Believe in my entire devotedness, as of my tender affection.

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**S. 726-2. To Bro. Dominique Clouzet, Saint-Remy**

February 22, 1834, Agen

Original, Agmar

My dear Son,

Brother Galliot tells me Brother Gaussens is on his feet again and back in class. Also, that if Brother Bouveret does not return from Courtefontaine before Easter, he will lose many other boarders who insist on learning writing and singing. Several, I believe he said 7, have left for this reason. Moreover, he knows for a fact that Brother Bouveret is not happy at Saint-Remy.

I have received a rather woeful letter from Brother Hunolt, dated January 26. From my answer you can tell the tone of his letter. I think he wants to go to Courtefontaine from Easter to the end of the year only to be able to visit Besançon every Thursday. I still believe he prefers to reside at Saint-Remy.

I expect to receive at the end of the month without fail the 900 or 1,000 francs I requested. You know how troublesome it would be if trust in my good name were to be undermined in Bordeaux.

Receive, my dear Son, my tender embrace. . . .

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*Father Chaminade gives advice to Father Chevaux, always hesitant about difficulties in direction; these concern the Academy sessions, the holding of councils, pupils' Confessions, the admission of postulants, etc.*

**727. To Fr. Jean Chevaux, Saint-Remy**

February 25, 1834, Agen

Original, Agmar

[With insert from S. 727]

My dear Son,

I am writing a few words to Brother Brunet. I am urging him to resume all his courses of instruction and to join you all as a missionary.

I told Brother Clouzet of the arrears in the cook's salary. I think he will have shared with you the little I told him.

The entertainment given by Brother Langue must have you understand, my dear Son, that in the Academy no play or discourse should be given unless you have seen it previously.

Regarding what you call chronicles or reports, nothing must be read by the pupils unless the teacher of the pupil has judged that the reading could be done with benefit. Teachers are not to permit any criticism other than what the pupils make among themselves. Readers are to read the plays given to them only with the permission of the teacher who composed them or who has signed them. If the reader has been given some chronicle which had not been reviewed by the teacher, this chronicle should be placed into the hands of Father Fontaine. We will see later if it would not be better to suppress the matter purely and simply, but in the meantime let there be careful censoring. . . . Furthermore, this censorship must be done without any ostentation. On this matter, Father Fontaine is in agreement with all the teachers. Then each teacher warns his pupils not to read or to have read any chronicle before having communicated it to him. The more things are done simply, the less chance there will be for disadvantages. I presume that any contrary custom will fail in itself, providing the pupils are being trained by true missionaries.

My dear Son, from what I have learned of the separation of the two guilty ones, it seems to me they may have been treated too well. Whatever the case may be, must we not profit by this occasion to enlighten them regarding their misconduct and to win them to virtue and religion? A true zeal turns everything to profit. If the proposal of a council of teachers were really put to work, someone would be inspired to take in hand this particular act of zeal. Even two might be employed in it usefully, one for M. de Frasnais and the other for M. Cheylus.

More than ever, in great matters time must be taken for reflection and for prayer. Very rarely do these great matters arise which do not allow for at least a little leisure time. But finally, if such a situation really does arise, those steps must be taken which are believed to be most in conformity with faith and which will in greater measure please Our Lord. For what concerns your council for current affairs which are of little or no consequence, work in accord with Brother Clouzet and Father Fontaine. But when there is a question of something which must be repeated—for example, the reading of the chronicles or reports—from the time that you notice an abuse or an immoderate use being made of the permission Father Lalanne had granted, you could hold a council to which some extraordinary counselors have been added. These could be perpetual professed like Brothers Gaussens and Brunet. The council could first halt the abuse and then protest to Father Lalanne and give me an exact account of everything. In these councils, you must permeate all your people with the spirit of our vocation, and all deliberations must come back to this starting point. You will understand that I have no intention here of definitively establishing a council, but only temporarily in your present situation. If you do not have time to send me a verbal account of the council, as well as one to Father Lalanne, ask the secretary of the council sessions to do this.

Because the confessor I had given you hope for, my dear Son, has not been in Saint-Remy because of illness or some other cause, I had counseled you and Brother Clouzet to attract one or two of the good pastors for the Confessions of the boarders of both communities. I was told that you or Father Fontaine, or perhaps both, would give way under the burden if it was not lightened. It seems from your last letter that the boarders do not give you great practice, because

if they were to confess only once a month, you would still have more than 25 each week. But how many would go to Confession more often! All those who are permitted to receive holy Communion every two weeks, all those who have violent passions and who need to present themselves more often at the tribunal of penance, and now those who need to be prepared for their first Communion, etc., etc. Everything that we do, let us try to do it well.

Confession is one of the great means the Lord has given us to work for the salvation of souls. I have always been of the opinion that the superior should hear the Confessions of everyone when he can. This unity of direction of consciences contributes great fruit to the other means, etc. I had advised this to Father Lalanne in Gray. He seemed to adopt it, but the need which he believed he had, to have himself feared, made him take another direction. I am here neither approving nor blaming. I am speaking to you here only of what experience and sound reason have taught me.<sup>1</sup>

Regarding what you tell me of the inconvenience of an outside confessor for the Sunday Communion, it seems to me only right. There must be some pupils who receive Communion every Sunday, and these are ordinarily very quickly finished when it comes to their weekly Confessions. All those who take Communion less frequently may make a preparatory Confession and have it fulfilled, on Saturday or on the eve of a feast, and then confessors will be kept only slightly from the labors of their parishes. If you can come to a suitable understanding with the pastor of Cubry, so close to Saint-Remy, this would be a considerable reduction for you.

Regarding Lent, do this year as was done last year. Only exhort all the novices and religious to supplement, mainly by prayer and mortification, for the privations from which they are dispensed. We will return to this matter a little later.

If the two novices, or rather postulants, present themselves again, admit them as postulants. Examine them, try them first, and see if they can be admitted as novices.

When a postulate is well organized, ordinarily speaking, we can be fairly definite regarding the qualities of the postulants. I had promised you notes on the subject of novices. I wrote some immediately, but the thought of rereading all that had been written about the novitiate and of making a permanent edition of it explains why these notes have not come to you. My affairs are multiplying so greatly and so quickly that I rarely have time to work at such matters. I will send them on to you just as they are.

When I received your letter, in which you mention Brother Bonnet's desolation regarding his mother's indigence, I had answered him, and no doubt my letter had not arrived; I precisely proposed to him to augment, or rather to double, the small amount for his mother and to have the pastor of Mauriac give her 50 francs each year. To save me some writing, you may write to the pastor of Mauriac to ask him to give Mme Bonnet the sum of 100 francs, to be distributed according to her needs, and say that he may be kind enough to charge you with the number of Masses that may correspond to this sum. You should also mention that you have come to a perfect understanding with me. Tell Brother Bonnet that after everything I have said and promised to him, I am sorry about his crisis of sensibility. Let him communicate with me with complete confidence regarding all the sorrows he may be experiencing.

My dear Son, may the Lord deign to shower upon you and all our Children his most abundant blessings!

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<sup>1</sup> In these later times, especially at the time of the publication of the Code of Canon Law, the Holy See has given different directives. Fr. Lalanne had taken as a principle that because he was director, he would not hear the Confessions of his pupils.

*Here are the notes on the novitiate referred to above. They were consigned as they are to the Register of Ordinances of the Society of Mary. Later Father Chaminade recopied them in his own hand, gave them an impersonal form, and inserted them into the Constitutions of 1839, articles 307 and following. See Spirit of Our Foundation, no. 862.*

### **728. To Fr. Jean Chevaux, Saint-Remy**

March 11, 1834, Agen

Original, Agmar

#### Advice to a Master of Novices

The interest you have in the training of the novices confided to your care makes me willingly overcome the type of repugnance I feel in the midst of numerous enough occupations, to give counsels of advice in general terms, and especially on such a delicate matter. For greater usefulness, I will make this letter common to all those who are entrusted in the Society with the same type of direction.

In the first place, I should desire that a Master of Novices will penetrate himself deeply with the spirit of the Society of Mary, so that he may intensely feel its nature and its end. The very name of the Society of Mary may reanimate all his sentiments. And in fact, what is the Society of Mary? It is a uniting of the Children of Mary, of those pronounced in the interest of their august Mother, who without any human respect come together to sustain these, first in themselves and then in all those with whom they have any relationship.

If you have sometimes entered into the heart of our tender Mother, you have found there no other interests than those of the Sacred Heart of Jesus Christ, her adorable Son, her firstborn, our elder brother. The fact is that the ardent love Mary has for us is all relative to our conformity with this her firstborn. Her ambition—if it is permissible to make use of this term with regard to the most holy among all creatures—is that all the children her charity has engendered after him will be so united to him that with him they all will form only one Son, one same Jesus Christ.

Animated with these sentiments, it will be very easy for you to know whom you are to admit among those who present themselves to enter the Society. I beg you, never admit anyone in whom you do not recognize any sign of a divine vocation, any of the operations of the Holy Spirit. It is true that sometimes by a secret order of the mercy of God, several have first come to us with altogether human motives. We will be happy when we know how to understand this secret of Providence and to make it known to others. But in general, when subjects present themselves to enter the Society, first raise your heart to God and lift it entirely to the Spirit of Jesus Christ, and as another Samuel look at them and examine them, not only regarding exterior appearances but much more particularly concerning interior dispositions. *Deus cor intuetur.*<sup>1</sup>

Yes, you must cast your eyes upon the heart. If you see no operation of the Holy Spirit, by this very fact neither will you see any sign of vocation. Just as all the duties of religious life may be reduced to two—separation from the world and union with Jesus Christ—so are you to recognize in those who present themselves sentiments relative to these duties, such as, for example, fear and horror of the world, idea of the incompatibility of the spirit of the world with the spirit of Christianity, the falsity of these maxims, etc. For those who may have participated less in the corruption of the world and who have not adopted its maxims, if their piety appears to be inspired by a true faith in Jesus Christ, if they manifest some devotion to the Blessed Virgin, you should see what part faith has in these sentiments. These signs may be more or less characteristic. In case of doubt, the subjects are to be received as postulants if they have the other qualities required for admission.

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<sup>1</sup> Reference to the choice of David by Samuel, as reported in the 1 Samuel [First Book of Kings], chapter 16.

The postulate may be more or less long, but in general, it is not to be longer than the time required to determine the signs of a vocation. With some you will concentrate more on the imminent dangers of the world, where a devastating plague reigns and there is the need to determine what proceeds from the world and what comes from a Christian spirit. With others you can often speak of the grandeur and the kindness of Jesus Christ and of his holy Mother, of the happiness of being called to their service, of achieving their glory, etc.

When you believe the signs of their vocation are sufficiently developed and when you have the moral assurance that they will persevere, draw up an account of all the motives that would lead you to recommend the admission of the subjects, as well as the fears you may still have, and send it to the Superior General.

Until now, we have spoken only of novices, properly so-called.

Upon entering into the usual tests, the novice is to bring a sincere desire to live in a total examination of his mind and will. This is as a first step toward religious perfection, the total renunciation of ourselves, not to want to judge anything again, according to our own mind or to desire anything solely by personal choice. This is a maxim that easily convinces by its truth. Without this renunciation, in fact, the Spirit of God does not have prompt entrance. God wishes to occupy the souls of those he calls to his service, to fill their minds with his light, to supply what they lack, all that is unable to lead them. God takes his place within us only after a complete surrender of our self.

From this I will draw two practical consequences.

First, in view of this maxim, during the novitiate all their inclinations are taken from the young men; they are gradually accustomed to placing themselves in God's hands alone, as unable to live or to do anything except by God's good pleasure. For example, it is asked that of their own accord they will renounce all types of visits, and that they no longer will go out or even receive anyone except with the consent of their superiors, who hold for them the place of God. This is God's Spirit and even his person that they honor in the superiors; it is God they must have the intention of obeying. In obeying the superiors, they thus place themselves under the guidance of a visible God, while awaiting the time when they will be in a condition for obeying an invisible God and fully capable of following God's secret inspirations.

Second. In regard to studies, spiritual reading, and the exercises and practices of piety, novices must be very distrustful of their self-love, of their curiosity, and of their self-will. To lead them to a spirit of dependence and submission, it must be made known to them that no one on earth is without these weaknesses.

"However enlightened and however elevated we may be," said Father Olier, "we must always reveal our sentiments and submit them to the one who holds the place of God for us on earth. This was the fidelity even of Jesus Christ, who submitted the lights and the movements of the Holy Spirit in himself to the direction of the most holy Virgin and Saint Joseph, in whom God his Father resided, to have them approve the interior sentiments which he communicated to them. After Jesus Christ has given to his entire Church such an example of submission, who will be the person presumptive enough to dispense from submitting his judgment and his will to the wisdom and authority of his superiors!"<sup>1</sup>

You will often sustain these general principles through particular maxims, for example, to die to the world and to ourselves, to show for the world the same horror shown by Saint Paul when he said, "I am crucified to the world and the world is crucified to me" [Galatians 6:14].

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<sup>1</sup> Fr. Olier's thought may be precisely stated: although by the interior direction which he unceasingly received from his heavenly Father, Jesus Christ was assured of always doing what was most conformable to the divine will (John 8:19), he nevertheless submitted the direction of his conduct to Mary and Joseph (Luke 2:51). This passage and the next are drawn from the "Maxims Concerning the Seminaries" (*Complete Work of Father Olier*, Migne, pp. 1142 and 1144.)

To fly from the world and to fear its charms, its attractions, the contagious air we breathe therein, *Nolite diligere mundum, neque ea quae sunt in mundo* [do not love the world or the things which are in the world, 1 John 2:15]. If the world loves you, be afflicted, because you have something of it in you. *Si de mundo fuissetis, mundus quod suum erat diligit* [if you have been from the world, the world will cherish what was being its own, John 15:19]. Very far from seeking the approbation and respect of the world, it must be renounced because it cannot respect you if you are not conformable to it and if you do not applaud it. *Si hominibus placerem, Christi servus non essem* [if I yet pleased mortals, I should not be the servant of Christ, Galatians 1:10]. We must be careful not to have anything that is conformable to the world or to imitate its ways of acting, of thinking, and of dressing. *Nolite conformari huic saeculo* [do not be conformed to this world, Romans 12:2]. The proper thing for the Christian is to clothe himself in his interior with the inclinations, the morals, and the virtues of Jesus Christ. *Induimini Dominum Jesum Christum* [but put on the Lord Jesus Christ, Romans 13:14].

My dear Son, do not speak of this mystical death to the world and to ourselves in such a way that you do not allow the precious life in Jesus Christ which is to follow it to appear. We die only to live. All of Christianity and all its perfection is only in this death and in this life. This is the doctrine of Saint Paul. *Existimate vos mortuos quidem esse peccato, viventes autem Deo in Christo Jesu* [believe you are dead to sin, but alive to God, in Christ Jesus Our Lord, Romans 6:11].

Here I cannot help citing for you a counsel, however long it may be, of Father Olier to the young men of his seminary. He seems to include his entire doctrine, which is also ours.

“It is not enough to have renounced the world and ourselves. In addition, we must enter into the life of Jesus Christ, who is the new creature, to the image of which the perfect self must be formed in us. The one who wishes to belong to me, he tells us, must then live in a continual contradiction with himself. He must inhabit a kingdom different from the world or from the flesh. He must tend without ceasing to Jesus Christ by faith, not withholding anything for his own satisfaction because faith gives no quarter to nature, to the senses, to reason, or to our own minds. It belongs to God himself, who is its author. As inflexible as he, it does not descend below him. It may well elevate us above ourselves and draw us to itself, but it never comes down to us. This is what afflicts every creature who is not dead to self: to have nothing, to find nothing in faith in which they can repose and taste their own satisfaction. Faith is the torment of all nature, for it seeks always to elevate the creature beyond himself, in spite of his own weight. What do we not owe to God for thus keeping us in a continual separation from ourselves? In attaching us to himself by faith, God’s design is to transform us into himself. Having arrived at this transformation, we no longer see anything except in the light of God. The human mind, made divine, no longer judges, tastes, or hears things in our own way, but in God’s. Elevated above himself and his senses, he enters into a new nature; everything within him becomes new. A soul crucified by faith now tends only to divine things and yearns only after these. Its life is in God; its kingdom and all its hopes are in God. From the height of the celestial region which it inhabits, everything that is not God it finds so small and despicable that it is truly surprised that anything created can be loved. All creatures are distasteful to it. In the lower part of itself, does it still feel a remnant of the inclination for the things of the earth? This is an annoyance, a weight, an insupportable torture. Henceforth it can no longer be content except in complete liberty to enjoy God. Like a bird freed from the snare which had prevented it from flying in the open country, it can now say, “You have broken my chains.” It is thus that a cleric—and with greater reason a priest—is obliged to live separated from the earth and to live in the element of faith, where flying, elevating himself and soaring in complete liberty, he allows himself to be conducted without delay or obstacle to wherever the Spirit of God brings him. *Ubi erat impetus Spiritus, illuc gradiebantur*, [where there was an impulse of the Spirit, they were going, Ezekiel 1:12].

One of the great obstacles ordinarily to be found in the young novices when it comes to leading them to the life of faith, is love for parents. This obstacle is even greater because of the fact that it does not seem to be one. It seems favored by the fourth commandment of God and is often endorsed by people who appear prudent. It is good to go into clear enough explanations, so that the novices may make this sacrifice with the same generosity as they make all the others.

It is the doctrine of the holy Doctors of the Church that the religious renounce their fathers according to the flesh in order to live only in the arms and under the authority of Jesus Christ, their only Father according to the Spirit, through whom they have passed from the unrefined and animal life to a spiritual, interior, and divine life.

The secular and temporal fathers are the image of God, as far as the exterior and corporal life is concerned. But as we claim to die to this natural and unrefined life, we thus claim to die to the coarse and corruptible heritage of this world to enter into the possession of the God of truth, of whom all the creatures which compose the universe are as the veil and shadow where he hides. He leaves the penetration of this shadow only to his children—Christians who, having renounced their senses and the love of exterior things, receive from him a divine and interior life. By faith, these see in him his quality of Father, from whom alone they await their inheritance. This is the testimony rendered to him by those who make religious profession into the hands of the Superior of the Society on earth; the Superior represents the divine paternity.

The apostle teaches us that there are in the world several paternities; *ex quo omnis paternitas in coelo et in terra nominator* [of whom all paternity in heaven and earth is named, Ephesians 3:15]. The first is the temporal paternity which expresses the fruitfulness of God in the communication of his being, in which human beings resemble the animals and plants, their generation, like ours, being an expression of the eternal fruitfulness of God, engendering his image from all eternity in the person of his Son. The second, of a far superior order, is that which belongs to God alone and in virtue of which God communicates to his Church not a natural and common being, but a being of holiness and grace, a divine being.

It would not be difficult for us to confirm this doctrine by a certain number of texts from Holy Scripture and also by so many great examples given us throughout the Christian centuries.

Following this letter, I am going to have copied a certain number of notes which I wrote at the request of a Master of Novices. I did not send them to him at the time, for I had the intention of adapting them to what the Constitutions have already said about the novitiates and their direction, and I have not been able to bother further about them since. Thus the better is often the enemy of the good.

Direction of a novitiate causes far greater difficulty than that of a community of professed religious, especially if the novices have the spirit of their state. In proportion as you find difficulties that you cannot resolve, even in prayer, let me know of them.

My dear Son, may the Lord deign to shower abundant blessings upon you and upon your precious family!

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#### Notes on the Novitiate

1. The first months after the arrival of the novices should be particularly used to develop in them a spirit of penance, a purification of the heart, meditation suitable to their capacity, and general or extraordinary Confessions.

2. If the number of novices is large and the Master of Novices is unable to take care of the newcomers for the instructions on meditation and the purgative way, he may designate a few of the older and more fervent novices to give them this instruction. However, he can always continue in his regular conferences to explain whatever is required to make a true religious, and particularly a religious of Mary.

3. When the novices have a knowledge of the nature of the five vows to be made at their profession,<sup>1</sup> they should understand that the three main vows of religious life (poverty, chastity, and obedience) contain in themselves the observance of all the evangelical counsels, and that these vows are the narrow way which leads to eternal life—it is necessary for them to cherish the object of these vows, and they should spare no delay in entering this beautiful narrow way in the footsteps of Jesus and Mary.

4. At all times, each novice should feel free to communicate his troubles, temptations, and difficulties; but the usual conferences or opening of the of the soul and of the Rule should deal with meditations or mental and vocal prayers, with whatever occurs in them, whether coming from the Holy Spirit or from the tempter. Sometimes novices can give an account of their daily examens.

The Master of Novices cannot exercise too much care in directing them in their meditations and in encouraging them to make progress in these. These conferences, however, should ordinarily be brief. At each of these conferences on meditation the Master of Novices should limit himself to pointing out some fault to be avoided or the evident omission of a means to be employed. If the novice repeats the same fault or omission, the Master of Novices should reiterate these same observations. A Master of Novices who acts in this way can be morally assured of success in his work. The novices ordinarily do not waver unless they stop praying altogether or pray poorly. Because these conferences are individual, without inconvenience the Master of Novices can confer with the new novices, as well as with the old.

5. When the novices have arrived at this stage of development, the Master of Novices will be in a position to follow the directions given in the *Manual of Direction*,<sup>2</sup> either for the virtues of preparation or purification or for the virtues of consummation.

6. The Master of Novices should not limit himself to giving conferences on the state which the candidates intend to embrace; he should also provide some interesting and impressive exhortations on subjects better calculated to stir the spirit of penance more and more; this is the general aim of the entire novitiate.

7. In regard to meditation, the Master of Novices will direct his novices according to the *Practice of Mental Prayer*<sup>3</sup>; but he will never really succeed unless he himself has acquired the habit of genuine mental prayer and continues to devote himself to this holy exercise.

8. In his explanation of the vows, the Master of Novices can follow what is said by the Head of Zeal on the nature of the vows in order to obtain true indications of each of the professed and to know their progress. But on the other hand, he can use all the means and take every precaution to have them cherish the doctrine of the Gospels. This will not prove to be difficult if the novices have experienced its savor and kindness in the examples of it which the God-man and his exalted Mother have given.

9. Identical exercises, practices, and types of instruction should be given in the novitiate for ecclesiastical and for lay candidates.<sup>1</sup> The only important thing is that the Masters of Novices should conform their conferences and instructions to the intelligence and even the education of their pupils.

10. During the free time which exists between the exercises of the novitiate, the various occupations of the novices cannot be the same in both novitiates; but in both of them religion should be taught in conformity with their relative understanding. This is also the case with catechism in a more or less developed or profound fashion, as well as Bible history, always keeping in mind the mental capacity of the novices. As the Master of Novices sees fit, they could also be responsible for the instructions given in number six.

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<sup>1</sup> The vows of poverty, chastity, obedience, stability, and the teaching of faith and Christian morals. This last vow was suppressed in 1865 because it expressed the purpose of the Institute rather than a simple means of attaining it.

<sup>2</sup> See *Spirit of Our Foundation*, no. 860.

<sup>3</sup> See *Spirit of Our Foundation*, no. 251.

<sup>1</sup> Until 1865 in the Society of Mary there was a separate novitiate for candidates destined for the ecclesiastical state.

11. All seminarians at the moment of entering Holy Orders, and with more reason the priests, can easily obtain a dispensation from a portion of the novitiate and even of the triennial vows in order to move on to perpetual profession after a year and a day of novitiate<sup>2</sup> and according to the Canons. It is enough that according to established procedure, then, they have the habit of commendable meditation, they cherish the holy commitments made at the time of religious profession, and they desire to consecrate themselves entirely to God under the loving protection of the exalted Virgin Mary. The seminarians and priests, as well as the lay members, will declare their act of commitment according to the Statutes approved by royal ordinance.

12. The workers and artists who happen to be in the lay novitiate at the time can devote themselves to their arts and crafts more or less according to what the Master of Novices will determine. The same will be the case with those who are destined temporarily for military service.

13. After a certain period of probation, the renewal of baptismal vows will take place with a certain amount of solemnity in the lay novitiate, as well as in the ecclesiastical novitiate for all simple clerics or those in minor orders. All the priests or those in major orders should renew the priestly spirit. Later the practice of these two renewals can be established as a matter of procedure.

14. In both novitiates, as novices achieve more progress their Master of Novices or director will test them more or less according to their capacity. Sometimes these tests are purely individual; at other times they can be either collective, comprising a certain number of individuals, or even general. These tests will ordinarily relate to a certain one of the religious vows.

\* \* \*

*Here are two brief notes of spiritual direction.*

**729. To Fr. Léon Meyer, Courtefontaine**

March 3, 1834, Agen

Copy, Agmar

If you truly preserve recollection at the time of your occupations, these last would not be an obstacle to mental prayer. Whatever may be our labors, they are to be only a continuation of mental prayer: *Oportet semper orare, et numquam deficere* [a person should pray always and never tire].

\* \* \*

**730. To Bro. Justin Dumontet, Villeneuve-Sur-Lot**

March 4, 1834, Agen

Copy, Agmar

With a little more courage and fidelity, you would be making headway along the right road. That road seems narrow—which, in fact, it is—but it is the one that leads to eternal life. Oh, my Son! Have you ever thought of these words of the Gospel? “It is the narrow way that leads to eternal life!” Let us no longer think as children, let us no longer act as children. Truly, my dear Son, your age is no longer that of a child.

Receive, my dear Son, etc.

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<sup>2</sup> It is common knowledge that in the former Orders, upon leaving the novitiate candidates professed simple perpetual vows.

\* \* \*

*Justin Dumontet (1813-1903) is one of the most interesting figures of the Society of Mary at this time. His grandfather, of Italian origin, a professor of Italian in the Lycée of Bordeaux, had been converted in 1801 by Father Chaminade. In 1823, only 10 years old, young Justin lost his mother by death and was adopted by Father Chaminade, who had him make his first Communion at the Madeleine and admitted him as a postulant at Saint-Laurent. From that time on, a great friendship developed between them. Brother Justin loved to relate how, pressing him to his heart, Father Chaminade used to say to him: "My child, be faithful!"*

*After his profession in 1829, Brother Justin remained at Saint-Laurent. In 1831 he was sent to Agen, and in both these places, he was attached to the person of Father Chaminade. "I had the happiness of being entrusted with the care of his person," he writes. "For nearly a year, when he lived at the novitiate of Saint-Laurent, I was able to be the happy witness of his holy habits. Each evening I assisted him as he went to bed, giving him the care he needed because of the cautery of his arm, preparing his bed and receiving his fatherly goodnight. From the time he was in bed, he used to begin the invocation of the holy Name of Jesus, which he repeated 33 times, doubtless to honor the 33 years Jesus lived upon earth. . . . In Agen, for two years I again had the happiness of serving him. He used to take his meals in his room, and each evening after supper he read Father Nouet. At that time I noticed that he used to take the discipline, because the curtains of his alcove were stained with blood at the height at which his shoulders touched the curtains, and his flannel vests were covered with bloody scabs at the shoulders. This is what I pointed out to the Daughters of Mary when I used to bring them the Good Father's linen for laundering."*

*In his long career Brother Dumontet served as director of Clairac, Réalmont, Chalabre, Servian, and Gensac. Then he was the sacristan in Paris and in Bordeaux. He spent his last years at École Sainte Marie de Caudéran, where he died at an extreme old age.*

*Formed to virtue from his early childhood by Father Chaminade, he was always a model of edification. One of those who knew him well writes, "It can be said that all his life was a succession of acts of vehement zeal in the interests of the glory of God and the salvation of his neighbor. No one could come away from him without hearing some burning words of edification regarding Our Lord and the ever-blessed Virgin."*

*Early in his life, at a time when frequent Communion was still rare even in religious communities, Brother Justin was faithful to daily Communion. As a sacristan, he was rewarded for his respect and his piety in the care of the altars. He had a special gift for preparing children for first Communion, and at the Madeleine in Bordeaux he devoted himself with zeal to the little Auvergnats. He has left very precious memories of Father Chaminade's life.*

\* \* \*

### 731. To Bro. Dominique Clouzet, Saint-Remy

March 4, 1834, Agen

Original, Agmar

[With inserts from S. 731]

My dear Son,

I have received the bill of exchange for 1,000 francs from Paris, which you sent me very opportunely. Several hours after its reception, I had a sure and convenient way of sending it to Bordeaux. I thank you for the promptness you put into the execution of my request.

Brother Mémain has just arrived from Bordeaux. I had your letter of last February 18 sent to him. We were not able to say a word about our financial affairs. He is on the eve of passing an examination for his certificate for the higher degree of primary teaching; he is completely absorbed. The fate of the establishment of Agen is depending upon it, after a fashion. But I have just received a letter from M. Auguste which announces that he has just ended a negotiation of 14,000 francs with M. Pommez which will be mortgaged on the Razac mansion for 7 years. In this way, M. Auguste will have Father Bardenet's mortgage on the same house lifted and some debts in arrears will be paid to M. Pommez in bills of exchange.

I found that the letter you wrote to Brother Mémain was not as consoling as the one you wrote to me, but I will return to both of them once the matters of the establishment of Agen have been put in order, if indeed they can be considering how long they have been unsettled.

Nevertheless, I will send you a power of attorney to sell the selections detached from the estate of Saint-Remy, replacing them later by other sections adjoining the estate. Also do your best with regard to the sale of the small property bought last year from Messieurs Nicot and Gobillot.

I am writing to Brother Lassigne, but I am sending the letter to Father Meyer. When Father Meyer decides that he actually has the sentiments of a true religious, I will send an obedience to have him come to the ecclesiastical novitiate of the Madeleine. You are very correct in not liking to employ young men who have not had a novitiate, and above all young men who are already somewhat older; Brother Lassigne is 32 years old.

I received an answer from M. Prouhet in which he regrets the loss he has suffered and sends me a bill for more than 1,600 francs. I had Brother Bonnefoi answer him; he had already rejected a similar bill presented to Father Lalanne. There is nothing new concerning Brother Deshayes.

I am told that the younger Brother Etignard has recovered from his serious illness. He would very much like to return to Bordeaux; however, I have heard very little mention of him even from his older brother.

My dear Son, it is good for you to tell me everything you know about Father Fontaine and the other inhabitants of the château, but you must watch yourself when you speak to Father Lalanne. If you always tell him of Father Fontaine's inexperience and that of the other teachers, then he will consider himself rigorously necessary, and from that—etc. You grant to everyone goodwill, and it really seems everyone has this. You attribute everything that happens to the lack of experience. No doubt Father Fontaine does not have wide experience, nor have any of the teachers, but it is not entirely true that he is without any experience. The fact is that this boarding school is a very difficult one to conduct; all those concerned must be encouraged rather than blamed. I have written to everyone in general and to several in particular, as to Fathers Chevaux and Fontaine and Brother Chopard, in a very detailed manner. I hope that little by little everything will move into shape and things will turn out much better than before. Perhaps progress will barely be perceptible at first, but being real, the entire house will be taking on another tone.

My dear Son, the ground which is given over to the outdoor relief map of France must be considered lost. Father Lalanne thinks a lot of this map; he prizes it highly, and he gives very good reasons for doing so. We will see from what follows if practice can correspond to theory.

You say nothing to me about Brother Athias. Is he cured? Father Lalanne hopes to have in him a master of horticulture whom he will want as teacher in the secondary boarding school. He is leaving agriculture to the primary boarding school, for it more clearly belongs there.

I have promised Brother Chopard to write to you in favor of his father, and in fact I highly recommend him to you. It would seem that the relative his father is staying with would keep him for 200 francs a year. Combine everything with his son, and perhaps he might be kept for somewhat less. You are surprised that I should be speaking to you of such generosity considering our distressful condition; but I am completely persuaded that alms, clearly understood, never impoverished anyone. I have even known people who gave more abundant alms precisely when they were threatened with ruin, and they actually restored their losses.<sup>1</sup>

I always forget, my dear Son, to speak to you about young Crétin, a carpenter; he is still annoyed because he did not receive a ring at his profession, and no effort has been made since then to obtain one for him. Without seeming to have been coached, you might get one for him and have it blessed before he wears it.

I embrace you, my dear Son, with all the tenderness of my heart.

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*An unfaithful religious summoned Father Chaminade to court to obtain from him indemnities he was not entitled to; Father Chaminade answers this unjustified attack with calmness and objectivity.*

### **732. To Bro. Dominique Clouzet, Saint-Remy**

March 7, 1834, Agen

Original, Agmar

[With inserts from S. 732]

My dear Son,

Yesterday I received a call to appear before the Justice of the Peace of Amance, on the part of M. Deshayes.

I am sending you the actual citation and, in the other part of this letter, my power of attorney to represent me before the tribunal of the Justice of the Peace. . . . It is a very simple matter; we must present our case in such a manner that it cannot be contested in any one of its particulars, at least reasonably. If M. Deshayes does not wish to take the case before the Justice of the Peace, there will be no agreement. We must then await a new summons before the civil tribunal. We must never attack, for there is only self-defense; and this one defense is, for the most part, your case itself.

Among the papers I sent you, you will find Brother Deshayes' account and proof that he intended to pay for all the trips inspired by his foolishness and his unconventional behavior. You wrote that you wanted the father's permission to initiate a settlement of accounts with him. Did the 1,600 francs you speak of come from the father? How was the transfer made? If you dealt directly with the son, are you not troubling the waters by asking for the father's authorization? Why deal with the son? Why did you begin negotiating before asking the father's permission? Only in case you owed the young Deshayes some money, after a friendly understanding or an arbitration or a court pronouncement should you ask the father's permission to pay him the money. This is my opinion. . . .

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<sup>1</sup> Fr. Chaminade is no doubt referring to his brother Louis, about whom he wrote at the time of his death, "Providence visibly came to his help during his exile in Spain. He did not squander his means of existence. If he seemed in difficult straits, his pious strategy was to redouble his alms" (autograph notes for the funeral discourse for Louis Chaminade by Bro. David Monier).

Brother Mémain had loaned a small sum of money to Brother Deshayes. I do not know if he recorded it in his books before this letter. Brother Mémain spends his time preparing for his examination to obtain a superior certificate.

I wrote to you three or four days ago, a very long letter. I am now renewing the token of my inviolable attachment.

P.S. M. Deshayes sent Brother Mémain a note written by you, asking for 200 francs per year for bed and board, which would now add up to 400 francs. Brother Mémain replied that this must have been a mistake on your part because the usual rate is 400 francs per year for the novitiate.

I am sending you, Monsieur, the summons I received yesterday ordering me to appear on April 7 before the Justice of the Peace of the canton of Amance, instigated by M. Deshayes. Please represent me, and because you have also have been summoned for the same thing, I hereby authorize you to deal with the matter both in my name and in yours, to settle amicably or to refuse, to defend our rights and also to make the concessions you judge advisable—in a word, to do whatever I could do myself. In witness whereof. . . .

G.-Joseph Chaminade

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**S. 732-2. To Bro. Dominique Clouzet, Saint-Remy**

March 14, 1834, Agen

Original, Agmar

Monsieur,

You are already in possession of my power of attorney to manage and administer the château and lands of Saint-Remy, and by these presents you are also authorized to proceed with the sale of the lands which are detached from the main property, to give a bill of sale for the price agreed upon, to accept the money, to give a receipt—in a word, to do in this case everything that I could do myself. I hereby approve all your dealings. In witness whereof. . . .

G.-Joseph Chaminade

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*To hasten the liquidation of the Society of Mary's debts, Father Chaminade understood that regularizing the economic order of each house was the first priority. He provides for it by the following ordinance.*

**733. To the Directors and Stewards of the Society of Mary**

March 15, 1834, Agen

Copy, Agmar

**Ordinance Regarding Bookkeeping**

**In the Society of Mary**

We, Superior General of the Society of Mary, continuing to simplify and rectify the temporal administration of the Society of Mary and desiring to reduce it to the greatest possible uniformity, have ordered and do order what follows.

Article 1. All the accounts of expenses and receipts in our various establishments will be checked and settled within a month—that is to say by April 15, 1834. Each month, the balance of the accounts will be made and brought to the debit and credit sides of the journal, which are dealt with in article 3.

Article 2. The prohibition of other expenses in addition to those already authorized in each establishment—whether for food, clothing, furniture, or necessary repairs—is hereby renewed. Every expense other than those just mentioned must be authorized by the General Administration. We do not include in this article expenses which are the concern of the communities.

Article 3. In each establishment three types of books or copybooks will be kept, which may be joined or separated as the heads prefer. The first, called the Journal, will register all receipts and expenses day by day and without blank spaces.

The second, called the Great Book, will open a particular account in the name of each supplier or house with which the establishment has dealings. The head or steward of the establishment will have a special small copybook, in the name of the various suppliers, which he will present to the latter so they may themselves sign the account of the articles they furnish, with the date and the month. Each week the head or steward of the establishment will transfer the signature of the above-mentioned suppliers into his Great Book, at the corresponding name.

A third, called the Book of the Inscription of the Pupils, will open a particular account for each paying pupil—day-pupil, half-boarder, or boarder—in which all the furnishings made to the pupil will be registered, as well as the receipts or payments made for or by him.

In each establishment a copybook will also be kept in which there will be a particular account for each subject of the Society, in which all the furnishings, expenses, receipts, or payments made will be registered in their proper place.

There will also be an account for all furniture, community linen, etc., etc.

Article 4. The present ordinance is confided for execution to our General Assistant for Temporalities.

Given at Agen, March 15, 1834, under our seal  
And countersigned by our particular secretary

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*Father Chaminade writes a new letter of direction to Father Chevaux, whom he spurs on and encourages in the midst of his difficulties. Some counsels regarding ordinations are included.*

### **734. To Fr. Jean Chevaux, Saint-Remy**

April 14, 1834, Agen  
Original, Agmar

My dear Son,

Father Lalanne wrote to me on April 7. “Already a long time ago I asked Brother Chopard for compositions by his pupils. I wrote him three different times to repeat my request. No answer. I have no prospect of receiving anything. I sent him very detailed instructions to communicate to the teachers of the 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> grades; it seems they had absolutely no knowledge of these. I ask you to use your authority so I may finally obtain what I am asking for, with the most perfect right.” I ask you to learn from Brother Chopard why he has not answered Father Lalanne, and why he has not sent him what was requested. Tell him to do this immediately and directly, if he has not already done so by the time this letter reaches you.

In general, my dear Son, I do not have from Saint-Remy prompt and sufficiently circumstantial answers so I am clearly informed about everything. I have been waiting from day to day, for example, to know if you are all in agreement about keeping your boarders according to the views of the Society of Mary. I have good reason to believe that the work of the Easter season must have left you little time to write. But then, why not ask one of the teachers to do so?

I have just reread your letter of March 9. With reason, you complain to see the older boys together during the recreations, not just to amuse themselves, etc., etc., and you ask me, “What is to be done?” Well, my dear Son, how is it that you have not placed this same question before the Lord himself in prayer? How is it that according to my letters, you have not repeated the question to each of the teachers in particular, or to all of them collectively? Most certainly you would have received an answer. Do you believe you have clearly accomplished the duties of a missionary superior by merely sighing over the evil you see and bemoaning your ignorance or your incapacity? Most certainly the good Lord will not refuse you his lights and his graces, that you may fulfill worthily the functions he has given you. What I am saying to you, I am saying to Father Fontaine. Take courage, my dear Son; place your confidence in God and act. Rather, act properly through your colleagues rather than simply by yourself.

The reading of the long letter I wrote to you as Master of Novices<sup>1</sup> might be useful for several of the teachers, for in it you have, as it were, the subject-matter of the principles to be talked over with them.

On March 12 you asked me if you were to send some ecclesiastics for ordination at Easter time. If I had written at the time your letter arrived, my answer would not have reached you before the ordination. In good faith, my dear Son, do you believe this is the way to act toward those destined for ordination? Did I not already tell you, last year, that they were first to be submitted to an examination before being sent? And that, with the proof of sufficient capacity, I was to be sent a clear testimony of their religious conduct?

Generally at each ordination, each of those who are to participate is to bring to it an altogether special interior preparation. I am saying an altogether special preparation, as for the reception of a sacrament, a sacrament which is to imprint a special character. The more they are religious, the more they will feel the importance of this preparation. For lack of this preparation at the time of the ordinations, the devil ordinarily sets snares in which are caught those destined for ordination, as well as those who send them. He causes certain scruples in the candidates; their directors believe them very deeply impressed. The former become blinded about their own dispositions and, as it were, go to ordination through obedience. How then can they receive the graces of the sacrament?

Carefully look into the matter, my dear Son! I would not want you to become scrupulous yourself, but I would wish your direction to be enlightened by the lights of faith. The scruple is only a weakness of the mind and often an illusion on the part of the prince of darkness.

I am stopping here. This letter already has been several days in the making. During all this time, I have been considerably interrupted.

Receive my very tender embraces.

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<sup>1</sup> Letter no. 728.

*Nevertheless, in Bordeaux the yoke of financial dependence is beginning to weigh upon Father Lalanne, as it had already at Saint-Remy, and Father Chaminade is obliged again to recall to him the principles of religious dependence.*

**735. To Fr. Jean Lalanne, Bordeaux**

April 18, 1834, Agen

Original, Agmar

My dear Son,

I will not make you wait for my answer to your letter of April 15. I am answering it immediately.

You say in the beginning, “The future is worrying me!” In general, the wise man should bother about it. The Christian bothers about it, but without concern. The first religious heads are also to bother about it, not for themselves precisely but for the social bodies of which they are in charge, although always without anxiety and concern.

You add, “As you know, confidence in the providence of God does not exclude the cautions of human prudence, because prudence is also a providence of God.” It is very true that confidence in the providence of God does not exclude the cautions of human prudence, and that prudence is also a providence of God, providing this human prudence always remains submitted to supernatural prudence, just as human reason is always to be subject to faith. Only under this relationship may human prudence be looked upon as a providence of God.

Second Consideration. “From another point of view,” you say, my dear Son, “the Society does not seem to me constituted in such a manner that I may abandon myself blindly to its administration in matters of responsibility.” The totality of your letter gives me to understand that you are referring to temporal matters or to matters of bookkeeping. At first glance, here you would seem to be contradicting yourself. The manner in which the Society is constituted discharges you of all responsibility regarding bookkeeping.<sup>1</sup>

“Everything well considered,” you add in the second paragraph, my dear Son, “I find myself in danger of engaging myself here in a rash enterprise, in charging myself with the boarding school.”

If the “everything well considered” contains only the two considerations you mention at the beginning of your letter, I can see no danger in directing and having the boarding school prosper. Where in the present case could there be the rashness of such an enterprise? I do not see that you are taking on any commitment other than that of doing well what you are doing—doing it, that is to say, in the best way you can, with the means you have, which are not marvelous. . . .

“There would be a means to escape,” you say, “but if I am to find obstacles on your side, I do not believe I am permitted to count on miracles.”

I imagine there is more coherence in your ideas than in the laconic expressions with which you express them. Whatever the case may be, I have never doubted that you would succeed with the slight means at your disposal or with those we can yet provide for you. I acknowledge to you that in this matter I have always considered the blessing of God to be understood or taken for granted, because without this blessing all our attempts, however reasonable they may be, will produce nothing of any real worth in the views of religion and of the Society of Mary. You will never find obstacles on my part, if as you do not ask for anything which, in conscience, I cannot grant. And regarding the latter, you are to believe with simplicity that God does not desire such and such a thing, since God puts such and such an obstacle in its way. You do not believe, my dear Son, that it is permitted for you to count on miracles. Without a doubt, in the ordinary course

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<sup>1</sup> Inasmuch as the bookkeeping of the houses is subject to the superiors.

of things we do not act, nor should we act, as if counting on miracles; this would be tempting God. But when we labor at a work which is in the ordinary course of God's providence and in the order of our state, if obstacles arise we are certainly permitted to rely on the special protection of God, and this protection may well appear to us to be miraculous. We can rely on this special protection when what we are doing is especially asked of us by someone who does so with a perfect right.

You would like from me some explanation about my final intentions and, more surely to obtain them, you ask me two questions:

First. "Do you mean that M. Auguste should place at your disposal the product of the sale of the property of the departed M. Lapaue,<sup>1</sup> or will he distribute this sum in agreement with me, in such a way as to leave me no pressing debts and to provide me with a reserve of at least 10,000 francs?" This first question is answered by the arrangement you yourself have made with M. Auguste and which I have signed.<sup>2</sup> Unexpectedly, the high-handed and shameful debt of M. Latour has turned up.<sup>3</sup> M. Auguste admits the necessity of paying this debt and will not be made a fool of because of it. Payment will be made, but in a different way. Consequently, I have given orders for the sale of different objects. If taken together these do not produce the necessary sum, very little more will be needed. I have no doubt we will have the means of entirely liquidating it, but patience is necessary.

Second. "Will the temporal administration be directly or indirectly dependent upon the head of the boarding school? I am always of the same opinion, and I cannot have any other because there must be only one master in a house, and he is the one who is to hold and control the purse strings."

The temporal administration falls very directly to the head of the boarding school; but in the Society of Mary as in all types of societies, both civil and religious, this temporal administration cannot be arbitrary. There can be only one master in the same house, but because this house is only a portion of the Society, it must be administered in union and concord with the other houses, which also have their heads who are masters in the same way in their respective houses. It matters little whether or not the boarding school head or the master, as you prefer, likes to hold the purse strings and truly holds them, or for greater service he has them held materially by another, because morally speaking he is always expected to be holding them. He even has the duty to open or to have the purse opened in order to gain an accounting of it for himself and also to be able to give an account to the General Administration.

At this time you finally tell me that "you need a clerk for your temporal affairs, and not a supervisor." I believe I answered you that the one who is to replace M. Auguste is to be neither. Purely and simply, he cannot be your clerk because he is that for the Society. Neither is he your supervisor because you are the master—master to command, not arbitrarily but according to the principles of the Constitutions and of all Constitutions of Societies.

My dear Son, you apply to the head or boarding school master in the Society the principles of isolated or secular heads or boarding school masters. No doubt these last are masters to use or to abuse what is theirs, without anyone else having the right to oppose them or to interfere; but can it be so in any type of society? The associate, the head of a department of the Society, has care of the interests which are common to the entire society. Then it is necessary for the society to be able to interfere to see that its interests are properly handled and attended to, and this according to the conventions of the society. However, even more true is that we must reason

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<sup>1</sup> The property of Saint-Loubès, bequeathed to the Society of Mary by M. Lapaue.

<sup>2</sup> See letter no. 709.

<sup>3</sup> A loan of 20,000, contracted for 6 years on July 22, 1828, with a mortgage on Fr. Chaminade's goods, the maturity of which was near. The creditor imperiously required the reimbursement.

more rigorously in a religious Society. From the Superior General down to the last of the religious—if indeed we may speak of a last one—the heads have nothing of their own. They are masters of nothing; they may dispose of nothing arbitrarily. If they have charge of goods, revenues, etc., this is only as stewards. Every purely arbitrary use is a real abuse, for which they are responsible not only to the Society but before God, to whom all goods have been consecrated. Still, a use which might be made in virtue of a discretionary power must not be taken as an arbitrary use. You know very well what we understand by “discretionary power” and when it may be used.

I have no further intention, my dear Son, than that which I have always manifested, and I have never manifested any other but the one conformable to established principles. If we abandon the principles, we lose everything. If I have strayed from them at Saint-Remy, this was, as I have repeatedly told you, for the necessity of avoiding a greater evil and for the blessing of peace; but our procedures were very irregular. You recall in your letter these miserable discussions, and I believed your illusion had been entirely dispelled. It seems to you that to do good a person must be independent, and completely so. You are greatly mistaken. Furthermore, are we to seek to do good which is more than God demands of us? The best of servants is the one who limits himself to doing what his master desires. Let us hold to our slogan, *Servus Christi, filius Mariae*.

My dear Son, let us strengthen more and more the links which bind us. Truly united, we can do great things and always we will save ourselves.

As a sign of this union, I am embracing you with fatherly love.

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### **736. To Fr. Jean Lalanne, Bordeaux**

May 5, 1834, Agen

Copy, Agmar

I am surprised that you believe that I want to make you responsible for all the debts of the boarding school, and that at a time when I am making the greatest efforts to free M. Auguste Perrière from them. In no case, my dear Son, will you be able to be responsible for any debt of the boarding school, either now or in the future.<sup>1</sup>

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*While he was restraining Father Lalanne in order to prevent him from creating new pitfalls, Father Chaminade was filling in the older ones; he roused Brother Clouzet for this task, whom he considered too slow for this urgent enterprise.*

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<sup>1</sup> By this declaration, Fr. Chaminade took it for granted that Fr. Lalanne could never be declared personally responsible for the debts of the Sainte-Marie boarding school. He had no intention of dispensing the boarding school from honoring obligations which had weighed upon it since the acquisition of the Razac mansion in 1825 and which were naturally to accompany the transfer to the abbey of Layrac in 1835. This is clear in the correspondence. Nevertheless, this was the proposition given precedence by Fr. Lalanne in 1840 when, finding himself on the defensive, he could not meet the interest on the mortgage debts of the Razac mansion, and this proposition won out in the court sentence of 1844.

### 737. To Bro. Dominique Clouzet, Saint-Remy

May 7, 1834, Agen

Original, Agmar

My dear Son,

You were represented before the Justice of the Peace.<sup>2</sup> Had you yourself been summoned? Or were you there only as my agent? Was M. Deshayes also there? What was the result of the court session? You say nothing to me about these questions.

My dear Son, in response to that part of your letter in which you make known to me your worries about the departure of Brother Bouveret, I am writing to Brother Gaussens. Perhaps he will understand the duties he has to fulfill. Among the young men under your influence, are there none with talent for teaching and a real vocation? I leave it to your prudence either to seal or to leave unsealed my letter to Brother Gaussens.

I imagine that the novices transferred from the château to your community are the brother novices. Perhaps it would have been good to transfer the ecclesiastical novices also, to preserve them from the poor example they may receive from the teachers. The true religious spirit leaves very much to be desired among the teachers of the château, if it has ever really existed. Each one taken separately, nevertheless, seems to have goodwill.

The reports of the revolution which you speak about may well momentarily hinder the sale negotiations, but probably not to any serious extent. Whatever the case may be, if you do not manage the present liquidation more actively, we will expose ourselves horribly. Through the sale of the trust of nearly 10,000 francs of the Messieurs Arnaud, through a negotiation of 14,000 francs with M. Jules Pommez, and through some other resources we have avoided the most urgent payments. M. Auguste has improved his credit to some extent. He manages to get through by borrowing from some friends who have not yet lost confidence in him. But is this liquidating ourselves? Some suppliers serve the boarding school under Father Lalanne's name without having yet received any money—only deferred payment for three months. M. Auguste has just visited me in Agen. The accounts with the small suppliers which it is urgent to settle amount to 2,883,30 francs. I am not speaking of the running accounts. Marguerite Cotin's bill for eggs and poultry, settled by M. Auguste, amounts to 407,60 francs. I leave it to you to determine what a poor effect such debts produce and also how much the suppliers must take advantage of them. Nevertheless, I continue to have confidence that we will yet become masters of the situation. In putting together all our means, we can do so without a miracle, with our wholehearted activity aided by the protection of Providence. But what causes me sorrow is that up to the present time, there does not seem to me to be real union and an active enough interest to really succeed. Brother Mémain, sometimes allowing himself to be completely occupied by different types of matters, does not follow up this matter with the activity it calls for. And you also give very few details, no doubt preoccupied as he is with a great number of matters, perhaps even worried by the payment of debts which have fallen on your shoulders. A great deal is vague in the hopes that you put forth. Nevertheless, bills and promissory notes rain down upon us from month to month, so to speak.

Here, my dear Son, you have what I think should be done. I have shared my ideas with M. Auguste, and he left satisfied. For more than two months he has been asking me to be freed from the bookkeeping, but he willingly resumed charge of it until the vacation. The most important settlements will certainly be made at this time.

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<sup>2</sup> See letter no. 732.

Here then are our means of liquidation. We have few establishments which today do not seem to offer us any resources. But what resources? By my ordinance of last March 7,<sup>1</sup> all past bills are to be settled, the books of each establishment closed, all extraordinary expenses checked, etc. Brother Mémain did not believe, and rightly so, that it was up to him to have this ordinance sent to you, without any model as to the keeping of accounts—with the intention of later coming to an understanding with you and finishing up in Bordeaux. I have reason to believe that all your books are in order and that in a very short while you will be able to give an account of the state of your finances.

Supposing the knowledge of all the resources, a few of the heads would make promissory notes for rather large amounts to the order of M. Auguste. These could come due sometime in the future, when they could reasonably expect they could meet their obligations. M. Auguste would negotiate these notes by signing them. The heads who had furnished them and who would not think they were in a position to honor them at the time of their maturity would notify M. Auguste about this, so he would not leave them in suspense. This is acting in such a manner as to bring a really hearty interest and order into this matter. This past Easter I was conversing with the head of the small establishment at Noailles, where there are 30 boarders with rather moderate tuition charges. He thinks that with this small number of boarders, he would obtain a reserve of some 4,000 francs.

There are two debts, each for 20,000 francs—one from M. Latour and the other from M. Loze—which are both soon to be paid. You have their dates in the accounts which have been sent to you. It is hoped that we can have the last one renewed, but the first is rigorously required. The property of Saint Loubès was as good as sold for 35,000 francs, but the buyer's notary told him the property did not have this value, so the matter has been halted. Although the sale of this property is expected to pay other debts, we would need to pay M. Latour in the meantime, for this debt is doing us the greatest harm.

My dear Son, place the greatest interest in this matter of liquidation. I will assist you myself or have you aided to the best of my ability. You have said nothing to me about the wood cutting at Marast, and still the time for this wood cutting has passed. As promptly as possible, give me a sufficiently precise and detailed answer from which a certain determination can be made, whether for the present or for the future. You could also send some bills payable to the order of M. Auguste, in the sense I referred to above.

I will close by telling you a word about the remainder of the letter I am answering. I will try to stop the miserable custom of taking trips and of Easter vacations and even of the extended vacation for the teachers. I have begun to write to Father Lalanne about this. You will recall what I said to you about Jean, the cook, when he left for Saint-Remy under Father Lalanne's direction.

I actually believe the novitiate would be better in Marast than at Saint-Remy; but at the present time we are not in a position to make this transfer, both because of the expenses which prudence does not permit us to make and because we lack the subjects needed to direct a novitiate. We must rigorously stop all expenses which are not for the maintenance of what already exists.

My dear Son, may the Lord accord you wisdom and courage! Kindly receive my tender embraces!

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<sup>1</sup> He means to say "last March 15."

*Deciding to use all his energy to liberate the Society of Mary, two days after the previous letter Father Chaminade signed a confidential circular, destined to interest the principal directors in this vital question.*

**738. Confidential Circular to the Heads of  
The Principal Establishments of the Society of Mary**

May 9, 1834, Agen

Copy, Agmar

My dear Sons,

Already I have allowed you to catch a glimpse of a great economic difficulty or financial embarrassment in the central administration of the Society. Possibly you have been surprised at its great length. Out of consideration for one of the first members of the Society, I have not revealed to you its main cause. However, in all confidence, today I want you to know all about it.

About the year 1825 I bought the Razac mansion, and it took me 10 years to pay for it in full. The Sainte-Marie boarding school was transferred there, and suitable repairs were made so it could receive pupils; it was expressly understood that no other renovations would be made than what was absolutely necessary. Unknown to me and in spite of every prohibition, major renovations were made, renovations poorly conceived and at exorbitant prices. To meet the situation, the head of the boarding school borrowed money everywhere. The supplier's bills increased to such an extent that there was no way of meeting them—the meat bill alone went up to about 10,000 francs—and the head found himself entirely at the butcher's mercy. Still today, 407,60 francs are due to the egg and poultry merchant, and this without counting the current bill.

In the first years, the head of the boarding school used to help me with the upkeep of the novitiates; however, that did not amount to much, and I even received varying amounts from him. Weighed down by the burden of his debts and seeking to justify them, the head of the boarding school claimed that these donations were the cause of his terrible financial deficit. From this moment on, it was agreed that he would no longer furnish anything to any house, and whatever profits he would make would serve to cover his deficit.

The boarding school became less prosperous. The high interest rates to be paid for his negotiations not only left him no profit at all, but also augmented the deficit year by year. He asked to be removed. I replaced him and consented to pay all the debts made in his name. The figure is frightening.

My dear Sons, do not ask if in conscience he should not have himself paid off his own debts. This matter concerns him before God, just as several others do. But because he was assigned by the Society, he was supposed to act only in and for its interests. I believed it was a matter of honor and delicacy on our part to pay all his debts. They have all been definitively settled by the General Head of Temporalities, as of the end of last October.

The liquidation has been started since this time. I am selling everything we can spare, and in spite of all this, we are still very far from covering the deficit. The thought came to me, before God, to make an appeal to the heads of our principal establishments and to invite them to meet together with the General Head of Temporalities to discuss what means might be at their disposal to throw into this deficit anything which could possibly come into their hands. With God's blessing upon our united efforts, I hope we will be able to free ourselves in a fairly short time.

The Lord is afflicting us in many ways. In God's holy presence, let us draw profit from all our sorrows and worries. And yet, may nothing shake our confidence and fidelity! In the depth of contradictions and of tribulations, the works of God prosper and are purified and consolidated.

Receive now, my dear Sons, the assurance of my tender and sincere devotedness.

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*The following letter contains directions for the projects of the Baillard brothers in Sion-Vaudémont, regarding what conduct to follow because of the spirit of discontent and different cases of conscience relative to the ministry of Confession.*

**739. To Fr. Jean Chevaux, Saint-Remy**

May 13, 1834, Agen

Original, Agmar

My dear Son,

I received your letter of last April 27, and to do it justice (1) I am sending you a reply to Brother Chopard. He wrote to me on April 26. You will do well to seal his letter before giving it to him; of course, you should first read it yourself. (2) I was going to send you a letter for the teachers when I received their answer to the letter I wrote them around the end of last Lent. I will write to them later.

I have your three letters before me, but I will begin with the one of May 6. You will answer Father Baillard, the pastor of Favière,<sup>1</sup> that “regarding the communication you made to me regarding the object of his letter, I told you to welcome with joy the two subjects he proposes to you as the first fruits of Lorraine, perhaps two young plants worthy to be planted in the nursery of the mountain of Sion. If the planned establishment—which will certainly be realized, since the matter is being conducted with zeal and prudence—nevertheless would not happen to succeed, the Society of Mary would not be able to sing in Sion the praises of its august Patroness. If following a good novitiate the two young men came to the point of making commitments, then we would not be able to grant them a refund. Father Baillard would very easily see the reason; the lowest rate of tuition was 200 francs per head per year, without including their bare upkeep; if their parents are too poor to pay this small sum, I believe the protectors of the projected establishment would easily make up for it. If our circumstances were other than what they are, we would not have made this observation.” The studies of these young men will concern primary education. The novices, although completely distinct from the boarders, are to go to their classes.

Brother Clouzet has not yet written me about the young men from Saint-Loup.

If the young ecclesiastic sent by Father Meyer is the young Marchand, already at Courtefontaine for a year, he seemed to me to be a “*minus habens*,” [one having less], not having enough talent to continue his classes with any advantage in view of the priesthood, and I doubt very much that he has enough for primary education. You will see what may be done with him as a lay religious.<sup>1</sup>

In several of your letters, you speak to me of a general discontent, but you tell me nothing either about the cause or about its principal elements. Nevertheless, you seem to indicate this, but in an insufficient manner, in saying that some do not seem to know how to place limits on their desires. I imagine you are talking about the discontent of the religious and not of the boarders. How is it that you have not sought to discover who first gave signs of this? Discontent is an epidemic which must be attended to. May the discontent not come from Brother Clouzet’s economies? The latter certainly makes these only as part of the duties of his charge; he has this as an imperative duty, first of all, in order not to stray from the spirit of the religious state and not to place others in a condition to fail in the same way, but also because he is strongly urged to this by my special letters, as well as by two circulars which he will communicate to you. The last is

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<sup>1</sup> See letter no. 713.

<sup>1</sup> Bro. Jean-Baptiste Marchand (1801-64) did not justify Fr. Chaminade’s fears. Born at Esserval-Combe, Jura, he entered the Society of Mary in Courtefontaine in 1833, made his profession the following year, and was a teacher and director in the schools of Moissac, Agen, Clairac, Salles, and Villeneuve d’Aveyron. He spent his last years in retirement at Réalmont. “You know,” wrote his director, “how his fervor, his regularity, and his devotedness have edified the Society.” In delicate health, tried by malarial fevers, he never complained, always showed himself amiable in conversations, and seemed visibly happy when he could render some service to the brothers.



a general one, addressed to all the heads of establishments, while the other is altogether confidential. In my answer to the teachers, I have said a few words to them about it. They would be greatly in the wrong were they to lay the blame at Brother Clouzet's door.

In rereading your letter of April 27, I understand that Brother Chopard has contributed greatly toward the discouragement of the other teachers. From the first time you noticed this, it would have been good to speak to him about it very seriously in private. You might also noticed it because neither you nor Father Fontaine were receiving expressions of support from him. In the answer I am sending him there is no sign of my having been informed by you, in order not to overwhelm him. Do not be discouraged. Your slight rapport with the teachers may easily result not only from your defects, but much more so from their defiance and their dispositions. The defiance or lack of confidence shown to you naturally tends to restrain your heart. Go right ahead; do all you can, interiorly adoring the designs of the Lord.

M. Lassigne will come to Bordeaux only when we can be morally assured that he has a true religious vocation.

If the young man you speak of is sincerely repentant and had been well disposed before his fall, he would need to be admitted provisionally. You would have to write me about his conduct, awaiting my reply before employing him in teaching. Nevertheless, keep him occupied according to his talent.

I am now coming to your letter of April 22. The usual absolution of censures which is found in the formula of absolution is enough in the case proposed. I suppose this was your intention. I take it for granted that you have caused your penitent to understand clearly the censure he had incurred.

At the beginning of the year it had been decided that on the first possible occasion, young Benoît Meyer would be sent to Bordeaux rather than to Courtefontaine, where his older brother seemed to want to have him. The young man seemed altogether satisfied. It is very annoying that passions have prevailed, and that today he fears as much to go to Bordeaux as he had desired it at the end of the vacation. Do everything that depends upon you to bring him back to virtue.

I have never believed, my dear Son, that it was possible to settle upon a general method of direction with regard to bad habits. The application of absolution must be left to the confessor's prudence. Certainly the confessor may not give absolution to his penitent if he does not believe he is sincerely and sufficiently repentant. A first time, he can more easily believe in the resolutions and efforts of his penitent when the latter has spent, without failures, periods two and three times longer than those which formerly intervened between his sinful acts; however, if a relapse follows soon after the absolution, then the confessor has reason to believe that his penitent has not been converted and that his contrition has been insufficient. In that case, the confessor's test period must be longer, and the penitent's efforts must be more evident. If the penitent again repeats his failures, the test period must become even longer and more serious, as must the works of penance on the part of the penitent. When contrition is supernatural and supreme, relapses are few and far between.<sup>1</sup>

My dear Son, work to advance in mental prayer, for there you will derive the courage, the strength, and everything that is necessary for you.

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<sup>1</sup> Note how Fr. Chaminade avoids all absolute statements in this delicate matter and leaves everything to the prudence of the confessor. Concerning the application of the principles in the case of former offenders, the rules he applies are those of the leading moralists of the time, e.g., Gousset, who propagated the doctrines of Saint Alphonsus Ligouri in France.

Continue, my dear Son, to work at the formation of your novices. You have done well to unite them to the second community.<sup>2</sup> There they will be more recollected and will not have the habits of the teachers before their eyes, so frequently unedifying and so lacking in true religious tone.

Obedience alone will cure Brother Perchet of his scruples. He will need to be given a little rule of conscience and accustom himself to follow the decisions of his spiritual director as if they were divine oracles.

May the Lord, my dear Son, grant you his light and his peace!

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*Benoît Meyer was born in Eguisheim March 19, 1815; he was the brother of Fr. Léon Meyer, who introduced the Society to America and was 15 years younger. In 1827, young Benoît was 12; the pastor of Eguisheim told his parents that he was to prepare for his first Communion. To the great surprise of all, the child answered that he did not want to perform this great act in Eguisheim, that he needed a place of greater recollection. Because he persisted in this desire, his brother Léon, the chaplain of the hospital in Strasbourg, sent for him and confided him to the care of one of his friends, Father Mühe, who spent his entire life as assistant pastor of the Cathedral and died there. One day when Benedict had gone to the Cathedral, some time before the hour for catechism, a priest came from the sacristy to say Mass at the altar of Our Lady of the Seven Sorrows. The child approached the altar, devoutly heard Mass, and at the elevation was seized with a thought that never left him: "I must become a Brother of Mary!"*

*Returning home, Benoît told his brother of his determination. But who are the Brothers of Mary? Where can they be found? Benoît knew Brother Enderlin, the director of the small school of Ammerschwir, and that was about all. The preceding year Father Mühe had met Father Chaminade, then passing through Strasbourg, and had learned from him of the existence of the boarding school at Saint-Remy. Léon then brought his brother to Saint-Remy; Father Rothéa received him, and Benoît recognized him as the priest whose Mass he had heard in the Cathedral in Strasbourg. (All this is from the remembrances of Fr. Benoît Meyer, 1892.)*

*Benoît made his studies at Saint-Remy under Father Lalanne as a postulant and professed his first vows in 1833 at Courtefontaine, where he spent the first years of his religious life under the direction of his brother. In 1839, he formed part of the community which opened the house in Fribourg. Two years later, Father Chaminade sent him to Besançon to follow the seminary courses and to prepare for the priesthood, which he received in 1844.*

*In the course of his long career, Fr. Benoît Meyer led a very active life in the various houses of the Society of Mary. He directed the boarding schools of Courtefontaine and Saint-Remy, founded the establishment in Strasbourg (1844), opened the Institution Sainte-Marie on Bonaparte Street in Paris (1852) which later merged with the small Collège Stanislas; then the Institution Sainte-Marie on the Rue de Berry (1856), which was to be transferred to the Rue de Monceau (1863); he began the Cannes Institute Stanislas (1866); he was placed at the head of houses of formation in Réalmont, Ebersmunster, and Bordeaux; and finally he served as provincial of the Midi (1849-52) and of Alsace (1860-62).*

*He spent his last years at Ebersmunster (1881), and after the sale of Ebersmunster to the Sisters of Saint Mark he went to Saint-Hippolyte (1889) among the retired religious of the Province of Alsace. There he died peacefully on January 9, 1894.*

*Fr. Benoît Meyer was of a rather slender build, of commanding appearance and refined manners joined to a great affability. He was a man of faith, of the Rule, as was his brother Léon, in whose school he had been trained. Also like him, he had a real veneration for Father Chaminade, whom he had met on several occasions and of whom*

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<sup>2</sup> The community of Working Brothers.

*he has left precious remembrances. From Father Chaminade he received his tender piety toward the Most Blessed Virgin. During his last days he wrote, "I was struck by the solicitude with which during his visit to Saint-Remy in 1829 the Good Father wished to have several interviews with each of the postulants, even with me, the youngest of all. A long conference of the Good Father on the Blessed Virgin especially impressed me and remained indelibly and deeply engraved in my memory and on my heart. He compared the Blessed Virgin to Rebecca, about as I have read in the True Devotion of the Ven. Grignon de Montfort. "We must ask her to wash us," he used to say to us, "and to clothe us in the garments of her Son—that is to say, in the resemblance to Jesus Christ, in order to present us to the Eternal Father." This idea has served me all my life and almost never before Communion, and later before Mass, have I forgotten to say, "O Virgin Mary, Mother Immaculate, most humble, most sad, most glorious, supply everything that may be lacking in me!"*

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#### **740. To Bro. Dominique Clouzet, Saint-Remy**

May 14, 1834, Agen

Original, Agmar

[With insert from S. 740]

My dear Son,

Before yesterday and in a great hurry, I sent you the new summons which M. Deshayes had just had someone give to me. I did not have time to add any reflection. When M. Deshayes mentioned the sum he had paid, it was always 2,400 francs: 2,200 to you and 200 he had given to Father Lalanne. He did not reclaim the 200 francs, which you had not received. I never responded to his demand, either in writing or orally. I have since thought that there was justice in what he was asking; your books show 1,600 francs which you received from him; his father paid another bill for 600 francs which I had sent him. You yourself gave him a letter I wrote from Rouen, and although he protested somewhat he finally paid it. The son may not know these facts, for they never came up in our conversations. I recall these facts so that you will not be surprised if he mentions them. Does he have his father's letters? He never spoke to me about this.

If some honest method of settlement should arise, I think it would have to be taken, even if we would lose something by the fact. It is to be presumed that he would prefer a settlement by arbitration to a court sentence, in order to avoid the defamation a court case might involve. For us also, with the times the way they are, a settlement by arbitration would be preferable, and then some type of compromise. Give the matter all the attention and wisdom you command.

You have suppressed some superfluous expenses in the secondary boarding school, my dear Son, and you have done well. Nevertheless, I have heard that there has been some murmuring on this account. Being able to write a letter to all the teachers at once without telling them what I had learned, in the postscript of this letter I wrote what follows. "I have just written a circular to all the heads of establishments<sup>1</sup> to ask them to be in agreement with the General Head of Temporalities, in view of paying an enormous debt with which the Society of Mary is burdened, through the fault of several people whom charity forbids me to point out by name. Because of the interest which you have in the Society, you must not be surprised at the economies Brother Clouzet is trying to put into practice. Rather, you must encourage him, or at least make the process easier for him. Nevertheless, I should not want anyone to actually suffer as a result."

You will find this circular below; you can make it known to one or the other community as you think best. In fact, all the communities must take part in these economies, and I am hoping they will do so with a willing and cheerful heart.

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<sup>1</sup> The ordinance of March 15 on bookkeeping.

I have also written a confidential circular to the heads of our principal establishments.<sup>2</sup> You will also find a copy of it enclosed here, and you may communicate it to Fathers Chevaux and Fontaine so they may understand, at least in a general way, the head of the boarding school when he speaks of it. By himself, M. Auguste would not have gone into all these excesses if he had not been urged to do so by Father Lalanne, but M. Auguste has seemed to be acting on his own initiative.

It is said that the town of Vauvillers<sup>3</sup> is very agitated against the establishment of Saint-Remy. What can be the cause of this? I can easily imagine that you are well aware of what is happening around you.

I will never grow tired of repeating the token of my inviolable attachment.

P. S. Brother Pelleteret wrote me on April 9. I have not been able to come to him until now. Among other things, he was telling me he would have more than an ordinary taste for the study of mathematics and mechanics above all, and that he would have need of this for perfecting the farm implements. I am telling him to speak to you about this, that you are in a better position to judge whether he has sufficient aptitude to make rapid enough progress and whether or not this study might be harmful to piety.

*[Here Father Chaminade had the confidential circular of May 9 inserted; he continues.]*

My dear Son, I recommend to you the greatest discretion regarding the contents of this circular. You see that I have kept silent for so many years in order not to harm the reputation of the person who has thrown us into such great embarrassment. Nevertheless, do not believe that I have remained an indifferent spectator to such great disorders without resorting to all types of means either to settle them or to repair their consequences. But all This has been to no avail. For one thing, the evil has not been all-pervasive, and its cause has only been slightly discovered or understood. Furthermore, the head, whom you know well, has allowed himself to be dragged into this abyss only through illusion and the counsel of a neighbor,<sup>1</sup> in the pretended interests of the Society. His conduct has otherwise been fairly edifying, and it still is.

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#### **741. To Bro. Dominique Clouzet, Saint-Remy**

May 21, 1834, Agen

Original, Agmar

[With insert from S. 741]

My dear Son,

From all you say about Brother David's relative, I believe you can admit him as a postulant with no other condition than not making him pay tuition, or at least very little, until he has proved himself and we know whether he is truly called to the religious state. During this time, we could see where we could conveniently place his child—or rather, we could send her to Acey<sup>2</sup> as a boarder. While we arrange things for him, we could also do so for the child. But before doing so, it is also good to speak with the child. During his postulate, you will also test his general capacity as well as his intelligence.

I have twice written you by these recent mails on the subject of Brother Deshayes. . . . My answer to Brother Marres is enclosed here.

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<sup>2</sup> The circular of May 9.

<sup>3</sup> The town neighboring Saint-Remy.

<sup>1</sup> Fr. Lalanne.

<sup>2</sup> To the boarding school of the Daughters of Mary.

Madame Perrin should never have given money to her son<sup>3</sup> except with the authorization of his superiors. She could easily be certain that he would never be lacking anything essential to his well-being. The last trip home without permission has been very harmful to him, and his too-good mother allowed him to travel again before his return to the postulate and provided the money for this. He manifests a desire for a change during this month of Mary, but this desire is hardly supported by practice; it remaining mostly in the wishful thinking stage. It seems he will not delay asking to withdraw. It is not that he does not believe himself called to remain in the Society, but because he realizes he is a habitual subject of scandal to the establishment of Agen. His poor example has produced very annoying effects, although he is otherwise a rather good young man. I am very much against his entry into Saint-Remy. I have not dared send him to any establishment, as he himself knows, and for the same reason. Let Madame Perrin know these brief details, while assuring her of my respectful remembrance. I will write to her at the end of this month.

I have answered you on the subject of the establishment of Marast. No doubt my letter must have crossed the path of the one I am answering now.

I am rather surprised that you say nothing about the important matter of the liquidation of the Society. No doubt this matter must not occupy you exclusively—but it must, so to speak, dominate all other matters. Your mind and heart must find themselves more habitually in its very depths. Not that it is to absorb all the faculties of your soul. God alone is to absorb these; but if you act exclusively for God, you will never think more of God, and you will no longer give God the token of your fidelity and love but will occupy yourself essentially with him.

Be careful how you open the proceedings before the Court of First Instance in the Deshayes matter (if it ever does come up for a hearing). The settling of accounts is the only question to be discussed; every other aspect must be avoided. Have an understanding with your defense lawyer.

Receive, my dear Son, my tender embraces.

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## **742. To Bro. Dominique Clouzet, Saint-Remy**

June 2, 1834, Agen

Original, Agmar

[With insert from S. 742]

My dear Son,

Your letter stamped in Vesoul on May 22 came to me on May 27. You had forgotten to date it. In general, your letters arrive pretty much on time. We will look into the delay of those I write to you. If you would be so kind, always tell me the exact date on which they arrive.

I have given and am continuing to give thanks to Our Lord and to his august Mother, our patron and protector, for having inspired you to write to M. Deshayes and thus to have had a means of ending our matter with his son, and this without any court procedure. Nevertheless, you will let me know about the final and complete conclusion of this matter.

My dear Son, make the expenses you speak of, for they seem necessary to me, just as they do to you.

I would have desired an answer from Brother Gaussens; perhaps a little correspondence with me on his part would be useful to him.

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<sup>3</sup> Postulant of the Society of Mary.

You are doing well, my dear Son, to let me know of the abuses in the temporal administration of the secondary boarding school. I hope they will continue to diminish. In this state of things, it is morally impossible for you to settle on the amount of profit to be made from this boarding school. I am going to write Father Fontaine to this effect in greater detail. Up to a certain point, he is kept in check by Father Lalanne regarding this, and this is one of the reasons for my patience. He has just written to me, and he does not mention when he is going to receive his diploma.

It had not been precisely my intention that you should be in direct agreement with M. Auguste regarding the liquidation, but it is evident that because M. Auguste is in charge of the bookkeeping, it is much better for you to be in direct agreement with him rather than to have everything pass through the intermediary of Brother Mémain. I am going to send him the same copy of the article in your letter. He will be pleased to receive it. Father Lalanne is always attempting to break the bonds which prevent him from making excessive expenses, and this is even a matter of suffering for M. Auguste; but it is one he can always moderate by saying in a friendly way to Father Lalanne that he wants to have it ended, that the liquidation must take place, etc.

As I was beginning this letter, I received one from M. Auguste in which he tells me that we do not need to worry about the 20,000 francs to be paid M. Loze at least by the end of 1835. Regarding M. Latour, the same is not the case. He must absolutely be paid near the beginning of next July. It seems that sale of the property at Saint Loubès is not supposed to take place before this time, unless we wish to dispose of it at a price far less than its value. There is then the question of finding 20,000 francs, without counting what is necessary for the payment of bills which fall due from month to month. M. Auguste has had no small amount of trouble withdrawing this amount for the month of May. Because he has friends and some credit still, he is able to get out of difficulties. At the time of his last visit to me, he told me that if promissory notes were made to him, the name would have little importance; he could more conveniently get out of the matter by negotiating them. I answered him that I objected strongly to the making of so-called “pleasure notes,” but that some heads—you, for example—in foreseeing the entries which you can presumptively make, could possibly make some notes in terms more distant than these entries. If there were delays to these entries, M. Auguste would be informed of this in order to make suitable provision. This method seemed to please him greatly.

This method has just had a final trial. The younger M. Armenaud made a promissory note of 300 francs for M. Moulinié. M. Mazières made one of the same amount, payable at the same time, next August 15. The latter has made one to the order of M. Auguste Perrière of 1,000 francs to be paid next September 1; I am going to send this to M. Auguste. Next year, we will be able to make the promissory notes for much higher amounts. These three establishments<sup>1</sup> made considerable expenditures this year.

Brother Galliot<sup>2</sup> recently asked permission to make repairs which would have totaled nearly 4,000 francs. I withheld my consent, for the reason you will understand. The idea came to me that you could be the financial center for the establishments at Courtefontaine, Besançon, and Orgelet. I am not yet speaking of the one at Salins. With the heads of these establishments, you would see and estimate what they could presumably expect to receive. They would make their promissory notes to you, and this would increase your means of helping M. Auguste more effectively. Brother Galliot is very experienced and is a good steward, but I do not know if the

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<sup>1</sup> Villeneuve, Moissac, Lauzerte.

<sup>2</sup> The director of Courtefontaine.

misunderstandings which have occurred at Courtefontaine in regard to Brother Bouveret could have somewhat set him against us, for example, to the extent that he would no longer have confidence in you. These misunderstandings have been the pretense for Brothers Lassigne and Chevassu's withdrawal, and they may also cause Brother Bouveret to withdraw at the next vacation, when his commitments end.

It is not to be doubted that there are some inconveniences in making such promissory notes, but with the precautions which can be taken and which have already been taken, see if the advantages do not largely make up for the inconveniences. (1) All the establishments are obliged to a great regularity in their accounts; (2) they are making the habit of economizing and of giving an account of all their receipts and expenses; and (3) the liquidation is now taking place far more easily. All this does not prevent some loans from being made, if a favorable occasion can be found for them.

When I have some funds sent to M. Auguste, I will tell you about this for your guidance, just as you should tell me about everything which you send to him directly. It is useless to tell him the thought behind your figures, but for my own guidance, you should tell me about this in the greatest detail.

My dear Son, you should not despair concerning our ending this liquidation. As for me, I have never had any fear or misgiving, for my confidence in the Lord has never been shaken; but we must do everything within our power, without trouble or anxiety, in order not to tempt Providence.

Moreover, my dear Son, Brother Mémain sent you a list only of those debts that must be paid this year; most of these are in M. Auguste's name. Others are not of his making and yet had for their purpose to extricate him from critical situations. . . .

I am pleased at the way you are handling the Deshayes and Prouhet cases.

Courage, my dear Son. I admit that you stand in need of it, and you know the source where you will find it. Go there and draw often. As you can well imagine, I am obliged to save, often to close my eyes, sometimes to say nothing where there would be something to blame, etc. We are not managing our own affairs, but those of our Lord and of his holy Mother.

Receive my tender embraces.

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### **743. To Bro. Dominique Clouzet, Saint-Remy**

June 10, 1834, Agen

Original, Agmar

My dear Son,

Although your letter of last May 30 does not exactly require an answer, I am glad to speak to you about it a little nevertheless.

Whether you refuse or grant what is asked of you, always do it gracefully. . . . It has been said that you have caused discontent, especially in the town of Vauvillers.

Regarding promissory notes, you say, "There are some people who should never have known that money can be obtained in this way, or that the Society authorizes, etc." Is it only in general or through fear that you say this, or do you really know anyone who should never have known about it? Up until now, I know of only four to whom this has been said, and you and Brother Mémain are in this number. The Society generally does not authorize it, but it does authorize it in cases of urgent need, according to the strictest principles of morality . . .

It is possible that Brother Perrin has several particular occasions for doing harm in Agen, but these occasions are not the cause of his great irregularity, for this occurred long before these events, which have been suspected for only a short time.

Brother Jacquot is writing me a note, which he inserted in Brother Langué's letter, dated June 1. This note is written in a very good spirit, just as the letter is. There is no question of water-cures or baths.

You have forgotten, in their own time, to receive the promises of Brother Haas and Martin.<sup>1</sup> You have since thought of making up for this, but the supplement is worthless because of the fact that they have added neither the place, the date, nor the approbation of the text of the promises. . . . Brother Athias is not to be found on any list. . . .

I am leaving you now, after having tenderly embraced you.

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#### **744. To Bro. Justin Dumontet, Villeneuve-Sur-Lot**

June 10, 1834, Agen

Copy, Agmar

My dear Son,

I was pleased to hear that during the month of March you asked for the spirit of prayer. We will never do anything in the order of salvation without the spirit of prayer, but with it we can succeed in everything. However, my dear Son, you must not content yourself with asking for it—rather be rigorous on the subjects of prayer. If you are truly faithful in praying with faith and humility, the temptations against the amiable virtue will weaken little by little, and in addition, you will always grow stronger in resisting them.

I will give you another secret which is almost infallible, especially if joined to the first. It is that of never seeking to do your own will in anything. If you try to put this into practice, you will not be long in realizing the good effects. On this subject I have seen miracles, as it were, accomplished by this practice, and for this only a little courage is needed. Whatever you wish, my dear Son, the cowardly will never enter the kingdom of heaven; you know this only too well!

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#### **745. To Fr. Jean Chevaux, Saint-Remy**

Agen, June 20, 1834

Original, Agmar

[With insert from S. 745]

My dear Son,

I am answering the letters received from Brothers Bonnet and Fridblatt with no awareness of how they have reached me. You did well to open them and to send me the copies.

I have received with interest the details you give me about the moral situation at Saint-Remy. It is somewhat better than I had thought. In proportion as zeal increases, everything will improve. Patience is necessary.

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<sup>1</sup> Biographical notes. Antoine Haas (1810-84) from Colmar, a Working Brother of great faith and solid piety, an amiable and jovial character, was pleased to recall the words he had heard from Fr. Chaminade. He spent his life at Saint-Remy, Saint-Hippolyte, and Ebersmunster, where he died.

Bro. Martin Michel (1813-36), if he is the one referred to here, was from La Chapelle, Jura. He entered the Society of Mary in 1833 at Courtefontaine, where he died on Christmas Day during Midnight Mass, shortly after having made his perpetual vows.

With your letter of June 7, my dear Son, I also received Brother Brunet's to the editor of the *Mentor*. I wrote about this to Father Lalanne, and I left him free to write to Brother Brunet. I told him that if he did not do this, I would do it myself. This is where the situation now stands. I do not approve at all of this correspondence of Brother Brunet's, and still less the manner in which it is carried out.

I believe Father Fontaine should have been present at the meeting held by the teachers in order to be in agreement concerning the answer they were to give. Doubtless they are to be free, but for the accomplishment of the greatest good to which they are to be inspired by their heads. . . . When well conducted, the council of the teachers also tends very much to preserve unity of views and sentiments in the direction of the pupils. Do ask Father Fontaine for me, I ask you, not to allow it to fall into disuse, but to hold it properly. It will do good and help matters if those questions which are to be treated are foreseen. The very ones who would have some to propose would do well to submit them to him before the council meeting.

Yesterday I had the idea of going to see you, but it seems to me the connection of my visit with Father Lalanne's would not have a good effect.

Take courage, my dear Son. Give yourself into the hands of the Spirit of the Lord. May you no longer depend on anything other than his operations!

Always be assured of my sincere attachment!

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#### **746. To Bro. Dominique Clouzet, Saint-Remy**

July 2, 1834, Agen

Original, Agmar

My dear Son,

I have answered Brother Gaussens' long letter, and I will learn with pleasure that he has communicated to you the contents of this answer.

You told me, my dear Son, that on May 20 you had sent M. Auguste 900 francs, to be cashed in Paris on June 20. I have let him know of your surprise at his failure to acknowledge its receipt.

I have also written to Father Lalanne regarding the news you give me about his letter to Father Fontaine on the subject of the transfer of the Sainte-Marie boarding school. I am telling him that this news is somewhat inexact, since on the same date, June 20, I received a letter from Father Fontaine in which there is no mention of this news at all. Nevertheless, you have done well to tell me about it, such as you know it. For my own guidance, I need to know everything; and I can assure you, there is no lack of difficulties.

My dear Son, I had spoken to you about Vauvillers because of another rumor. Leaving Saint-Remy, the Inspector of the Academy had told the *collège* of Vesoul that the establishment in Saint-Remy was in a state of decline. Someone, unable to explain what might have led the Inspector to make such a statement, thought it might have come from the pretended discontent of Vauvillers. This statement of the Inspector of the Academy still remains unexplained.

I have reason to believe that Father Fontaine, who has the same patron as Father Lalanne, will not have thought it was his duty to change anything for the celebration of this feastday, and perhaps this is good. Moreover, there are many abuses in connection with those long walks, and even more so when they take on the character of trips. I hope that little by little, everything will be regularized.

Father Fontaine writes me for permission to use about 50 francs to sow or plant something in the gardens of the property map, for the products will far outdo this small expense. I answered that I would be of the same opinion as he and that I would write to you about it soon. In all cases, harmony must be preserved.

Only one real purse is necessary. It matters little that Father Fontaine should have several, providing they are only branches of the main one and that the use of their funds will be in conjunction with this one. But always treat Father Fontaine and Brother Prost with mildness, patience, and discretion. Doubtless be firm, but never stray from the careful practice of these virtues. You will see that little by little, everything will turn out for the best.

Always put the greatest interest into the Bordeaux liquidation. This thorn, sunk into our feet, prevents us considerably from advancing. Urge M. Auguste to give you the explanations you will need; you know very well his lethargic character. I am embracing you tenderly.

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**747. To Fr. Léon Meyer, Courtefontaine**

July 4, 1834, Agen

Copy, Agmar

My dear Son,

“Very foolish,” says an old proverb, “is the person who forgets himself.” Would we not deserve to have the thing applied to us, if by zeal we would wear ourselves out in the work of the sanctification of the neighbor, while not working efficaciously enough at our own. Meditation, my dear Son, and a good meditation is necessary for us. Always prepare the subject well. *Ante orationem, praepara animam tuam, ne sis sicut homo qui tentat Deum* [before meditation, prepare your mind, so you will not be the one who tempts God]. I hope you will gradually bring M. G. - - back to his original simplicity and fervor, making him understand the dangers of dissipation and curiosity.

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**S. 747-2. To Bro. Dominique Clouzet, Saint-Remy**

July 5, 1834, Agen

Original, Agmar

My dear Son,

I am answering without delay your letter from Vesoul dated June 28 and mailed June 30. Your plan will at least have the temporary effect of paying those 20,000 francs at 21% interest which we owe to M. Latour. However, you must try to get at least 10,000 francs to M. Auguste, and time is too short to apply to Alsace or the Midi for the money. In a letter received yesterday, M. Auguste tells me that he can operate with 10,000 to 12,000 francs.

I have just written to Brother Galliot, urging him to come to an understanding with you in the important matter of the liquidation. Brother Bousquet cannot do much, but he has enough goodwill. Brother Olive must have received my circular on the subject. I do not believe he can be of much help. I will inform him of the dealings he should have with you; he is wary of surprises. You may be able to meet the deadline if you wait for the contributions from Brothers Galliot, Bousquet, and Olive, but they will send you all they can. I believe Brother Galliot especially can be of considerable help. I have just authorized him to spend 400 francs to replace Brother Verrier in case his name is picked for the service; there are some other expenses also for another; whatever. . . . He will send either cash or a promissory note. If these notes are due later than September, why not accept them? Let me say that if you wish to obtain results with Brother Galliot, you must see him and discuss things seriously, but in a friendly manner. You will have

little success by mail. I will write to Father Fontaine concerning the feasts, the expenses, and the three scholarships and will report to you.

I have just received Brother Gaussens' reaction to my response to his long letter. I will write again. I am writing in haste, with each delivery, this Saturday evening so that there will be no delay. It is always with pleasure that I embrace you, my dear Son.

G.-Joseph Chaminade

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**748. To Fr. Jean Chevaux, Saint-Remy**

July 10, 1834, Agen

Original, Agmar

My dear Son,

Your letter includes a great number of views and observations, from which I will draw the best possible results. You end it with a question which it is difficult to answer. "In general," you say, "the teachers have little confidence in me and in Father Fontaine. How can we recover this confidence?" Phrasing the question this way presupposes that you and Father Fontaine have already had the confidence of the teachers. What are the occasions or particular and principal circumstances which have caused you to lose this confidence? What leads you to speak about it is the circumstance of Brother Languet's having solicited from Father Fontaine some observations that produced only a bad effect on his mind. Because he is not very reflective, through his indiscreet remarks he had communicated to the other teachers the weakness he drew from them. From this it evidently follows that Father Fontaine has been imprudent, even supposing he spoke nothing but plain truths. The proverb which says "not every truth is good to say" very often has its application. After this slight information, it is not very difficult to answer your question. If this confidence has been lost by imprudence, you will recover it, you and Father Fontaine, through a line of conduct that is truly prudent. I could easily believe that Father Fontaine might lose much of the confidence he has inspired, both by his imprudence and also by a certain presumption which makes him act without first taking helpful advice. Regarding yourself, I could believe that what makes you lose it is a certain lack of energy, joined to a spirit of uncertainty. The reaction of each to the other must bring about this combination, which is far from attracting confidence. I hardly know any natural remedy to this evil, but there are many of the supernatural order; for you, I am reducing them to two—good meditations and a complete confidence in your grace of state.

My dear Son, your zeal must no doubt take into account the needs of everyone, for they are all given to you as the object of your care; nevertheless, it would be prudent to exercise this more specially on some of the principal ones, through whom you could more easily reach the others. For example, toward Father Fontaine, toward Brother Clouzet (although you have a different relationship with him), toward Brother Brunet, and perhaps also toward Brother Languet. All these must be intimately convinced of the zeal you are exercising, regarding both their salvation and their perfection in the practice of virtue. An ardent charity, which engenders a natural friendship, produces this effect. *Si vis amari, ama* [if you wish to be loved, love].

Receive, my dear Son, the token of my paternal tenderness!

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**749. To Bro. Dominique Clouzet, Saint-Remy**

July 20, 1834, Agen  
Original, Agmar

My dear Son,

I have received a very long letter from Brother Mérigot, dated July 7. I would not have believed him capable of explaining himself so well. After having spoken of his interior disorder and of the insufficiency of the means he finds at Saint-Remy to bring himself back into shape, he describes for me his position regarding his exemption from military service. As things are at present, the slightest suspicion which will arise to the effect that he is not employed in teaching may well occasion investigations likely to become dangerous to the young man and to compromise to your establishment. We have already had such adventures, among others one last week which it was very easy to ward off, although it required great sacrifices. When I say “easy to ward off,” I hope this is so, because I am not yet certain of it.

As you know, we lack many teaching brothers. With a little culture and education, Brother Mérigot might be employed in a small class and at the same time look after the kitchen of a small establishment, but you will be at a loss for a cook. I believe that Brother Guyot, who is at Courtefontaine, is actually not necessary there. By yourself, you might be able to find a way of replacing him; in this case, you could send him to me. I would keep him a short time, only to invigorate him a little and then assign him to some community.

I am going to send a few words of consolation to Brother Mérigot. Give him some good, encouraging words without reproaching him on any score. He is not complaining, and his letter shows great submission. All he does is reveal his interior and exterior situation.

I am saying no more to you for the time being. Receive, my dear Son, this new token of my very tender friendship.

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*Here Father Chaminade finishes informing Brother Clouzet of the financial difficulties he is struggling under, but without ever losing courage. His last word is always one of faith.*

*In Alsace, the Rothéa brothers, always poor administrators, have burdened the houses of Saint-Hippolyte and Ebersmunster with heavy debts. Their family, which has contributed some of its money to the acquisition and furnishing of Ebersmunster and because of this lays claim to some right to intervene in matters of the Society of Mary in Alsace, wants the surplus from the other Alsatian houses to be reserved for the building up of Saint-Hippolyte and Ebersmunster. Father Chaminade cannot consent to this.*

**750. To Bro. Dominique Clouzet, Saint-Remy**

July 23, 1834, Agen  
Original, Agmar

My dear Son,

Brother Perriguy has written to me on July 15 that you have had the kindness to give him an assistant, but he tells me he feels an insurmountable antipathy toward him. Brother Perriguy wants to work either entirely as porter or entirely in the linen room—it makes little difference to him—and have his assistant work entirely at the other post. However, he tells me nothing against the assistant you have provided. This seems to be a weakness on Brother Perriguy’s part. If you see that he is unable to master it, it would seem to me easy to separate the two employments involved.

M. Auguste has given me information about the shipments he made to you of 8,000 francs in money orders in Paris. You wanted 12,000 francs to be furnished at the same time, half by Alsace and half by the establishments of the Midi. If this had been possible, we would thus have been clear of M. Latour's entire debt. I remarked to you that there was not enough time to carry out these negotiations, but that in adding 2,000 francs M. Auguste hoped to have a little time for the other 10,000, and at the same time I gave him advice to this effect.

Regarding Alsace, things are not in the state you imagine. The Rothéa brothers have done for Saint-Hippolyte and Ebersmunster in a small way what M. Auguste did in a large way for the Sainte-Marie boarding school. They have gone into debt with outsiders to the extent of 7,000 or 8,000 francs. I am saying with outsiders, for these two establishments, in addition, owed 9,000 francs to the house at Colmar. I repaid the 9,000 francs advanced by Colmar. They asked me to let them have all the savings and surplus they could make during three years at Saint-Hippolyte and Ebersmunster, the first of these years being this current one. They were not yet satisfied. They made their complaints to their family, which became fairly irritated, for they explained matters in their own fashion. I wrote to them later that their debts would be part of the great liquidation, but in their proper turn. I believed everything was settled because Brother Rothéa wrote to me about his having satisfied all the suppliers of Ebersmunster. I sent him the same confidential circular that I sent to you, and at the same time I sent the second circular to all the heads of establishments. Brother Rothéa saw with displeasure that we wanted to make the four establishments—except Colmar, Ammerschwir, Ribeauvillé, and Sainte-Marie-aux-Mines—contribute to the liquidation of Bordeaux, as he says, and not allow them their surplus for Alsace,—that is to say, for Saint-Hippolyte and Ebersmunster. All their expenses for Ebersmunster have been made unknown to me, and even against my authorization. Moreover, they have admitted being in the wrong.

When I noticed that Bro. Louis Rothéa displayed his bad humor in the establishments, I dispensed him from dealing with the three establishments of Colmar, Ammerschwir, and Ribeauvillé. I also told him that regarding Sainte-Marie-aux-Mines, of which he is the head, he could do as he pleased.

I recommended the strictest economy especially to Brother Coustou, the director of Colmar, to determine, as a rough guess, the returns the establishment could take in and its presumed expenses. When Brother Rothéa turned over the establishment to Brother Coustou, he left him 5 francs in the cash box and about 400 to 500 francs in debts. When the latter received my last letters, he had just supplied the establishment with linen and other necessities. He promised me all types of savings, and a short time later he had a money order sent over to me for 500 francs. I have just written to him that I would give you an idea of the bad humor which had prevented Brother Rothéa from informing him regarding how much he could presumably take in during the year, and that I thought you might be able to go and see him. Colmar is the easiest establishment and one of the most regular, and Brother Coustou most of all. We must pray that the general esteem he is enjoying will not turn his head.<sup>1</sup> Until the present time, he has always conducted himself with great modesty and a great mistrust of himself. The small establishment of Ammerschwir directed by Bro. Benoît Enderlin, who is very clever in everything that affects the temporal order, and that of Ribeauvillé have very meager material resources. Nevertheless, they economize as much as they can and always set aside some small amounts in reserve. There you have the condition of Alsace; see what can conveniently be done and how much can be obtained. It is better that one single head should support everything.

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<sup>1</sup> Fr. Chaminade seems to have an intuition of the fate of the young director of Colmar.

For the time being, there is nothing to be done in the Midi. At another time, I will speak to you of the situation there.

Let us be confident, my dear Son, for the Lord will draw us from all troubles in his own good time. He wishes to try us, and it is completely just that he should do so!

Receive, my dear Son, the testimony of my inviolable attachment!

\* \* \*

### **751. To Bro. Dominique Clouzet, Saint-Remy**

August 4, 1834, Agen

Original, Agmar

My dear Son,

Your letter left Vesoul on July 24 and arrived here on July 29. I have the idea that Brother Galliot will be able to help you a great deal, if he takes the matter sincerely to heart. Do you know the arrangements he made with his family after the death of his father?

I do not believe M. Auguste has reserved the 1,000 francs for M. Latour, but I have known from Brother Mémain, who lived in Bordeaux, that M. Latour was creating difficulties in order to receive 10,000 francs. M. Auguste has not yet written me anything on this subject. Possibly you may know more about it than I do. M. Auguste would want to borrow, and so a new contract, other mortgages! . . . If it were possible to follow the course already taken, most certainly we would get out of trouble, economizing everywhere, in all places making only the most urgent repairs, selling what is disposable, etc. The Sainte-Marie boarding school is nearly full, but there is need for some expenses in order to receive a larger number of pupils. Will the secondary boarding school of Saint-Remy maintain itself? Father Lalanne has finally reconciled himself to the inevitable.<sup>1</sup>

I believe it would be suitable for Brother Brunet to still remain at Saint-Remy. I will soon write to this effect.

My dear Son, I have reason to believe you are willingly making efforts for our liquidation; but to speak frankly, I can hardly believe that you are using all your intellectual means to bring the matter to a successful end. I understand very clearly that you are not to put yourself forward indiscreetly, and that it is difficult for you to estimate what you will receive from the boarding schools, especially from the secondary boarding school in its present situation, and from the property revenues. Accidents can always happen. Last July 29, an awful storm arose over the parish of Saint Loubès; the pending harvest was completely destroyed by hail. Nevertheless, in important matters which we wish to settle once and for all, we turn, return, compare, compensate, examine, appreciate, etc. See to it that every type of effort is made, but always sustained, and I hope God will accompany it with his blessings.

My dear Son, make all the loans necessary to provide for your supplies of wheat and wine, since both are now available at reasonable prices and are of good quality. It will be very difficult to do the same thing in Alsace. The debts of Ebersmunster had left it with a few cents

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<sup>1</sup> To remain in Bordeaux, because Saint-Remy was always attracting him. He still had relationships and great influence there. On July 8, he still had written at the end of a rather bitter letter regarding Fr. Chevaux, "All the attempts I have made and had to make, in order to come back to Saint-Remy, have been fruitless. . . ."

and a house full of people! The boarding school in Bordeaux and the Madeleine kept the largest portion of their wine supply at Saint Loubès, and you know how things are. May the name of the Lord be blessed in all things!

You have done well in reclaiming the two burses and a half which are due you in 1833. Let me know Brother Galliot's answer. Has he received his burse and a half?<sup>1</sup>

Receive, my dear Son, the expression and assurance of my inviolable attachment!

P.S. My dear Son, I have tried to write to you exactly on August 4.<sup>2</sup> Since yesterday evening I have been wishing you, pretty much in all my prayers, a happy feast. I ardently desire your sanctification.

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**752. To Fr. Léon Meyer, Courtefontaine**

August 5, 1834, Agen

Copy, Agmar

My dear Son,

Let us work with all our strength at the work of the Lord, but let us not forget ourselves! Let us often recall the counsel of Saint Bernard to Pope Eugene, his former disciple, *Concha esto et non canalis*.<sup>3</sup>

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**753. To Bro. Dominique Clouzet, Saint-Remy**

August 13, 1834, Agen

Original, Agmar

[With insert from S. 753]

My dear Son,

Your reasoning in regard to Brother Mériqot is completely correct. I will write a few words to him in order to console and encourage him. You will do well to have him write a little from time to time, and to have him conduct a little class as a substitute for some colleagues. However little he may write each day, whether only two or three lines, in time he will learn, and you and he will have no further worries. We are living in difficult times.

I have also received Brother Marres' complaints. This young man is only slightly intelligent. With him, certain patience is necessary, one which never grows tired. Otherwise, he looks after the kitchen fairly well. People were well satisfied with him in Gray, but I do not believe we can associate him in any way with another cook, for he is not sufficiently prudent and not virtuous enough for anything of this kind. Because you are not satisfied with Jean, you will do well to be rid of him when the boarders are on vacation. Until then, let nothing be said. I will have the first sheet of Brother Marres' letter sent on to you. Do not reveal that you have received it, but favor him with some mark of attention. I will also write him a few words.

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<sup>1</sup> This refers to burses from the departments of the Haute-Saône and of the Jura to the normal schools of Saint-Remy and Courtefontaine.

<sup>2</sup> Feast of Saint Dominic, Brother Clouzet's patron.

<sup>3</sup> "Be a reservoir and not a channel."

Bro. Louis Rothéa and also his brother Xavier<sup>1</sup> seem to be recovering from their prejudices. Here are a few passages from Bro. Louis Rothéa's last letter. "The temporal affairs of Saint-Hippolyte and Ebersmunster have considerably improved, thanks to the wise precautions taken in raising the tuition, paying less for provisions, and in the increase in the number of boarders. For the end of the school year, I am looking forward to a profit of about 6,000 francs, not counting the 2,000 or 3,000 which had to be spent during the year on beds, linen, and other furnishings. With this profit we can pay, and we have already paid in part, the overdue debts of the two houses, not counting in the loans of 6,000 to 7,000 francs owed to three particular parties. I hope that with the blessing of God and with wisdom in the direction of the two houses, with union and good accord among the members of the Society, we will be able to settle all our debts within the next two years and develop these two interesting and very useful establishments more and more."

"Xavier, my brother, had been ill-disposed to the Society of Mary for some time because of some indiscreet gossip he had overheard, but he seems to be recovering. He sent 1,600 francs to Brother Geng to buy land being offered for sale near the garden of Ebersmunster, to provide a supply of wine to Saint-Hippolyte, etc."

Bro. Louis Rothéa, furthermore, seems sorry that I have given you the responsibility to take advantage of the surplus of Alsace. He insists on his devotedness for the Midi as for the north. I believe you will still be able to derive a good advantage from Brother Rothéa regarding the economy of the establishments of Alsace.

Brother Robé can still be steward at Saint-Hippolyte, but still under the inspection of Bro. Louis Rothéa. Both of them still need to be held by the apron strings, as it were. I am not yet settled concerning Ebersmunster. In the meantime, Bro. Louis Rothéa is administering through Brother Geng, but this is not acceptable. I am not making any reflections about all this. You must be able to understand how many letters I have been obliged to write in order to bring to Alsace the order that is actually reigning there.

M. Auguste must have told you that M. Latour refused the 10,000 francs, but that he gave us one year in which to pay the full amount. M. Auguste suggested that I use the 10,000 francs to pay other urgent debts. I replied that I was very anxious to have him pay all his debts, that he could borrow these 10,000 francs, and that we would do our utmost to help him pay off his debts. I will try again through Brother Rothéa to obtain an estimate from the directors of the profits for next term. These directors could send their notes to Brother Rothéa, who would combine them into one or two promissory notes made out to you. You would have less trouble negotiating with these than with many notes of lesser value. Moreover, it is easier for Brother Rothéa to cash the notes he will receive.

Have I told you that the hail had done a lot of harm also in Saint Loubès? In all things, let us not cease to bless the holy Name of God!

Receive, my dear Son, my tender embraces.

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*Nevertheless, the plan of travel in the north implied in the letter to Father Chevaux had become a matter of firm resolution. Father Chaminade saw more and more clearly that he could find the indispensable resources for the liquidation only there and that his presence was necessary for the success of this. In addition, a visit to these distant provinces was imperative, after the stormy years which had followed the revolution of 1830. Finally, the future had to be prepared and put on a solid footing regarding the houses of formation of both Franche-Comté and Alsace. Near the end of August the journey is decided upon, and Father Chaminade informs Father Chevaux and Brother Clouzet.*

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<sup>1</sup> An affiliate of the Society of Mary.

**754. To Fr. Jean Chevaux, Saint-Remy**

August 25, 1834, Agen

Original, Agmar

My dear Son,

I received your letter of August 14. Several letters I had written before the arrival of this one must have settled you about the vacation and my very earnest desire that there would be no excursions as long as it lasts, but that everyone would spend it together agreeably, usefully, and in an edifying manner.

I hope to arrive at Saint-Remy perhaps before September 20, and then we will decide regarding the other points of your letter. Pray for and have prayers said for the travelers.

Receive, my dear Son, my very tender embraces.

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**755. To Bro. Dominique Clouzet, Saint-Remy**

August 26, 1834, Agen

Original, Agmar

[With insert from S. 755]

My dear Son,

You may already know that my plan of going to Saint-Remy is now entirely settled, barring unexpected obstacles. I will be leaving around the Feast of the Nativity of the Blessed Virgin. I will pass through Noailles, where I will spend as few days as possible. I have no idea of stopping elsewhere, at most at Besançon and perhaps one day at the Grand Seminary. You might notify the people concerned, if you happen to have the occasion of meeting one or the other of them.

I will soon send a packing case to your address, containing old clothes and objects still in my use, and I will send you the ticket you can use to claim it. I will take along only an ordinary suitcase containing my personal belongings.

M. Auguste must have described to you the actual state of his affairs. M. Latour has decided to accept the 10,000 francs. M. Auguste could not come up with 2,000 francs, so I had Brother Mémain send him a promissory note for 1,200. I believe everything came to a head last Thursday or Friday. The note for 1,200 francs is due in 3 months. The Widow Coste, to whom 3,000 francs at 6% were due, has just died. Her heir wants the full payment; he will receive it within three months. I will send you all the details of M. Auguste's accounts, so you will be able to plan the liquidation better. Brother Mémain has been so busy since that agreement with M. Auguste; I doubt whether he has read it.

I am longing now to enfold you within my arms, now that everything is decided. In the meantime, receive the token and reassurance of my inviolable attachment.

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**756. To Bro. Dominique Clouzet, Saint-Remy**

August 29, 1834, Agen

Original, Agmar

[With insert from S. 756]

My dear Son,

I am repeating to you the formal plan I have of coming to see you at Saint-Remy. I expect to arrive before September 20. I cannot as yet give you the exact date of my arrival, because I will have to make several stops on the way.

I have received your letter of August 20 with the news about the sad events of August 19 and 20. I have just informed Father Lalanne. Try to see the officer who arrested the young man and without seeming to have made a special trip, try to learn the substance of the charges. I have two letters from Father Fontaine which arrived together. I will give him a verbal response. However, I will write to Father Lalanne to explain why he needs Brother Dürr.

Continue with M. Auguste. We will speak of all things.

I am hoping that with the assistance of the Lord we will come to a successful end in everything. Let us not complain about the weight of our cross, for the one he carried for us was incomparably heavier.

I am herewith repeating to you my tender greetings.

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**757. To Fr. Léon Meyer, Courtefontaine**

September 3, 1834, Agen

Original, Agmar

My dear Son,

I am answering Brother Bouveret. It is very certain that if he has no desire for his salvation; if he has no fear of the judgments of God; if the knowledge of an unhappy eternity for impenitent sinners cannot rein in his disorders, it is certain that he must leave, not because he has no vocation but because he is rejecting the singular favor granted to him by divine mercy. You will explain these great truths to him, and for this you may profit from the occasion of my reply to him. The negligence which he would put into wanting to meditate upon the great truths of religion would be a proof for you that he has fallen into a state of blindness and hardness of heart which would not permit us to keep him any longer. . . .

What you tell me about your young brother Benoît pleases me very much. Try hard to give him the foundation of a practical faith. I always greatly fear for a piety which is only superficial, so to speak, and which does not have for its basis the pure motives of faith.

I do not quite understand what you tell me about Brother Troffer's travels. I am going to seek information without, however, speaking of you.

Encourage Mlle Coudre to buy the *ophicléide*<sup>1</sup> and, if necessary, repay her with Mass intentions.

It is still good to have your brother apply himself to writing. Everything will be well, I hope. I will write a few words to him.

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<sup>1</sup> Mlle Coudre, founder of the establishment of Courtefontaine. The *ophicléide* is a wind instrument used to accompany singing in church.

My dear Son, in a short while I am going to come very close to you, and this gives me the hope of seeing and embracing you and perhaps even of stopping in Courtefontaine. What I desire is that you always advance in the religious and priestly virtues and that you will become truly a person of mental prayer!

My dear Son, count on my inviolable attachment!

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*Upon leaving Agen, Father Chaminade wrote a goodbye to Bishop Jacoupy, saddened by the remembrance of former conflicts. The obstacles which detained Father Chaminade and prevented him from visiting the bishop are not known. Was it the illness of the aging prelate, or rather certain vulnerabilities of his surroundings? This last hypothesis is more likely. What is certain is that the reciprocal sentiments of esteem and affection had not changed; this letter proves this as far as Father Chaminade is concerned; regarding the bishop, note the warm approbation given by him of Father Chaminade's work when he presented the Constitutions in Rome.<sup>1</sup>*

### **758. To Bishop Jacoupy of Agen**

Before September 8, 1834, Agen  
Original, Arch. Of the Bishop of Agen

Your Excellency,

I am leaving Agen, perhaps for a long time. I am leaving with great regret, not having believed your door would be open for me to come and render to Your Excellency the homage of my very sincere sentiments of profound respect for and tender attachment to your person, regret for not having been able to do for the Institute of the Daughters of Mary what the amiable Providence of God seemed to call for during my long stay in this city. I have adored, as I always adore, the impenetrable judgments of God.

The community of the Daughters of Mary of Agen does not cease to deplore the illusions which have been a source of distress for it. Nevertheless, I am leaving it in happy dispositions.

I am with profound respect Your Excellency's very humble and very obedient servant.

P.S. I have made known to Father Mouran the reasons which led me to believe my visit would not be agreeable to Your Excellency.

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<sup>1</sup> "My dear Father," the bishop wrote to Fr. Chaminade, "I consider it a great pleasure for me to second the request you have addressed to me." He wrote in his supplication to Gregory XVI, "Father Chaminade, venerable priest of Christ, asks me to recommend his work to Your Holiness. Responding with all my heart to this request, Most Holy Father, I humbly and confidentially beg Your Holiness to deign to approve the Institute of the Daughters of Mary . . . that if former vexing conflicts have arisen, their only cause, unless I am greatly mistaken, has been the fact that the Constitutions of the Order had not yet been confirmed by apostolic authority" (August 3, 1838).

*On September 8, accompanied by his secretary Brother Bonnefoi, Father Chaminade left Agen, stopped at Noailles, proceeded to Lyons, and passing through Besançon, finally arriving at Saint-Remy near the end of the month.*

*A work to which his correspondence of 1834 makes no reference but which nevertheless had occupied him during the last months of his stay in Agen was the revision of the Constitutions, edited by Father Lalanne in 1829. The work was completed at the time of his departure, at least the first part, which presents the spirit of the Society of Mary and of the religious virtues of its members, for he promulgated it from the time of his arrival in Saint-Remy, accompanying it with the following circular.*

### **759. Circular to the Entire Society of Mary**

October 2, 1834, Saint-Remy

Original, Agmar

Guillaume-Joseph Chaminade,  
Superior General of the Society of Mary,  
To his dear Children of the Society of Mary.

You have had ample reason, my dear Children, to expect a more prompt answer than the one you are receiving today.

In my last circular, that of January 4, 1834, I expressed to you the desire I had of seeing reestablished among you complete uniformity regarding the religious apparel. I was generally edified, both by the expression of your submission and by the details which the older members gave me about everything that had been practiced since the beginning of the Society. I was on the point of concluding the Regulation—the letter of expedition was nearly finished—when the most pressing needs of the Society arose, and the energy I was obliged to devote to correspondence forced me to suspend this work, at least for the time being.

I might have been able to resume it sooner, but the General Heads of the Society were inviting me in an urgent manner to work at the Constitutions and set before me, with great wisdom and discretion, my great age and its inevitable consequences.

I was somewhat anxious about this matter, which is so important, because there seemed to be few religious Societies in the Christian world which gave been better regulated and constituted than the Society of Mary from its very beginning.

Several years before the Society of Mary, the Institute of the Daughters of Mary existed, with extensive Constitutions and both General and Particular Regulations, together with a system of direction in the ways of religious perfection, nearly complete.

When the time marked by Divine Providence had arrived, a general plan of the Institute or Society was formed, according to the Constitutions of the Daughters of Mary, and submitted for examination and approbation to Archbishop d'Aviau, then of Bordeaux. The Constitutions of the Daughters of Mary were adopted, with the changes which the difference of gender necessarily called for. These variations were settled by the organization and put into practice by the first members, who formed the nucleus of the Society.

What was still lacking there so that the Society could develop with courage? The good pleasure and the favor of the Sovereign Pontiff. The general plan, although even more abridged, was placed before him in a supplication, with a new approbation on the part of Archbishop d'Aviau. The Brief which resulted consoled and encouraged the budding Society, still in its cradle, so to speak.

In the Council of the General Administration, it had been decided 6 years ago that an edition of the Constitutions of the Daughters of Mary would be brought out under the name of the Society. These Constitutions were already so developed that it was necessary to abridge them to obtain the approbation of the Holy See; this abridged edition was developed 5 years ago by the first members of the Society. It is not entirely accurate, especially in the parts referring to the organization and government. Father Lalanne is not to be blamed, for in doing this work he only had the Constitutions of the Daughters of Mary; he lacked the general plan of the Society, as approved by the Archbishop of Bordeaux, and the supplication originally addressed to the Sovereign Pontiff.

Your First Heads, my dear Children, feared that should death come to take me out of this world before the completion of this new edition, some storm would again arise in the Society. As a result, I believed it was my duty to occupy myself with the matter. Each day, I give to it all the time I can spare from my other occupations, just as if it were a type of preparation for death. I believed it was my duty to begin by an extract of the General Regulations which belong to the Office of Zeal, while bringing together some similar constitutive articles, and to make of all of these one complete whole. I am joining to it the Regulations regarding Christian education. Then Particular Regulations will follow.

I have begun my work with this extract as the most important part. That which concerns clothing is only a very weak part. The accomplishment of these General Regulations, from the point of view of the Constitutions, really makes the religious. This is why the name of “regulars” is given to religious.<sup>1</sup>

What a satisfaction for me, my dear Children, to learn or to see with my own eyes—because I am in the course of a visit—that regularity reigns everywhere; that if there have been some abuses, they have been corrected; and if some, under illusion, have given false interpretations to our Regulations, they now recognize and renounce these! Furthermore, the General Head of Zeal can better fulfill his important office when he knows you are all instructed regarding your religious duties.

Another advantage you will draw from this will be always to have subjects for your weekly conferences. In the various establishments, the heads are often troubled in finding suitable subjects or even do not have enough time to prepare themselves. From now on, all they will need to do will be to open the extract that I am sending you and read a few paragraphs from it. Each person will make his own reflections, etc. The couples and the chapters will also be able to have greater integrity.

My dear Children, I would like to give you an account of what goes on in my soul. I think only of you. I am occupied only for you. My strength and my life are being consumed for you. During all the time of my pilgrimage in this land of exile, I will work to render you happy for time and eternity. For time—I am not saying too much, for no mortal upon earth is happier than a true religious.

If you happen to see any among yourselves who find displeasure in the Society of Mary, is it not those who are lax and do not fulfill the duties it imposes on them? On the contrary, those who are truly fervent, do they not have the peace of God which is a foretaste of the heavenly homeland? Oh, yes, my dear Children, the yoke of the Lord is sweet and amiable; in this sentiment there is not the least trace of bitterness.

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<sup>1</sup> See *Spirit of our Foundation*, no. 830. On the subject of this first part of the Constitutions, Archbishop Mathieu of Besançon wrote to Fr. Chaminade, “I have read with great edification the extract of the General Regulations of your Society which you have been kind enough to send to me. In these regulations there is the Spirit of God, great skill and understanding of the Congregation in general and of all its parts, and very useful details” (November 20, 1836).

In receiving this extract, several may anxiously look for a paragraph on the devotion of the Society to its august Mother and Patroness. Others will expect to find an abridged direction with regard to mental prayer. However precious they are for us, these subjects are not to form part of an extract of Regulations; but I will supply the need as soon as possible, and this will be the subject matter of another circular. This one possibly will find you in retreat. I am deferring the retreat of Saint-Remy precisely because of this extract, so that all the establishments may receive it before the beginning of the new school year.

My dear Children, may the Lord, under the mediation of the august Mary, shower upon you all his most abundant blessings!

P.S. Perhaps several among you, my dear Children, who know our Constitutions well, as well as the edition of them produced 6 years ago by a rather delicate pen, will say there is nothing new in it, and I will rejoice over this fact. I have no other intention than that of placing before you only what it has always been your duty to be. It is up to you to see if you measure up to this ideal, to see if you recognize it in yourself.<sup>1</sup>

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*The extract of the General Regulations was sent out on October 8, and the text was supplemented by the following declaration.*

Here end the general rules which affect all the religious of the Society of Mary. They are faithfully extracted from the General Regulations and Constitutions first approved by the Bishop of Agen, then by the Archbishop of Bordeaux, and then adopted by the Society from its origin.

The rules referring to Christian education were placed among the general ones because they apply to most of the religious directly, with the brothers devoted to manual labor and the arts and crafts working indirectly according to the same ideas.

Having noticed as much from our correspondence as from our visits that there had been a deterioration in the original spirit of the Society and that several constitutive Rules were being neglected in various establishments under the pretext that they were not sufficiently known, we have made haste to include them in the extract. We have made an original copy of them, which we have carefully verified and signed *Ne varietur*.

And we have immediately ordered that copies will be made for each establishment and that these should all be verified by our particular secretary and immediately sent to all the heads of establishments.

We order all the heads to communicate this extract, without the omission of any article, to everyone under their charge and to make certain that they have full knowledge of it. We permit them to have copies made for all those who have made definitive commitments.

We permit the heads to communicate it to Our Lords the Bishops and Archbishops, as well as to their vicars general, if the bishops wish to do this. They may communicate it also to their confessors, but the latter will always return these; care must always be taken that no copy passes into other hands than those we have expressly permitted.

Given at Saint-Remy, where we are in the course of a visit, under our seal and the counterseal of our particular secretary, October 8, 1834.

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<sup>1</sup> As has been noted, the text of the Constitutions prepared by Fr. Lalanne in 1828 and 1829 and then submitted to the examination of the older religious had never been published because of the troubles of 1830. The extracts of the General Regulations of 1834 reproduce almost integrally the First Book of the 1829 edition, with the exception of a small number of articles either suppressed or added. The only important addition is that of articles 203 to 229, presenting “the manner of living in ourselves and with ourselves.” And this same edition was preserved, apart from some few modifications in the text of the Constitutions sent to Rome in 1839. Only in the Second Book of the Constitutions, presenting the organization and government of the Society, was the first work of Fr. Lalanne, recast in great part by Fr. Chaminade. See *Spirit of our Foundation*, no. 828.

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**760. To Archbishop de Cheverus of Bordeaux**

November 22, 1834, Saint-Remy

Original, Agmar

Your Excellency,

I was preparing for my return to Bordeaux and was ready to start out when I realized the need for at least going through the establishments which the Society has in the northeast of France. My council judged that it was more prudent to begin from Agen than to pass through Bordeaux, and I was thus deprived of the great satisfaction I would have had of greeting Your Excellency and of following your directives.

I stopped at Saint-Remy, where I expect to spend the greater part of winter, barring a trip to Besançon and the former abbey of Acey in the Jura where the Daughters of Mary have a very large convent. I will try to have my stop in Besançon coincide with the arrival of the archbishop of this vast diocese.<sup>1</sup> In the time I can draw from my correspondence and from many other occupations, I am working at the edition of our Constitutions and General Regulations. I have just made an extract of these latter, inasmuch for they belong to the domain of the one we call the Head of Zeal. My secretary sent it to all the establishments of the Society, and I have asked Father Caillet to have a copy made for you, to verify it and to present it to Your Excellency. . . . I would feel greatly flattered if you would deign to give it your approval.

By this mail, Father Caillet requests a certificate for Father Saussol, the same as the one I gave for Father Fontaine.<sup>2</sup> I do not precisely recall its form, but I hope the one I have the honor of addressing to you by Father Caillet will answer the purpose.

I hope to send to Besançon at the time of the Christmas ordinations three candidates for the sub-diaconate and one deacon for the priesthood.

To speak truly, the Society of Mary is advancing very painfully, but thanks be to God that it has not halted. It is altogether glorious under the powerful protection of its august Patroness.

Father Caillet regularly keeps me informed of your many kindnesses toward us. This fact touches me deeply, and I am filled with sentiments of the deepest gratitude. As thanks, I ask you to receive the tribute of prayers we offer the Lord for Your Excellency's preservation and as the token of the most profound respect with which I am Your Excellency's most humble and most obedient servant.

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<sup>1</sup> Archbishop Mathieu, transferred from Langres to Besançon after the death of Archbishop Dubourg (see letter no. 762). He took possession of the See on November 25.

<sup>2</sup> See letter no. 624.

*The certificate mentioned above follows.*

I, the undersigned, Superior General of the Society of Mary, promise to sustain and maintain during his entire life Father Saussol, in time of health as of illness, in such a way that he will never be in the care of the diocese of Bordeaux, although ordained *titular paupertatis* [with the title of poverty], in testimony whereof. . . .<sup>1</sup>

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*Of the correspondence of Father Chaminade during the winter months, only these few fragments remain, preserved by Father Meyer.*

### **761. To Fr. Léon Meyer, Courtefontaine**

February 9, 1835, Saint-Remy

Original Fragment, Agmar

. . . Today, he is asking to make his vows. What do you want me to answer? Write me all the circumstances you may know about this trip. I have never seen in him anything of what one would hope to see in a true religious, and especially in an ecclesiastical religious, one who shortly expects the holy priesthood. To speak truly, there is nothing exteriorly unfavorable about him except for his stubbornness, even in serious matters. What increases the difficulty here is his promotion to the sub-diaconate, and this is now the third year after what I would almost call his misfortune . . . I happen to think that if after the new report you will have for me I cannot find the means of coming to a decision, we could consult his bishop, for he still belongs to him. He does not belong to us. . . .

6. The abstinence of Quadragesima must be observed. This is the Rule. Are there obstacles to its observance, in general or in part? The head of each establishment is to make known these drawbacks, and the establishment is dispensed if there is sufficient reason for the dispensation.

7. I am going to write a few words to Brother Claverie and recommend great sobriety to him.

8. Every form of infidelity and impurity creates an obstacle to union with the good God. To succeed in making mental prayer, while beginning it try to renounce every form of worldly affection; unite yourself to Jesus Christ as our head and mediator before God, in order to pray by him and with him. Unite yourself also with the most holy Virgin, who will dispose her adorable Son to serve as your mediator.

The reading of the *Treatise on the Love of God* by Saint Francis de Sales is very good and highly to be recommended. The first books, nevertheless, are more a study than spiritual reading.

Receive, my dear Son, my very tender greetings.

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<sup>1</sup> Fr. Pierre Jean Saussol (1787-1850), born in Martinie de Loubous, near Réquista, Aveyron, had at first been a teacher in Rodez. Afflicted with premature infirmities but animated with a profound religious spirit, he entered the Society of Mary at Bordeaux to live there in withdrawal, rendering whatever services he could. After his first vows in 1833 and perpetual vows in 1834, he was ordained a priest in 1835 and sent to Courtefontaine, where he ended his career. A religious of great austerity of life, he took only one meal a day, slept on the floor, prayed day and night, and took an active part in farm work but exercised no other ministry than saying Mass. He is remembered as a devoted and holy penitent.

**762. To Fr. Léon Meyer, Courtefontaine**

February 17, 1835, Saint-Remy  
Original Fragment, Agmar

A blind obedience seems to me to be the only remedy for the scruple which is bothering Brother Perchet. The scrupulous must often be kept in a very large sphere, especially when they are truly pious and have the fear of God. If you find that I am giving him too much latitude or that I am omitting some essential circumstances, you will be kind enough to let me know about this.

Let us always advance, my dear Son. Let us work for the glory of our good Master and that of his august Mother, in spite of the contradictions, the pains, and the troubles of all types, but let us always act with wisdom and prudence.

Receive my very tender embraces.

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**763. To Fr. Léon Meyer, Courtefontaine**

March 12, 1835, Saint-Remy  
Original, Agmar  
[With insert from S. 763]

My dear Son,

I have great confidence in what you tell me in your letter of March 8 that the Lord will bless you and Brother Galliot, not only in your persons but also in your labors.

Time will explain to you, my dear Son, the mystery which Brother Jacquot's conduct presents to us. Let us be patient! Always conduct him along the beautiful ways of the spirit of Christianity and of the religious state, and notice how he cooperates.

If I have not said how Brother Silvain was to make his vows on Ash Wednesday, the fact is that there was nothing to be changed in the ordinary ceremony of the pronouncement of vows. You could nevertheless have added some special little ceremony which would have had as witnesses only those who are already committed definitively. After the ceremony, he could have signed the formula of civil commitments<sup>1</sup> and you would have sent it to me.

Death is always to be feared, although desirable. Try to have Brother Claverie accept it in a spirit of penance and also in the spirit of faith, as a Christian and as a religious. Have him always keep himself united to Our Lord dying, and dying on the Cross . . .<sup>1</sup>

I am thinking of Brother Destaing, not only because he is the infirmarian but also because he is ill. I have forgotten what you once told me about Brother Destaing; it seems to me this is the first time I have heard of him.

Yesterday I wrote to Father Bardenet to have a final decision concerning the offers he had made to Brother Galliot. How can you say that it is not necessary to construct new buildings for a novitiate? And you say, nevertheless, that class is already being conducted in the study hall of the community! There should be no question of a partial use of the 2,000 francs given to Brother Galliot. Father Bardenet will hold to the offers he has made, or we will make an altogether different decision. I like frank and loyal conduct.

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<sup>1</sup> See letter no. 711.

<sup>1</sup> Biographical note. Guillaume Claverie died on the eve of the day Fr. Chaminade wrote these lines. The Annals of Courtefontaine state that he "died on March 11, 1835, at 1:30 in the morning. His death was one of the most edifying, and he departed this life for the next as a true child of Mary. One must have been the witness of his sufferings and of his great resignation to the will of God to be able to judge this. He spoke of death as a person speaks of any other current thing or event. He himself was surprised at not being frightened at the thought that he only had a few moments to live. Faith in him was so lively that he counted completely upon the mercy of God and the protection of the Blessed Virgin (see letter no. 433).

The dispositions you propose for the admission of the elder M. Bertin<sup>2</sup> seem very reasonable to me, and when he has made some commitments in the Society, it would be right that he would come to the aid of his two brothers. When he is ready, let me know. These three children must be well cared for because they belong to such good and thoroughly Christian parents.

Brother Perchet gave me no news at all about his presence in Vesoul.

My dear Son, I am hoping that finally you will belong entirely to God; that your heart, entirely detached from every type of created object, will fill itself with the love of the Lord; that this divine love will enlarge it; and that it will become always more and more capable of loving. The Holy Hour is an excellent means of succeeding in this holy endeavor. Very great and precious graces may also be obtained through the observance of the Forty Hours' Devotion.

My dear Son, I will present to the great Saint Joseph all my Children of Courtefontaine and all their needs. I thank them for the greetings and good wishes they have offered me on the occasion of my name day. They will have a great part in all my labors, during the remainder of the time God still leaves me upon earth.

May the Lord deign to shower upon you and upon them abundant blessings!

\* \* \*

*Here is the first letter from Father Chaminade to the new Archbishop of Besançon, the future Cardinal Mathieu. It discusses the ordination of some religious of the Society of Mary.*

*Archbishop Jacques-Marie-Adrien-Césaire Mathieu (1796-1875), born in Paris, where he was blessed by Pope Pius VII on his first journey in France; made Bishop of Langres in 1832, Archbishop of Besançon in 1834, Cardinal in 1850. During his episcopate of more than 40 years, he played a role of the first rank in the Church of France; during all this time he had a close relationship with the Society of Mary. He professed a great esteem for Father Chaminade; at the time of the difficulties of his last years, misled by reports he was receiving from Bordeaux, he denounced him to the Holy See, but later, better and more correctly informed, he loudly professed "his veneration for the memory of Father Chaminade" (Circular of the Society, February 27, 1868). During the difficulties of the Society in 1868, he was named Apostolic Visitor, a charge he fulfilled until his death with admirable devotedness. By his solicitude the Decree of January 30, 1889, was obtained, determining the proper constitution of the Society. As Visitor, he presided in Paris at the General Chapter of 1868 and in Besançon at the General Chapter of 1873. The Society of Mary looks upon him as one of its most distinguished benefactors.*

### **764. To Archbishop Mathieu of Besançon**

March 12, 1835, Saint-Remy

Original, Archives of the Archbishop of Besançon

Your Excellency,

I have received the two letters you had the great kindness of addressing to me. Words fail me in expressing the sentiments of my gratitude for all the attentions of your charity and zeal. I understand clearly that you are awaiting not the expression of sentiments, but deeds which are rather their concrete proof.

Before having our three candidates for ordination begin their retreat, in consideration of my responsibility before God I believed it was my duty to have them pass an examination. Here is

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<sup>2</sup> There is no other information about this older M. Bertin and his young brothers. We suppose it refers to J.-B. Bertin, older brother of Bro. Claude Bertin, who on February 15, 1829, delivered to Bro. Claude, as a tutor, the authorization to make the 10-year commitment (see letter 899).

the abridged report of the professor of theology who gave it to them: Brother Langué, very good; Brother Fridblatt, less good but sufficient; Brother Mauchamp, rather poor. I have reason to hope you will not find it out of place for me to delay sending the last for ordination, and that you would reserve your favors toward him until after a second examination I can decide to send him to you.

Brother Fridblatt is not a subject distinguished by his talents. I do not believe he is fit to exercise the holy ministry exteriorly, especially that of preaching, but he has a suitable knowledge of religion. He loves it and is continually studying it. He is very suitable for the work that is so interesting, but which the revolution of July has caused us to suspend—the normal school established for the two departments of the Haute-Saône and the Doubs.

I will send the two candidates for ordination to our humble establishment of the Charity, the hospital of Besançon. I hope the good superior will not find it out of place that they should lodge there. I will write about this to the head, for I must be honest with him.

Brother Fridblatt has been very touched by the paternal letter which Your Excellency had the kindness of addressing to him.

I immediately wrote to Father Cuenot<sup>1</sup> to request two places, one for Brother Fridblatt and one for Brother Langué, for the retreat in your Grand Seminary. But I easily foresaw that he would be greatly troubled, considering the bad weather we are having. However prompt his answer, the candidates could not possibly be present for the opening of the retreat. They will be there Saturday evening, after we have been able to replace them at their respective posts.

I am with the most respectful devotedness Your Excellency's very humble and obedient servant.

\* \* \*

*Brother Mauchamp caused Father Chaminade anxieties, not only because of his ecclesiastical studies but also because of his religious conduct.*

### **765. To Bro. Guillaume Mauchamp, Saint-Remy**

March 18, 1835, Saint-Remy

Original, Agmar

My dear Son,

I am withholding my answer to the last letter of the respectable prelate of this diocese until I have a clear and honest expression of your sentiments. You seem to have little liberty to express them verbally, but you are free to do so in writing.

Are you always tending to the perfection of the Christian and religious virtues, according to the spirit of the holy state you are embracing and consequently endeavoring to instruct yourself according to the direction of the Society of Mary? Do you intend to put a real interest in the work undertaken by the Society of Mary in becoming, through the priesthood, one of its special members? Will you act always in accordance with the motivation and direction given to you—whether agreeable or disagreeable, light or heavy, ordinary or extraordinary—lending them heart and soul and doing all you can to carry them out with success?

It has been related to me, my dear Son, that during the time that preceded the pronouncement of your vows, you had declared your unwillingness to make your novitiate during your stay in the community. If this was the case, you would have a means for asking for the

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<sup>1</sup> Superior of the Grand Seminary.

annulment of your vows. If you persevere in believing that God calls you to the religious state in the Society of Mary, we will proceed to a renewal or to a new pronouncement of the vows of your profession.

On this beautiful feast, may the Lord, my dear Son, deign to shower abundant light into your mind and lively sentiments of his love into your heart!

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*Here is a new reference to the financial difficulties of the Sainte-Marie boarding school in Bordeaux and to the independent ways of Father Lalanne, which were soon to manifest themselves more seriously at the time of the transfer of the boarding school to Layrac.*

**766. To Bro. Jean-Marie Mémain, Bordeaux**

March 21, 1835, Saint-Remy

Copy, Agmar

My dear Son,

God be praised that you are again in Bordeaux! . . .

I come now to the two difficulties you have presented to me.

(1) Enter into the views of Father Lalanne. In fact, it is not his name that is to figure in various financial matters. Rather it is yours, as steward of the Sainte-Marie boarding school. No expense is to be made except by your orders. In all types of needs, recourse must be had to you. You are to keep yourself prepared to meet all the ordinary needs created by customs and rules. Regarding extraordinary expenses, if you see the necessity for them or the great suitability, which is a kind of necessity—and the demand for them continues—then ask Father Lalanne to call for a meeting of the council.

(2) If there are promissory notes which you find you cannot pay at the time of their maturity, you may make M. Auguste others of the same value, so that by negotiating them he can withdraw the former ones. But be careful; the best thing you can do is to end the need of exchanging notes, for these negotiations must have greatly contributed to the want we are experiencing. Moreover, M. Auguste merits all our confidence.

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*Father Chaminade thanks the Archbishop of Besançon for his kindness to the candidates for ordination of the Society of Mary. He shares his views about the ministry of priests of the Society of Mary in the large primary schools. The letter discloses the case of a young sub-deacon of the diocese of Besançon, M. G. - - -, who for some faults, the gravity of which we do not know, had been halted in his career and who, repentant, was requesting admission into the Society of Mary. Father Chaminade was very hesitant to receive him; and, as will be seen later on, if following the counsel of the Archbishop of Besançon he finally decided to put him to the test, he was not to congratulate himself on the fact because M. G. - - - did not remain in the Society of Mary.*

## 767. To Archbishop Mathieu of Besançon

March 24, 1835, Saint-Remy  
Original, Archives of the Archbishop

Your Excellency,

Brothers Langue and Fridblatt left Besançon Saturday evening, full of joy and consolation over the great goodness you have shown them and over the charity and many kindnesses they experienced at your Grand Seminary. Their one and only regret was not being able to express to you in person their sentiments of deep appreciation and gratitude. Immediately after their dinner they hurried to the archbishop's palace, but they did not have the pleasure of finding you. Brother Cuenot really wanted to take upon himself the pleasant duty of expressing to Your Excellency the sentiments of their gratitude and appreciation.

Brother Mauchamp is conducting himself fairly well. He has a good enough character and a sound judgment in matters which are within his capacity, but until now I do not have satisfactory proofs of the interest and zeal he should bring to the various employments he could handle, as, for example, teaching catechism to the little ones, etc.

For certain types of work, the Society of Mary would call for priests not precisely learned and enlightened, but virtuous and zealous. Our primary school establishments, even in episcopal cities, do not find confessors in proportion to the number of pupils. Thus the teachers have to put great of interest into soliciting pastors and assistants in order to secure their assistance; it is a great deal for the pupils to go to Confession two or three times during the year. One priest could be continually occupied hearing Confessions morning and evening, in addition to occasionally conducting general repetitions of catechism lessons which the teachers would have explained in their classes. These schools of the Society could thus more easily attain the objective we propose to ourselves.

Your Excellency, whatever need we may have of priests, with your kind permission I will wait until Trinity Sunday before presenting Brother Mauchamp to you for ordination to the priesthood.

M. G. - - , having been made a sub-deacon in Besançon and since rejected for the priesthood because of misconduct, came to throw himself into my arms some time ago. I told him to set down in writing in all frankness what he is accused of and what he is truly guilty of. He says he has delayed doing so because he has been ill. He seems to be honest about the whole matter, and thus I am taking the liberty of sending you the letter he wrote to me.

Would I do well, Your Excellency, in putting him to the test? And in the supposition that a conversion we believed to be true and sincere had taken place, may I hope that he would be admitted to ordination? Or would Your Excellency prefer to give him dismissory letters, that he may present himself to another diocese?

I am forgetting to tell you that Brother Mauchamp is bearing up resignedly and even with generosity in the disappointments which have come his way.

I am, with the most profound respect, Your Excellency's very humble and very obedient servant.

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## **768. To Archbishop Mathieu of Besançon**

April 1, 1835, Saint-Remy  
Original, Archives of the Archbishop

Your Excellency,

I have had the honor of transmitting to you the letter in which M. G. - - , a sub-deacon, told me of the details relative to his misconduct. He had hardly left Saint-Remy when he thrust himself into the arms of his uncle, the pastor of Russey. This respectable old man immediately wrote to me. I also thought it was suitable to have this letter sent to you.

The superior of the Grand Seminary will also surely have submitted to Your Excellency, or will not delay in doing so, the information and the observations he has received against the young sub-deacon. Your wisdom will consider the entire matter and will perhaps be able to make a decision favorable to the young man which will not make him a burden to his family. The shame the young man feels because of his errors would prove that such things are not habitual with him. Through the mediation of a close friend of his, he has asked me to secure for him a change of diocese and to be sent far away, should he have the pleasure of being admitted. I am going to answer his uncle in order to calm the family, and tell the former that his entry into the Society of Mary is subject to Your Excellency's decision and that everything can be expected from your kindness.<sup>1</sup>

The small rigors being used with Brother Mauchamp are having a good effect upon him and upon several others.

With great edification, I am learning about the labors of your pastoral solicitude. I will not cease to pray that the Lord may deign to accompany them with his blessings.

I am, with a very respectful devotedness, Your Excellency's very humble and very obedient servant.

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*After the stay of six months at Saint-Remy, on the point of leaving for Alsace Father Chaminade reorganized the council of the house and determined its functions. This document is the first of a series of similar ordinances left in the principal establishments visited; it shows the importance Father Chaminade attributed to the holding of councils in the Society of Mary.*

## **769. To the Community of Saint-Remy**

April 23, 1835, Saint-Remy  
Copy, Agmar

Reestablishment of the Community Council  
Of Saint-Remy

In consideration of the importance of rendering the general direction of the secondary and primary boarding schools uniform, even though the studies and the diet are different, some particular distinctions are to be made.

In consideration of the importance of preserving and strengthening more and more the union of hearts and minds among the members who direct the different sections of the large establishment of Saint-Remy, everyone being supposed to have in all his functions only the same ultimate views and the same interest, I have determined what follows.

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<sup>1</sup> On April 4, the archbishop recommended M. G. - - to Fr. Chaminade and gave him an *exeat* [permission for a cleric to transfer from one diocese to another].

Art. 1. The community of Saint-Remy, although divided into the secondary boarding school and the primary boarding school, forms only one and the same community.

Art. 2. The council of the community of Saint-Remy is reestablished. Members are taken from both sections.

Art. 3. The following are members of this council: Father Chevaux, superior of the secondary boarding school; Brother Clouzet, superior of the primary boarding school; Father Fontaine, director of the secondary boarding school; Brother Brunet, sub-director of the same boarding school; and Brother Fridblatt, substitute for the Head of Zeal in the primary boarding school.

Art. 4. This council will assemble regularly once a week, on the day and at the hour which will seem most convenient for its members, and in extraordinary session when the two superiors believe it necessary. Father Chevaux will preside; in case of his absence or illness, this will be Brother Clouzet.

Art. 5. One of the five members will act as secretary. A valid secretary may be introduced to take notes and draw up a verbal report of the meetings, but he will have no deliberative voice.

Art. 6. The decisions of the majority of four will be carried out in matters on which the council has made a final decision. At each council meeting, a written report of the deliberations will be made in which the opinion of each councilor for or against will be clearly indicated. If the majority is of only three and if one of the councilors insisted upon a later decision due to the importance of the case, the report would be sent to the General Administration.<sup>1</sup>

Art. 7. All matters which would be above and beyond what the regulations permit, or which would be an exception to what they forbid, will be considered in council. We say all matters, whatever they may be—that is to say, in the order of morality, in the order of religion, or in the temporal order of receipts and expenses. All that regards the interior of each boarding school falls back directly upon the head who is its director, but all exterior relationships become council matters.

Art. 8. Neither the council nor any one of the heads who comprise it will ever be authorized to make a final decision concerning the suppression or change of any accepted rule, the change of approved methods, or the final settlement of extraordinary expenses unless there has been some urgent necessity making it impossible to have recourse to the General Administration. In the case of such urgency, the council will have recourse to its discretionary power.

Whatever permission, change, or modification of an accepted rule the council deems it is its duty to give or to make, all these will be considered only as temporary exceptions and will have no effect at all regarding the future.

Art. 9. The council will have power neither to introduce new customs nor to suppress old ones which have had a legitimate origin, nor, in a word, to make any change, whatever the pretext, even of perfection or improvement, without an authorization from the General Administration. Consequently, it will be able and should repress all the abuses in fact or manner which have been introduced or are in the process of introduction.

Art. 10. All permissions and all propositions for changes or extraordinary expenses which the heads request from the Superior General of the Society, generally speaking, will be submitted to the previous opinion of the council, to which will be added the wording of their request.

Art. 11. The presence of the councilors in the weekly or extraordinary council session is of obligation whenever possible. It is an obligation in conscience. However, once the days and hours have been fixed, they may be changed in agreement with the president because of obstacles which may have arisen.

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<sup>1</sup> At this time, there were no Provincial Administrations.

Art. 12. May all the members of the council always remain in the dispositions of abnegation of their own private judgment and of their own personal affections, and may they search only for the interests of God and religion, by a wise direction of the labors of the Society of Mary!

Art. 13. Of the present order of the day, five copies will be made, and each will be given to the five councilors mentioned above.

Given at Saint-Remy, under our seal  
and the counterseal of our particular secretary,  
April 23, 1835.

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*This document was completed some days later by the nomination of Father Fontaine as "Substitute for the Head of Zeal" for the secondary boarding school.*

**770. To Fr. Jean-Baptiste Fontaine, Saint-Remy**

April 30, 1835, Saint-Remy

Copy, Agmar

Nomination of Father Fontaine

As Substitute for the Head of Zeal in the Community of  
The Secondary Boarding School at Saint-Remy

Considering (1) that Father Chevaux, joining the titles of superior of the community which controls the secondary postulate with that of the Head of Zeal, as almost the only confessor of the two boarding schools and of the two communities, is overburdened;

Considering (2) that religious conferences, as the most important function of the Head of Zeal, require on his part an attention and a sequence of direction which it is almost impossible for Father Chevaux to give and to follow, consequently we have named and we name by these presents our well-beloved Son, Father Fontaine, as the substitute for Father Chevaux, Head of Zeal in the community of the secondary boarding school, with all the attributions of a Head of Zeal. We wish furthermore to express that in this capacity, Father Fontaine has the care of the community conferences and the particular conferences, when he will judge these necessary or even suitable to attain the purpose of the community conferences.

By this we do not intend to take away from Father Chevaux the general care of Zeal which is inherent in the office of superior, but only to relieve him from the customary discharge of this office.

We hope that from joining the general and the particular cares of Father Chevaux and Father Fontaine, the fervor and regularity which are the normal fruit of these cares not only will be maintained, but will keep on steadily increasing.

Given at Saint-Remy, April 30, 1835

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**What Followed the Visit in the North.  
Saint-Remy, Ebersmunster, Saint-Hippolyte, and Courtefontaine.  
Reorganization of the Novitiates. The Layrac Matter.  
Return to the Midi.  
Foundation of the Third Order of the Daughters of Mary**

April 1835 to September 1836

*These letters are the point of departure for the acquisition of the abbey of Layrac. Two leagues to the south of Agen on the last ridge of hills which border the valley of the Gers, its outlet in the valley of the Garonne, rises the former Benedictine monastery of Layrac, with its 11<sup>th</sup> century church and its 18<sup>th</sup> century construction, surrounded by a park with a magnificent view. Secularized at the time of the Revolution, the monastery had been transformed into a boarding school and for several years had belonged to M. Dardy, a sodalist in Agen who had assisted the Society of Mary when they came there (see letter no. 147).*

*M. Dardy offered his boarding school to Father Chaminade, suggesting to him the idea of confiding it to Father Lalanne. "In the hands of the Society," he said, "with Father Lalanne as director, it would become another Sorèze." Sorèze was then the most celebrated establishment in the south of France until later on Lacordaire came to bring it new luster.*

*The matter was urgent because of the agreement of a certain M. Chalès, M. Dardy's principal collaborator in the direction of the boarding school. Because Brother Mémain and Father Lalanne strongly supported this offer, Father Chaminade believed he could accept it, but with the reservation that the three members of his council, Father Caillet, Father Lalanne, and Brother Mémain, would give their complete and formal consent.*

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**771. To M. Dardy, Layrac**

April 27, 1835, Saint-Remy  
Original, Agmar

My dear Son,

I have received your letter dated from Layrac on April 18, which left Agen on April 19. By the same mail I received a letter from Brother Mémain, dated in Bordeaux on April 19 and sent April 20. These two letters have nearly the same object—they both propose to me the purchase of your beautiful property of Layrac. They even invite and urge me not to defer giving my consent, for any delay might make it impossible for you to give me preference.

My dear Son, you tell me the conditions under which I can make myself its proprietor at once and in fact. These conditions are the payment of your debts, which amount of 34,800 francs, charging myself with the education of your young daughter who is at present with the Daughters of Mary in Agen, and that of the little boy, the last of your children, as well as the expenses of a decent maintenance for him, and finally a life annuity for you and your wife.

You understand, my dear Son, that in the sale of the beautiful establishment of Layrac as it is today, all the dependent properties are included.

Naturally, my dear Son, I would have had several reflections to make to you concerning these propositions or conditions, but as time would not permit me to receive an answer, I hold to their form and content. I accept them, and I promise to pay all your debts, amounting to the enormous sum of 34,800 francs; to charge myself with the education of your youngest daughter and that of your youngest boy; to furnish the expenses of a decent maintenance during the course

of their education; and to supply a life annuity of 1,000 francs for you and Mme Dardy, all for your establishment or *collège* of Layrac as it is at present, enclosed in walls. I promise you to have an official deed of sale drawn up as soon as possible, with you continuing to rule and govern it as you have done until now just as if you had not been deprived of all property and authority.

You will have the kindness, my dear Son, to let me know of your receipt of this letter, with suitable details, so the matter may be considered as settled and concluded, for this is necessary both for us and for you.

You could keep this matter secret. If M. Chalès presses you too much and threatens to leave you, you could simply reply that he is free to leave. There is no doubt at all that he does not wish to finish the year, and in the supposition that we will take possession of the place before the end of the classical year, we will still be obliged to pay him the salary you have allotted to him for the entire year; at least he may require this, unless of course he should wish to retire of his own accord.

My dear Son, you offer Mme Dardy for several years to take care of the economic management, and she herself offers to do so through affection and interest. It is almost beyond a doubt not only that we will accept this gracious offer, but we will also ask you that thus we will not separate even momentarily what God has brought together. What we would not be able to tolerate, and still less ask for, would be the reuniting of your young women to the authors of their existence.

I have suppressed all reflections, my dear Son, in order to have this matter ended, considering the urgent situation in which you find yourself: (1) because I am dealing with a son and a daughter—I am referring to Mme Dardy—our relationship has been of long duration and never wounded. I hope that both you and she will subscribe to all the reasonable modifications,<sup>1</sup> and (2) because you will not receive this letter directly from Saint-Remy, but it will be sent to you from Bordeaux. It is of service to you that it has passed through the hands of the principal heads of the Society of Mary. Answering without delay your letter, which is so expressive and affectionate, the delay in its reception will hardly be more than one or two days.

My dear Son, deign to share with Mme Dardy the token of my tender devotedness.

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### **772. To Bro. Jean-Marie Mémain, Bordeaux**

April 27, 1835, Saint-Remy

Copy, Agmar

[With inserts from S. 772]

My dear Son,

Along with your letter of April 19, I have received one from M. Dardy which had the same object as yours. I am sending you the answer I am giving him. You will see that it is conformable to our desires as well as Father Lalanne's, according to what you tell me. Nevertheless, I did not want to come to a conclusion without having the complete and formal agreement of the three principal heads, Fathers Caillet and Lalanne and the elder Brother Mémain. This is a matter that properly concerns the whole Society, and you know that in this type of matter, good government demands the assent of the entire council. This letter will be mailed only after having passed through Brother Clouzet's hands, since he has such a great influence in temporal matters.

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<sup>1</sup> By this reservation it is seen that because of urgency, while granting his consent in a definitive manner, by subordinating it to the advice of his Assistants Fr. Chaminade intended later to make the conditions more precise. He declares this expressly to his council in the following letter. The letter also shows that he considered the opportuneness of not taking immediate possession of Layrac, but of leaving it for still some time under M. Dardy's direction.

I had taken almost as great, and perhaps more energetic precautions, when I bought the Razac mansion and when we transferred the boarding school (of the Rue des Menuts). We were not in such a grave and awkward a position then as we are at the present time. We would not have known the thousand and one disappointments we have endured for so many years if the head of the boarding school had not allowed himself to be drawn along by his own ideas or by those of someone else<sup>2</sup> and had never acted except in agreement with others and with authorization. If the Society of Mary were looked upon only as a civil society rather than as a religious one, a mere commercial organization, would it allow one or several of its members to undertake enterprises without the consent and, worse still, against the consent of the Society and of its head? Would there not be a real injustice and a personal obligation for the member who would do such things to compensate it as much as this would lie in his power? I am not making these reflections, my dear Son, for you to convey them to M. Auguste, for they might irritate him and make him lose the calm we need to reach the end of this matter. You could meet him in a friendly spirit and find a way to make him understand how much he is lacking in his duty toward God and others. Naturally, you would need to use a great deal of moderation and say only as much as you thought he could bear.<sup>1</sup> He has on his side and for the relief of his conscience the authority of some advice which is favorable to his desires and pretensions; he would have against him advice that is not of the same authority in the hierarchical order, but which nonetheless should produce uncertainty if he could examine things at their foundation and in themselves. Now, in the case of uncertainty in the moral order, is it suitable to act when superior authority merely advises and does not command? Well, once again, all this is just between us and for your personal guidance, as with all the other explanations I have given you in this matter, so that you can make use of them when you find occasion to do so. You may nevertheless communicate this letter to Fathers Lalanne and Caillet.

The transfer of the Sainte-Marie boarding school to Layrac would offer great advantages of several types and would not seem to involve any serious drawbacks, providing we found a way of renting the Razac Mansion and the adjoining house, which we have used in such an advantageous manner. This could happen in offering the tenant all the boarders and half-boarders—taking for granted the consent of the parents—who could not be involved in the transfer. A little tact is needed here, without trickery or imprudence, and Father Lalanne is fully equal to this.

What modifications will we propose to M. Dardy? How will the deed of sale need to be drawn up? What prior precautions are needed? The answer to these questions will be the object of another letter, once I have received a reply from M. Dardy himself. You will answer me yourself on the contents of the letter I am writing to M. Dardy, which will also be communicated to Fathers Lalanne and Caillet, concerning both your own feelings and the prudence of sending it.

What you tell me must be the result of an astonishing error—that what Brother Clouzet wrote to M. Auguste was not at all what the latter expected, it greatly discouraged him, etc. I have had no reaction from Brother Clouzet.

M. Jados wants to be repaid (8,000 francs) by the end of the month, and we are almost there. On the other hand, you need 25,000 francs. These demands have apparently paralyzed Brother Clouzet.

I have explained to Brother Clouzet how M. Auguste understood how he could come to the aid of both of you as far as it was possible for him, and that he did nearly the impossible. With these more or less abundant aids, your industry and the good Lord's blessing, you will do what you can. We are not to desire to do more than the Lord has permitted us to do.

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<sup>2</sup> Fr. Lalanne.

<sup>1</sup> Fr. Chaminade continued to doubt the legitimacy of the conditions regarding M. Auguste's withdrawal, even though the latter was more or less covered by the authority of Archbishop de Cheverus, and to continue to hope for his reentry into the Society of Mary (see letter no. 709).

I believe I understand that if the transfer actually takes place, you would need to find means to settle your accounts with all the suppliers and to meet the expenses of the transfer itself. This is something you will need to handle among yourselves and also with Brother Clouzet. Things will never go better than when they are done together with perfect agreement. The principal cause of the poor conditions at Saint-Remy is precisely the lack of concerted effort. I had reason to hope for a gradual correction of the situation through harmony. Oh, that we could clearly understand the immense good God has placed in unity, especially in religious unity! We would then have no trouble in making the sacrifice of our insights, however good and reasonable they might seem to us, when the heads as a group are not able to appreciate them as well as we do.

If the transfer were to take place this summer, certain economies should not be made that could call for expenses to realize them. The case is different concerning those that concern the suppliers and the table service.

I have no recollection of what you told me about M. Dubaril. Before I answer you, please give me all the facts. I would like to see him return, if he is truly sincere.

It is very good, my dear Son, that your change from Agen has taken place without expense. It is to be hoped that little by little you will grow accustomed to Brother Gaussens' tone.<sup>1</sup> He is capable of doing well if he can master his humor and his tastes, which sometimes make him go beyond the limits of what might be thought just and suitable.

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**N.A. 772-2. To Archbishop Mathieu of Besançon**

April 28, 1835, Saint-Remy

Printed in Volume 8-2 and Volume 9. This is from Volume 9.

Copy at Agmar 218.2.40

Your Excellency,

I am a little late in sending you my declaration relative to Father Fridblatt. I had wanted to speak to you of M. Giros.

My declaration is in exact conformity with the formula you took the trouble to draw up.

I kept M. Giros in a part-time retreat until Easter. He has read and meditated upon the General Regulations of the Society of Mary.

In our personal interviews, he manifested to me both his desire to become truly religious and his determination to conform his behavior to the regulations of the Society. Before his falls, he had taken some preliminary steps toward joining the Lazarists. Since his short stay at Saint-Remy, calm has been almost completely restored in his soul, and his health, very poor, has greatly improved. He left on Tuesday, the third day of Easter, for Saint-Hippolyte in the Haut-Rhin. I believe I will follow him shortly. I am going to make a visitation of my establishments in Alsace and, in particular, will set up a novitiate for those beautiful lands, formerly German. M. Giros should do very well at Saint-Hippolyte.

The superior of the establishment we have in that small town, Father Rothéa, is very pious and of a kind and lovable character, although very exacting and regular.

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<sup>1</sup> Bro. Gaussens had been named director of the schools in Agen to replace Bro. Mémain, who was charged with the stewardship of the Sainte-Marie boarding school. The new director was not accepted by the municipality, which took back from the brothers the place where they had taught since 1820 and deprived them of their salaries. Bro. Gaussens then withdrew to a house bought the previous year by Bro. Mémain; to obtain resources he opened an upper class school requiring tuition, along with the free school.

Your Excellency, I have just learned that you have moved the classes of philosophy from Ecole to Vesoul, and that you might destine the vast property of Ecole for an establishment called the Sorbonne. Also that if that did not happen, Father Bardenet, who says he is the owner of those buildings, would make of it an establishment for primary instruction of which the Society of Mary would have the administration.

One reason for my prolonged stay at Saint-Remy was to form a regular novitiate there, completely separate from every other establishment on the extensive property of Saint-Remy. I saw the only way of doing this would require expenditures which the Society of Mary cannot assume. Given this state of affairs, Father Bardenet offered to build one for us at Courtefontaine. The Bishop of Saint-Claude was pleased to hear this. I have accepted it for a novitiate for those we call "literate." Work has already begun.

Upon learning of Your Excellency's intentions, I thought perhaps you would prefer having this novitiate, rather than the Sorbonne, set up in the buildings at Ecole. Without difficulty, an establishment of primary instruction for the young people of that area could be joined to it. This is Father Bardenet's desire. I have been told M. Gousset had heartily supported Father Bardenet in this plan.

You are certainly aware, Your Excellency, of how sensitive such a project of setting up a Sorbonne would be. You no doubt know . . .<sup>1</sup> Paris and Strasbourg for similar establishments. I happened to be in Paris and in Strasbourg at their beginning, which did not . . . date. So far I have communicated nothing of this project to . . . Bardenet, and even less so to the Bishop of Saint-Claude. I have every reason to presume that they will agree with it, if Your Excellency . . . self. I can tell you with simplicity and in all confidence that . . . much more that this novitiate be in your diocese and, so . . . under your eyes.

Although I have only gratitude toward . . . His Excellency of Saint-Claude for the clear interest he takes . . . establishments of men and women which we have in . . .

I would very much appreciate, Your Excellency, receiving a prompt . . . to be able to finalize everything at Courtefontaine. . . . I would even delay my trip to Alsace if Your Excellency should judge it necessary for me to come to you to . . . everything. However, it does not seem to me to be necessary to do so . . . return from Alsace.

Your Excellency, I am, with the most profound respect,

G.-Joseph Chaminade

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*While awaiting the results of this serious decision, in early May Father Chaminade left Saint-Remy and headed to Alsace; he visited Colmar and Ammerschwir and stopped at Ebersmunster, which he was seeing for the first time (see letter no. 516). From there he wrote the following letters.*

### **773. To M. Auguste Brougnon-Perrière, Bordeaux**

May 17, 1835, Ebersmunster

Copy, Agmar

I am surprised that Brother Clouzet has not answered your letter of April 8. He was probably alarmed at the heavy demands you were making, along with those made of him by Brother Mémain. Brother Clouzet happens to be very short of resources, especially this year, so that his receipts hardly equal his expenses. I encouraged him and told him to send everything that

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<sup>1</sup> In this letter, words that have been obliterated are replaced with three periods.

was possible, that it would be easier for you to settle matters with the first odd money available than if you were left entirely to yourself, and that moreover, in giving such odd sums you could obtain delays for the cash balance, etc.

In Saint-Remy, major and greatly needed repairs are being postponed, precisely on account of you. If for the establishment of two novitiates, one in Courtefontaine (Jura), and the other in Ebersmunster, where I am now, large expenses are being made, they in no way fall upon us.<sup>2</sup> The money for these expenses does not even pass through our hands, so much is Bordeaux feared. These two novitiates will open without prejudice to the regular novitiate in Bordeaux, when Providence deigns to grant us the means. With this same mail, I am sending Brother Clouzet a copy of your letter of May 8 with the copy of this one.

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**774. To Bro. Dominique Clouzet, Saint-Remy**

May 17, 1835, Ebersmunster

Original, Agmar

My dear Son,

I am sending you a copy of M. Auguste's letter which you had sent on to me in Colmar. You would have done well to open it, since you have all the concern for these types of matters. Do everything that depends upon you for the good conduct of these matters in Bordeaux. Be careful not to preoccupy yourself unduly, even about the bad news you might receive, for preoccupation is extremely harmful in matters we have to deal with. I am also sending you a copy of the short letter I am writing to M. Auguste.

Here I am not repeating to you any of the advice I have given you about the holding of the council and, in general, about what concerns all the needs of the secondary boarding school. Father Fontaine seems very discouraged, and I wrote to him from Colmar that I hope that if he conducts himself well and follows the advice I gave him, everything will work out to the satisfaction of all. But I need to know frequently enough what is going on, good as well as bad, in detail.

Everything is going well in Colmar and Ammerschwir—the schools are attracting many paying pupils. There is also hope that the spiritual life of all the religious and a true regularity will be resumed in both establishments. I also hope that everyone will be settled in Ebersmunster and that I will be able to find the means of opening there a fine novitiate for Alsace.

While awaiting further details, my dear Son, receive my tender embraces.

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<sup>2</sup> In Courtefontaine, this is thanks to the generosity of the founder, Mlle Coudre; in Ebersmunster, it is thanks to the contributions of M. Xavier Rothéa.

**N.A. 774-2. To Archbishop Mathieu of Besançon**  
May 21, 1835, Besançon  
Printed in Volume 8-2 and Volume 9. Copy at Agmar 218.2.41

The undersigned, Superior General of the Society of Mary, declares that he assumes responsibility, in lieu of a clerical title, for Fr. André Fridblatt, ordained by Césaire Mathieu, Archbishop of Besançon, March 14, 1835. Father Fridblatt has attached himself in a steady manner to our Society, where he hopes to persevere with the grace of God. I discharge His Excellency the Archbishop from every obligation in conscience relative to the placement and support of the above-named subject for his entire lifetime.

G.-Joseph Chaminade

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*[Reply of Archbishop Mathieu to the letter of April 28, 1835.]*

*Reverend and Most Honorable Superior,*

*I wish to proceed very simply in the establishment I plan to undertake at Ecole: it will be a place of retreat and a house of studies open to all ecclesiastics who will have completed their seminary courses but are not yet ordained.*

*Because this establishment may be expanded, I must reserve the entire property for myself. I will allow it to be occupied only by a house belonging to the diocese.*

*Because that of the Missionaries is part of it, it would not be proper for there to be next to it another addition, whatever its usefulness, which would not be dependent upon it.*

*I am sorry I have made you wait so long for a response, but I have only now returned from visitation. I thank you for the favorable information you have given me concerning M. Giros. I trust that your charity toward him will not be without its recompense. He can be a useful subject, if his reform is sincere.*

*With the most respectful consideration, I am*

*signed by His Excellency*

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*At Ebersmunster, Father Chaminade left instructions similar to those he had given in Saint-Remy. Here are the principal passages of the ordinances relating to the government of the house.*

**775. Notes on the Government of  
The Establishment of Ebersmunster**

Ebersmunster, May 22, 1835

Copy, Agmar

[With inserts from S. 775]

1. The government of this establishment, like those of the entire Society, is vested in a superior and three principal heads.
2. The three principal heads are those of zeal, instruction, and work. Under the names of zeal, instruction, and work are included everything concerning the personnel and the objects that are within the province of the establishment and constitute the field of action of the government.
3. The superior is at the same time Head of Zeal, of Instruction, and of Work. He takes in, so to speak, the entire field of action of the government, and each principal head occupies himself with the portion of government assigned to him, always under the supervision of the superior, who has the right and the duty to command him in the functions of his office.

4. When a head exercises some function of his office in the presence of the superior, he does so only after having asked him for a sign of approbation. The superior, if he wishes, could directly fulfill the function at which he would be present.

5. When a community lacks one or two of the principal heads, the superior may directly exercise their functions, for example, he can be Superior and Head of Zeal, Superior and Head of Instruction, and in the small establishments, the head or superior exercises directly, in his small community, the functions of zeal, instruction, and work.

6. When the functions of a principal officer become too extensive, the incumbent may appoint auxiliaries who will be subject to him as he is to the superior.

7. The Head of Instruction. In addition to his supervisory role over religious instruction in the entire community—that is, (a) over the orthodoxy of the religious instruction given by the Head of Zeal; (b) over religious instruction in case the Head of Zeal does not habitually speak in a Christian manner; and (c) over the choice of books for the community library and to be distributed to the members of the community—he is in charge of the various masters or teachers whom he must guide in their teaching of the arts and sciences, but always under the supervision and authority of the superior.

8. The Head of Zeal and also the Head of Instruction always defer to the superior when the latter takes upon himself the responsibility of religious instruction.

9. The Head of Work has charge of all his assistants when his administration is extensive, as well as all the employees under his care.

10. The superior has authority over his principal Heads, not to disrupt their management but, on the contrary, to see that they carry out their duties faithfully and well.

11. The authority of the superior consists in seeing to the observance in time and place of all the regulations of all the offices, and also of the General Regulations. His authority is very general and has for its purpose the maintenance of everything within the sphere of his government. Delinquents who are subject to a particular head are admonished by the superior through that head, to whom he makes his remarks, his criticisms, his reprimands, etc. However, the superior cannot arbitrarily dispense from the rules and especially from the General Regulations; this is especially true of the principal heads. In exceptional cases when permissions are needed, the matter is brought to the council. The discretionary power of the superior or a principal head would be used in case of urgency.

12. Only the General Administration can change the personnel.

13. At Ebersmunster, where the superior must make long and frequent absences, there is a replacement who in his absence, or even when he is present and the former deems it necessary, has the full authority of the superior with this difference—that if the superior has given orders with respect to the management of the community or a portion thereof, he must observe them so there will never be an obvious difference of opinion in the direction of the exercise of authority.

14. In those houses where there is a novitiate, as in Ebersmunster, a Master of Novices and the assistant must be appointed, especially when the Master of Novices has other functions. The Master of Novices may be considered a principal officer, always under the authority of the superior. The sphere of influence of the Master of Novices is extensive; it will be defined. The same should be done for the other principal offices.

15. All provisions will be stored in a pantry; Brother Xavier will have one key, and Brother Fisher another.

### The Council of the Community of Ebersmunster

Considering that the present superior of the establishment of Ebersmunster cannot reside habitually in the community,

considering that it is important to combine all the principal offices under a single directing head,

considering that the authority of the heads of the various establishments is limited to ordinary cases, those foreseen in the Rule,

it is necessary for a wise distinction to be made between ordinary authority and the extraordinary one reserved to the General Administration.

We have decided there will be a community council, composed and described as follows.

Article 1. The council is composed essentially of 5 members, 6 when Father Rothéa, the superior of the establishment, is present.

Article 2. The 5 members of the council are Brother Clerc, Head of Instruction and director of the residence; Father Metzger, Head of Zeal and Master of Novices; Bro. Georges Loetsch, assistant to the Master of Novices; Bro. Xavier Rothéa, Head of Work; and Bro. Bernard Fischer, assistant to the Head of Work.

Article 3. Although according to the Constitutions of the Society of Mary the Head of Zeal exercises the functions of the superior and takes his place in the latter's absence, as an exception and until further notice Brother Clerc will replace him and in that capacity will assume the authority of the superior. The superior or his representative will preside at the council meeting (see the notes on the government of the community).

Article 4. The council will meet regularly once a week at the most convenient time and day of the week, and extraordinarily when the superior or his representative deems it necessary.

Article 5. The councilors must be present at the weekly extraordinary meeting (this is binding in conscience) when possible. Even though the time and day have been fixed, these may be changed with the president's assent when circumstances warrant such a change.

Article 6. One of the 5 members will act as the secretary. If necessary, a non-member can be appointed secretary to be responsible for the minutes; he would have only a deliberative vote. The register of the minutes will be checked and initialed by the Superior General. The secretary will write a more or less lengthy report of each meeting; this is obligatory after the approval of the minutes.

Article 7. Novitiate matters which are of the competence of the council will be reserved for discussion until the superior himself can preside; the council will then have 6 members. The council appoints its secretary.

Article 8. As superior, Father Rothéa has so far exercised two distinct roles: that of founder of the establishment of Ebersmunster under the direction of the General Administration of the Society of Mary, and that of first director of the establishment. He has had almost unlimited authority over the institution. Today, now that the establishment has been accepted by the Society in its present form, with a novitiate for Alsace alone, Father Rothéa's authority has been reduced to that of a director or superior of an establishment.

Article 9. The director or superior of an establishment has authority over the three principal Heads—that is, the Heads of Zeal, of Instruction, and of Work, and over all aspects of their administration. In a question involving an exception to the General or Particular Regulations, he decides only after having consulted the council of the community, as it will be stated below. He sees to it that the decisions of the council are implemented.

Article 10. Because the representative of the superior has the latter's authority, his actions must always conform to those of the superior. Only with the superior's permission can his representative continue in his functions in the presence of the former. This permission is sought each time the occasion presents itself. At other times, he is merely the assistant to the superior.

Article 11. The Head of Zeal is also Master of Novices. In this capacity he is like all superiors, Head of Zeal, of Instruction, and Work—that is, he has immediate action over all the

offices for which there is no substitute—without prejudice, however, to the action of the superior of the establishment, of which the novitiate is only a part.

Article 12. The role of the assistant to the Master of Novices is, in and for the novitiate, what that of the representative of the superior is for the entire establishment.

Article 13. To relieve the Head of Zeal whose concern extends to everyone in the institution, there may be several assistants. In the residence and with the boarders there is Brother Clerc; among the employees and assistants to the Head of Work there is Brother Fischer.

Article 14. The Head of Instruction has, so to speak, as many assistants as there are teachers or people employed in the education of the students at the boarding school. There must be perfect understanding among them. All opinions and feelings must come to a focus and have only one direction.

Article 15. When the council is composed of 5 members, a decision will be adopted only with a majority of 4. When the council has 6 members, the vote of the superior must be one of the 4 when the measure is one upon which the council can make a final decision. Minutes will be kept of each meeting and the opinion of each member noted.

Article 16. If the majority is only 3 out of 5, or 4 out of 6 without the superior's vote, and if one of the councilors insists on a decision because of the importance of the measure, the minutes will be sent to the General Administration.

Article 17. Matters beyond what the regulations allow or which would be an exception to what they forbid is brought before the council. Matters, that is, whether it is classed among the moral, the religious, or the temporal orders. Whatever takes place within the residence is subject to the director, even the particular expenses of the boarders. By him or in his name, the bills are sent to the people responsible. Here the Head of Work is merely his secretary, his bookkeeper. He may have a secretary or a bookkeeper, but he bears the full responsibility. Relationships with those outside are matter for the council.

Article 18. Neither the council nor any one of the heads can suppress or change an article of the regulations, or change approved methods, or authorize extraordinary expenses unless because of urgency recourse to the General Administration is impossible, in which case the council uses its discretionary powers while informing the General Administration. Some permissions and changes to an accepted rule which the council feels necessary to give or to make are never more than temporary exceptions and cannot affect future actions.

Article 19. The council will be able neither to introduce new usages nor to suppress old ones which have had a legitimate origin nor, in a word, make any change under whatever pretext, even of perfection or amelioration, without an authorization from the General Administration. If the authorization would be taken for granted, the verbal report of the council will be able to, and in reality should, repress all abuses in fact and manner which have been or were being introduced, even when these would not have been noticed by the Superior General or by the particular Visitors sent by him. The superior of the establishment, as well as his representative, are to have a great solicitude to see that no abuse ever exists. In case of doubt about whether some custom being introduced is actually an abuse, the General Administration is to be consulted.

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#### Notes on the Office of the Head of Work at Ebersmunster

This office has jurisdiction over both Ebersmunster and Saint-Hippolyte. At Ebersmunster, it has the management of the boarding school and the novitiate. Although this office is very extensive, it can be managed easily with care and conscientious bookkeeping.

1. In the residence, Brother X. Rothéa will be given a substitute who will always have 100 francs of petty cash to take care of incidentals; he keeps a detailed account of the use he makes of this sum.

2. Brother X. Rothéa will give the superior or his representative 40 to 50 francs for accessories for both professors and boarders; Brother Rothéa will receive an itemized account of this money.

3. Normally, Brother Rothéa will advance nothing to the boarders without a note from the director of the residence.

4. Brother Rothéa can combine the management of the novitiate with that of the residence, although there is a slight difference in the diet. The Master of Novices with his council will be in charge of the expenses for clothing and other needs. Brother Xavier will only be the steward. He will give the Master of Novices around 50 francs for daily needs; he will receive an account of any expense.

5. No money or articles will be given to the novices by Brother Xavier without a note from the Master of Novices.

6. Anything of value or money received by the Master of Novices will be turned over to Brother Xavier with an explanatory note; likewise, anything of value or money which Brother Xavier receives for the novitiate will be reported in a note to the Master of Novices.

7. Any time an active or passive transaction amounts to 1,000 francs, Brother Xavier will make the proper entry in his books and send a note informing the Master of Novices.

8. Therefore, to avoid confusion Brother Xavier will have three types of accounts: one for the boarding establishment, from which he will draw what is necessary to feed both groups; one for the novitiate, from which he will draw the funds needed for everything except food; and his own account, from which Brother Xavier will take what he needs to complement the other two. He will enter these sums in his book under the heading “advanced to the novitiate account or to the residence account.”

9. Saint-Hippolyte will have a steward who will be dependent on the director of Ebersmunster, but he will exercise his functions as if he were independent. They will agree on the budget.

10. Brother Xavier will be refunded for sums advanced to Saint-Hippolyte (a) from the tuition paid by the students; (b) from the profits left at the end of the year; and (c) by the payment of Ebersmunster’s debts to Saint-Hippolyte.

As soon as Saint-Hippolyte is self-sufficient, relationships with the Head of Work at Ebersmunster will be modified.

(1) Brother Geng will become head gardener in charge of all the gardening. He will not have a key to the house.

(2) He will be the baker for the house and will be in charge of the bakery.

(3) He will saw the wood and prepare a winter supply for the furnaces and stoves. He will do this when garden work is impossible.

(4) He will work under the direction of the Head of Work or of his substitute, and as a religious he will be under the direction of the Head of Zeal or his substitute in the community.

\* \* \*

**S. 775-2. To Bro. Jean-Marie Mémain, Bordeaux**

May 31, 1835, Agen  
Copy, Agmar

See whether the move could be made soon and conveniently, although there is bound to be some discomfort. . . .

\* \* \*

*From Ebersmunster, Father Chaminade continued his efforts for the liquidation of the Society of Mary; this letter shows what great difficulties he encountered, even where he had no reason to expect them.*

**776. To Bro. Dominique Clouzet, Saint-Remy**

June 5, 1835, Ebersmunster  
Original, Agmar  
[With insert from S. 776]

My dear Son,

Brother Mémain informs me from Bordeaux that you have sent M. Auguste 1,000 francs in two separate checks. Brother would have liked to use some of that money to pay that worrisome debt by the end of May. Father Caillet was expecting to receive 600 francs from Brother Coustou, who had saved them for him. Brother Coustou says he would willingly be the recipient, in your name, of sums from any of your debtors. On the other hand, it is up to you to exert pressure on them, for he cannot; his status gives him no authority over the debtors.

The primary boarding school is now as large as the secondary boarding school. The former increases, the latter decreases. This would not be the case if the secondary boarding school had been well directed about both teaching and religion. I like to hope that everything will become better and better, but without special solicitude a great deal of time will be required for this boarding school to rise from the discredit it has fallen into. Send Bro. Charles Boillon<sup>1</sup> to Ebersmunster, for the repairs needed for a fine novitiate should begin. The master carpenter is one of the most needed workers. I will try to get him to listen to reason during our time together. You may urge his departure. Before he arrives only the most ordinary jobs should be taken care of.

My dear Son, I clearly recall the permission given last year for the repair of the roofs, both of the château and the shed, but I do not recall similar permissions for the stables and the barn. Without a doubt you included them in some vague expression that I could not quite appreciate. I'm sure I did not ask for any explanation because of the complete confidence I have in you. I am surprised that during my long stay at Saint-Remy, you did not say a word to me about it, and, hardly had I left when you immediately began work. I would not even now understand anything about it if I had no other means of understanding than the precious little you have told me.

But are the actual expenses you are making for the stables and the barns really necessary? Are they indispensable? What did your animals have to suffer at the time I left? What accident has happened since? To change or improve—do you call this indispensable expenses? In that case, that would be language unintelligible to me. In its own good time, you received an

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<sup>1</sup> A carpenter (see letter no. 707).

ordinance—if I can remember correctly, it was dated March 7, 1834,<sup>1</sup> requiring that all repairs not strictly necessary should be stopped, etc.—considering our condition of extreme need, which you yourself know better than anyone else.

You have good reason, my dear Son, to believe that the running of the estate and of all that pertains to the farm operations are not a matter for the council. It is very clear that if there are provisions, there must be a place to store them. There is no farmer who would accept the running of the estate if he were not provided with space to store the harvests he would gather. It is the same with suitable repairs, but it is not the same with regard to stables to increase the livestock. The steward has no obligation to increase the livestock, when the estate has enough animal power to cultivate it, or when the stables are large enough to lodge all the necessary animals, and they are not supposed to be the finest stables in the department.

You know, my dear Son, why the community council has been established at Saint-Remy. You have often represented to me the false expenses occasioned by the arbitrariness of the heads, and your representations have been completely just. Everyone has understood, and you yourself have admitted this, that the best means in order to harm no one was to reestablish or to establish a community council. I was not to make any exception in your regard, for the exception would have been outrageous for the others. But you say, and rightly so, that the running of the estate is not a council matter; this is true, no more than the running of the classes and the studies. But how can you consider as part of ordinary management extraordinary repairs which require considerable expense and which, most certainly, an ordinary farmer would not undertake without at least a conference with competent authority? Furthermore, what inconvenience is there for you, the manager, in allowing the council know your views regarding improvement, augmentation, etc.? If you have good reasons and—let us suppose—the council does not accept them, do you not have the right to send the verbal report of the council to me? In such circumstances, a delay of several days is in no way harmful, and your deference has done good to all the other heads—that is to say, it has had them learn the habit of not commanding in any arbitrary manner.

To all these strong reasons, others equally strong can be joined. (1) The embarrassing and vexing position in which the Society finds itself, as you well know. What is to be thought if, while everyone is suffering, we continue to go more deeply into debt, and if you make extraordinary expenses which are actually not necessary? If you reply that they are necessary, I will answer you in my turn—why would you refuse to have those examine them who are interested in our moving out of the rut we have been in for so long? You would thus remain silent, not only regarding the community council of Saint-Remy, but regarding most of the other establishments. This regulation by the council is needed not only at Saint-Remy; but for the moment, it is needless to enter into further details. (2) How could you ask others to endure privations when they see you making unnecessary expenses, or those which are thought to be such? For example, the château is in need of linen. People there may change stockings only every two weeks. The religious are saying nothing because they know we are in want, but would you not be giving occasion for complaints that do have a foundation? Especially since in your capacity as superior of the primary boarding school and manager of the estate, you join the function of Head of Temporalities which takes in the two communities!

My dear Son, I hope that after all these considerations, you will repress the repugnance you might have about bringing all extraordinary expenses before the council. If these expenses do not directly concern the council because they belong to the management of the estate, they do concern it from other points of view, as it is easy for you to see and realize. Always keep in mind the reform which it has been necessary to introduce in the primary and secondary boarding

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<sup>1</sup> Actually it was March 15.

schools. Even if there should be cases which, in the context of the ordinance, you might not feel obliged to bring to the council, you would do well to bring them there nevertheless as a matter of good example and to strengthen more and more the unity which should reign among the heads of the two sections of the community of Saint-Remy.

Send to Ebersmunster the mathematical instruments which Brother Colin took along from Noailles—a graphometer, a compass, a decimeter of ten pins, ball and socket, sextant of the plane-table. Boillon will have the care of packing these various objects, together with the indispensable tools, so he can go to work on arriving here, because he will not find even a carpenter's bench here. Thus he should bring along forceps, two saws, a hand-axe, a rough file, a jointing plane, two planes, a pair of joiner's grooving planes for the floors, a rabbet plane, chisels, and a mortise-chisel, the tools that are needed for finishing the window moldings. I am forgetting a saw, for sawing or cutting lengthwise, a center-bit. Once everything is well packed, he should put the case on the goods wagon in Vesoul, taking a receipt, to have it handled as promptly as possible, to the mayor of Ebersheim for Brother Rothéa in Ebersmunster. Ebersheim is about three miles from Sélestat.

Receive, my dear Son, the token and assurance of my inviolable attachment.

P.S. Send Brother Roussel to Besançon as soon as possible to finish his course while the master weaver is still at the hospice. Brother Saras may have arrived before this letter. I asked him to try the weaver's trade before leaving the hospice.

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### **777. To Fr. Jean Chevaux, Saint-Remy**

June 5, 1835, Ebersmunster

Original, Agmar

[With insert from S. 777]

My dear Son,

This fall into insanity on the part of young L.- - is certainly distressing. This is an accident that you, Father Fontaine, and perhaps others might draw profit from in the case of several pupils. This young man was a very poor subject, corrupt from his very infancy. Shameful practices attract all types of maladies. Their effect is proportionate to the type of weakness to be found in the individual. I find nothing surprising in the fact that this vice, the very name of which is shameful, should have produced insanity. I have not as yet seen cured any of the maladies caused by this miserable vice, but I have seen many not fall victim to these maladies when they seriously worked to cure themselves. I could not have made these reflections to you had you not named the individual. If the young man had been found to have faith and the fear of God, perhaps his repentance, for fear of the chastisements of God, might have been much more useful to him than bloodletting and leeches.

I do not believe that Brother Vermot's defect<sup>1</sup> would hinder his employment as a teacher if actually he has all the other qualities needed for this work. This defect would become very annoying if he did not have the ability to keep young people in line.

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<sup>1</sup> Biographical note. Désiré Vermot (1812-65), born in Cluse, Doubs, entered at Saint-Remy in 1834 and made his profession there in 1835. He spent the greatest part of his life there as teacher of mathematics and later as the bookkeeper for the school of agriculture. Although very stout and possessed of a robust constitution, he was half blind—this is the defect mentioned—but this did not prevent him from forming very good pupils. Above all, he had the piety and the simplicity of a child and never allowed himself to do the least harm to anyone. Having fallen ill, he swallowed at one gulp the entire contents of a medicine bottle which he was supposed to take in small doses and died from poisoning.

In his present condition, it would be unwise to send Brother Duval to Orgelet to replace M. Couteret; he would draw too much attention. It would be different if M. Couteret left and after some time Brother Duval was sent there. He would be highly bored cooking for three brothers, himself included, with the replacement of Brother Olive for the lower class, knowing that for him this would be the *nec plus ultra* [nothing more beyond]. It would be wiser if he went to his parents while he recovered his health; then if Orgelet needed someone he could be informed, and his decision would depend on his condition.

M. Couteret must be helped until the end of the year and the vacations in Saint-Remy. He could then go to the novitiate. Brother Duval should not be told that we do not expect him to recover completely; if he goes home without hope, it could do him considerable harm. I told Brother Clouzet to send Brother Roussel once he is here; he would do well to give me a short account of his spiritual condition.

The idea of reducing the tuition to 400 francs<sup>2</sup> would not be bad with the appearance of a new prospectus. It could be preceded by a discourse given by Brother Brunet at the meeting for Father Fontaine's feast.<sup>3</sup> I would like to write Brother Brunet about this, but I cannot do so at this time, and later would be too late. I think the play that is to be performed is conceived as I had wished it to be. Perhaps the speech in which Brother Brunet skillfully sets aside the vexing rumors being spread about the boarding school has already been made. In this speech, the plan of instruction drawn up by Father Lalanne in the prospectus is to be praised. Brother Brunet will know how to explain in what way education attains this universality of knowledge that pupils can acquire in the course of their studies. This method is none other than that which I have tried to have Father Fontaine and Brother Brunet learn. The new prospectus, if there is a possibility for it, will need to contain the same things, but with a somewhat different distribution. In the councils of the teachers, all these questions would need to be discussed, and all ideas made known to me, edited in complete simplicity. I would then later make known to you the manner in which to my way of thinking the prospectus should be edited. I would busy myself with this with interest, although I am distracted by a great number of other occupations. Let Father Fontaine and Brother Brunet take courage, for they have reason to hope for success if persons and things become regularized and especially if among you all there is formed a real unity of mind and heart.

You will tell Father Fontaine that I have written to Brother Clouzet regarding the matters to be brought up in council. I have found nothing to change in the order of the day, which the council members have all received.<sup>4</sup>

It would be desirable for your guidance, my dear Son, that Brother Clouzet would communicate to you the letter which I have just written to him.

Receive my very tender embraces.

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*From Ebersmunster on the plain of Alsace, Father Chaminade went to Saint-Hippolyte on the first slopes of the Voges, a distance of only 12 miles, which made for a fairly easy relationship between the two houses.*

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<sup>2</sup> Under consideration was reducing the tuition for pupils of the secondary boarding school in order to possibly increase their number. This was a rather risky measure, as was soon realized (see letter no. 782).

<sup>3</sup> Feast of Saint John the Baptist, the patron saint of the director.

<sup>4</sup> Letter no. 769.

**778. To Fr. Jean Chevaux, Saint-Remy**

June 13, 1835, Saint-Hippolyte

Original, Agmar

[With insert from S. 778]

My dear Son,

You must have received my answer to your next to last letter. If Brother Clouzet communicated to you the letter I wrote him at the same time, you will know, as it were in detail, all that I think of the repairs you speak of. Concerning what Brother Clouzet added, that if he could not make all the repairs without the participation of the council he would dismiss the commission—doubtless, the management of the estate. This word or threat must be looked upon as the effect of a fit of temper to which no attention should be paid.

I am thinking of your 11-year-old nephew whom you would like to enter Courtefontaine. I will gladly ask Brother Galliot to receive him for 150 francs, and I will especially recommend him to Father Meyer. I take it for granted that you have recognized in the child suitable dispositions to receive a good education and an inclination to piety.

The arrangements you have made with your brother and your family seem very wise to me. Obtain a promissory note for the 600 francs he owes you and give him up to 3 years to pay, even without interest. Brother Clouzet could use it in case of need, even with the discount. See to it that the note is made out to you so you can endorse it and transfer it to Brother Clouzet. . . .

Write to the superior of Arbois, tell her of the wishes of the professor, give her the information volunteered by the pastor of Buffignécourt, and include your own remarks.

Brother Mauchamp writes to me in his own way about the Chapter matter that caused Father Fontaine to deprive him of going for ordination. He protests his attachment to all the Rules. It was only in jest that he spoke against the Chapter. He requests its change. I am going to answer him, leaving the letter open so you may pass it on to him unsealed. This will give you another occasion to make him feel still more what the religious state is all about.

Reason in particular with Brother Brunet, for his head is full of prejudices and he harbors many illusions. If you cannot succeed in correcting him, tell him that you will write to me about his difficulties; or if he prefers, that he can write to me himself about them.

I would not like to call extraordinary those penances which are needed only by the subjects we direct and those which the Spirit of God may demand of them.

Receive, my dear Son, the assurance of my very sincere attachment.

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*The council of the Society of Mary, assembled in Bordeaux, had deliberated about the acquisition of Layrac, a matter Father Chaminade had formally left in its hands. In the meantime, Father Lalanne had gone there and had noted that although the buildings were large enough for the planned establishment, they were practically in ruins; at least 30,000 francs would be needed for initial repairs. The council believed that if funds necessary for the repairs at Layrac and for the transfer of the boarding school could not be obtained as a pure gift, the property was not to be acquired.*

*Father Lalanne returned to Agen and believed he had found the desired sum. He was being offered 6,000 francs by the Superior of the Daughters of Mary and 20,000 francs by one of the postulants of the Daughters of Mary, Mlle Aurière. It was understood also that if the postulant did not persevere in the Institute, she was to be reimbursed; but hardly had Father Lalanne returned to Bordeaux than the offers of the convent of Agen already seemed doubtful. In his turn, on May 13 Brother Mémair went to Agen, reached an understanding with the Daughters of Mary on May 14, and on May 15 placed in M. Dardy's hands Father Chaminade's letter of acceptance.*

*There still remained the regulation of the manner of utilizing the new house and land. Father Lalanne did not hesitate. He wanted to establish without delay a complete school, run on a large scale and offering every desirable advantage to the families. Father Chaminade saw the entire matter from another point of view; at a time when the Society of Mary was still struggling in the anxieties of a painful liquidation, the hour did not seem propitious to him to launch into the uncertainty of a grandiose and noisy foundation. He wanted to gain time and thus placed these two questions before his council.*

**779. To Bro. Jean-Marie Mémain, Bordeaux**

June 20, 1835, Saint-Hippolyte

Copy, Agmar

1. Can the transfer to Layrac be made in a suitable manner, without the obligation of making large repairs, either on entering or ahead of time, and without needing to equip this establishment with all the benefits of a house of education on a grand scale?

2. If the transfer cannot take place immediately in a suitable manner without great inconveniences, would it not be more prudent to change nothing in Bordeaux and simply to take possession of M. Dardy's boarding school and to have it directed in a modest way?

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*The council dismissed the second hypothesis, insisting that the transfer of the boarding school to Layrac should be made without delay. Father Chaminade answered on July 6, asking if it would not be possible and sufficient to have Father Lalanne simply present himself in Layrac, to prepare for the transfer at a later period. Or if this solution was set aside, could the transfer not be made immediately, limiting the repairs to the most urgent? He thus developed his ideas on this point in a letter, of which the following passage has been preserved.*

**780. To Bro. Jean-Marie Mémain, Bordeaux**

July 6, 1835, Ebersmunster

Copy, Agmar

[With inserts from S. 780]

If the transfer is made in the near future and sometime before the close of the school year, it is to be presumed that nearly the entire boarding school and the semi-boarding school would follow. The entire tuition at Layrac is only the price of the semi-boarding school in Bordeaux. If the desire for the change became rather fervent everyone would follow. Pupils would drag one another along, even those who are there only for the French. Father Lalanne surely has all he needs for that, if he really wants to, if he enters into it with all his heart, abandoning all contrary ideas. . . .

Still, all the troubles of the situation in Bordeaux would remain. It would be necessary to regulate everything, even to pay all the suppliers and all the creditors as much as possible. We would need to depart with a type of dignity; he leaves this assignment up to you. It is possible that you might find some friends who would advance some money to you with the idea of facilitating the realization of such a beautiful enterprise. It is also possible that you could borrow a sum, more or less considerable, and at a low rate of interest. Furthermore, some of the parents of the pupils might also possibly be willing to lend money. What possibilities there are! Always work well together; discuss Bordeaux with Brother Clouzet. Even if the pupils should find themselves somewhat hampered on entering Layrac, they would easily be patient if they saw repairs in progress and continuing even during the vacation, etc.

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*Before leaving Saint-Hippolyte to return to Ebersmunster, Father Chaminade left behind, as at Saint-Remy and Ebersmunster, a detailed ordinance regarding the holding of the council, differing in several points from the previous ones.*

## **781. To the Community of Saint-Hippolyte**

June 24, 1835, Saint-Hippolyte

Copy, Agmar

### Establishment of the Community Council of Saint-Hippolyte

We, the undersigned, Superior General of the Society of Mary, having traveled to Saint-Hippolyte, one of our establishments in Alsace, after having visited all the sections of this interesting establishment and having had an interview, in particular, with Father Rothéa, the superior, and with teachers and officers, have believed it is our duty to render a just homage to the good order we have found everywhere. This is especially true of the harmony which reigns among the teachers and supervisors and of the good management of the boarding school.

To cement more and more the union which reigns among the heads, to sustain and improve the good discipline and order established in this boarding school, we have formed a Council of the Community and boarding school as follows.

Art. 1. As members of this council, Father Rothéa, Superior and President of the said Council; Bro. Georges Loetsch, Head of Zeal; Father Bouly, Head of Instruction; Brother Robé, substitute Head of Temporalities; Brother Fidon, substitute for the Head of Instruction; and Brother Dormoy, substitute for Brother Robé.

Art. 2. The six members here mentioned, whom M. Xavier Rothéa will join when he happens to be at Saint-Hippolyte, will essentially make up the Council of the Community. When the council has to discuss more especially matters relating to studies and the good running of the boarding school, MM. Peg, Giros, and Barthélemy will be called.

Art. 3. When the council has to discuss only matters relating to instruction and the good conduct of the pupils, Brothers Dormoy and Robé will be dispensed from taking part in it, and the same for M. Xavier Rothéa, if he is on the premises.

Art. 4. The Reverend Superior presides, points out all the difficulties, and opens the discussion while proposing the ideas for and against, without making known his personal opinion. Each of the councilors makes known his observations in good order. The Reverend Superior is the last to develop his opinion. During the discussion, some who had already made observations may be allowed to give new developments or to speak against the opinion they had already given or to refute some opinions opposed to their own. When the discussion has been closed, the president puts the question to a vote, by secret or open ballot according to the nature of the subject discussed. When there are only six members in the council, the Reverend Superior has two votes. The matter is decided only when there is a majority of five; if the majority is less and the members who have proposed the question are greatly in favor, it could be sent to the Superior General with a copy of the minutes of the session.

Art. 5. One of the members of the council will be the secretary. He will take exact notes of the opinions of each councilor, and also of the results of the voting. He will make a summary in what is called a council register. This register will be paginated and signed by us. It would be permitted for the council to choose a secretary from outside its membership, but this secretary would have only a consultative voice.

Art. 6. These are the matters to be treated in the Council.

(1) All exceptions, in whatever order, to regulations, customs or methods already established and expressly authorized. These exceptions will serve only to confirm the Rules, the order established, and the methods authorized. If there is a question of some change, the decision

of the council would be no more than advisory. A summary would be sent to the General Administration.

(2) All current expenses, whether for provisions, clothing, or repairs. The extraordinary expenses must be approved by the General Administration are previously submitted to the Council.

(3) All important matters which might arise regarding the boarding school. The council may decide upon the dismissal of pupils, whether they are boarders or day pupils, but unless there is great urgency, never upon that of a member of the Society, under whatever title he may have been admitted. The council may not even give him a change of establishment.

(4) All that pertains to the good conduct of the pupils, to the emulation to be maintained in the classes, especially Christian emulation; abuses of whatever kind, whether on the part of the pupils or the religious.

(5) Works of proselytism, whether for drawing pupils to the boarding school or for attracting or training postulants to the Society, or again for obtaining help in the maintenance of the boarding school.

Art. 7. Each week as a matter of duty the council will hold a session. The presence of the councilors will be a matter of conscience. The president, in accord with the members of his council, will arrange for the day and hour most convenient for everyone concerned.

Art. 8. Upon the request of its members, the council may be summoned in extraordinary session for the treatment of some special matter.

Art. 9. The council, thus held in this religious manner, will attain the end we propose to ourselves: to cement more and more the unity which must reign among all the members of the Society, forming the community of Saint-Hippolyte and also leading it in the two sustaining virtues of unity and fraternal charity.

Art. 10. In a short time, one of the sessions of the council will be able to take the place of the Chapter. After the reports which the Reverend Superior will give us after about a month, we will fix the time for it, and that in the joy of our soul. The portion of the council which will take the place of the Chapter will never be reported or carried to the register of the council.

Art. 11. We have named as members of the council all those who essentially form the community of Saint-Hippolyte, although some among them have only temporary commitments and even some which are very limited. Others have only the title of novices, and Father Barthélemy has no title at all, except because of the confidence which he has always inspired in us. We hope that the regularity which Brother Pelleteret will henceforth observe will soon place us in a position to invite him also to the council.

Art. 12. At the first session, all the members of the council will make the promise of keeping inviolably secret everything that has been said or has happened in council, not only while they are part of it but also thereafter.

Art. 13. The present order of the day will be sent by our private secretary to Father Rothéa, who remains in charge of its execution after having read it with interested members, whether in common or each one for himself.

Given in Saint-Hippolyte under our seal  
and the counterseal of our particular secretary,  
this 24<sup>th</sup> day of June, 1835

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**782. To Fr. Jean Chevaux, Saint-Remy**

June 24, 1835, Saint-Hippolyte  
Original, with Autograph Lines, Agmar  
[With insert from S. 782]

My dear Son,

. . . The Council has decided, and for a good reason, to elect Father Fontaine as secretary. There are certain articles which because of the consequences, may be of great importance for those who will come after you and the account of which must be given in the official register, only after having been read and approved by the members of the Council.

I received your letter of June 16 through Brother Boillon at Saint-Hippolyte, 3 days sooner than the one you sent on June 15 from Ebersmunster. I will not speak of the main topic of these letters, Brother Brunet. You can see from the enclosed which I am sending to him what my reaction is and what you are to do. . . .

The incident with Brother Mauchamp was handled very well, as was the question of the tree-lined roads. I am sending a word to Brother Roussel; please seal the letter and see that he receives it in Besançon, where Brother Clouzet tells me he is sending him to receive some lessons from a master weaver. I will write to Brother Clouzet about this.

It has been correctly observed that the reduction in the tuition might be accredited to the rumor about the failure of the establishment; I presume that it is known that this rumor has become quite widespread. The establishment can retrieve its losses and will actually do so if everything is wisely planned and carried out. The rumors will gradually be forgotten. It seems to me that before my departure we had adopted excellent principles of action. As soon as the work Father Fontaine is doing with the teachers has been completed, let me know about it. In the meantime, as we have observed, there are a certain number of precautions to be taken and a certain number of abuses whose suppression can and must take place.

All our establishments in Alsace and especially the two principal ones, Saint-Hippolyte and Ebersmunster, are making progress, whether in the eyes of the general public or in those of the Academy. There were many more difficulties to be overcome than at Saint-Remy and fewer means for doing so; but in general, the heads, teachers, and employees zealously follow the directions given to them, and with complete submission.

You will tell me in detail what is going to happen regarding Brother Brunet. If he is to leave, you will tell Brother Clouzet to give him 50 to 60 francs. That will be enough for him if he takes the most direct route and does not stop, as he had the intention of doing. He has an obligation of conscience to make this trip as it is being indicated to him. If, as may happen, he threatens to leave the Society, and if, in fact, he uses the money given to him to go elsewhere, do not worry, but write to tell me everything.<sup>1</sup> I had not promised Brother Brunet to send money to his brother when the place of his retreat became known. His brother, a soldier in the garrison of Libourne, had a bad fall. He was carried to a military hospital, and I promised to write to Father Caillet that he should give him some small comforts during the time he was in the hospital. These were to be very slight, for the hospital furnished whatever was necessary. . . .

I have never permitted Brother Brunet to take stock in the paper, if he was dispensed from advancing money as bail. There has never been question of anything but the insertion of some articles in the said paper; neither was there a question of any type of profit.<sup>2</sup>

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<sup>1</sup> Bro. Brunet, as poor a religious as he was distinguished a teacher, had already committed an act of desperation a short time before (see letter no. 721). This time he succumbed to his independent temperament, and he definitively withdrew from the Society of Mary. He is found again at Layrac in the following years, after which all trace of him is lost.

<sup>2</sup> See letter no. 745.

If in fact there were a certain number of pupils at Saint-Remy to be confirmed and you could presume that the archbishop would be staying in the neighborhood in the course of his visits, you would do well to notify His Excellency and to invite him to make a short stay in the establishment. Everyone knows his zeal. I must write Father Cuenot and also His Excellency as soon as I am relieved of my most pressing work, and I will excuse you. I will also write a few words to Brother Mauchamp. I answered Father Fontaine regarding Brother Dumont. Take good care of Brother Mauchamp. See if he can be awakened from his lethargy. Receive the assurance of my very tender attachment.

P.S. I am returning to Ebersmunster tomorrow.

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### **783. To Bro. Dominique Clouzet, Saint-Remy**

June 26, 1835, Ebersmunster

Original, Agmar

[With insert from S. 783]

My very dear Son,

Charles Boillon arrived at Saint-Hippolyte on June 19, feeling well and full of courage. We all suffer because the case which you say contained his tools and the mathematical instruments does not really contain them, as I had expressly demanded of you that it should. For how long will he be unable to work? If he had at least enough to make other tools for himself! There is hardly anything we can do but go to Strasbourg and buy ready-made ones. Your manner of economizing is becoming very expensive. . . . If you have another carpenter you could get along without, you might send him to aid Brother Boillon in his work. The other workers will look after the most common jobs, and Boillon will look after them.

It is not Boillon who interfered with Cretin. The latter tells me so in his short letter brought by Boillon, and I am not far from believing him, from what I know of him. You will never get anywhere with him by complaints and reproaches; the light of faith alone, accompanied by grace, can alter his dispositions. He is otherwise a good subject, but he is not strongly built.

Regarding the repairs on the barns, begun immediately after my departure. It seems I have only expressed to you the interpretation given about these at Saint-Remy. The expenses, as you say, are certainly not of little consequence. You could have avoided this confusion with a little more humility and zeal and also care for the reestablishment of order. Why not, with simplicity, speak of this to the council?

I think it would be good to send me Brother Roussel<sup>1</sup> in Ebersmunster, considering his bad humor. I will try to cheer him up. From Saint-Hippolyte, I wrote him a short letter in which I said that I thought he would soon receive an order from you to come to me. You believe him lost if he is put into contact with the children of Besançon, and nevertheless you send him there to settle certain matters with the bonnet-maker Guérin! Doubtless, my dear Son, benefits for the Society must be sought—in particular, those for the establishment of Saint-Remy, where you happen to be—but we must first seek the welfare of the subjects we receive and employ, I mean to say, their spiritual good. The first aim of subjects who enter must be to save themselves at whatever cost, and we must truly promote this before everything else. Why, considering the weak degree of virtue in this young man, did you leave him as porter and linen keeper, in spite of all his complaints and representations?

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<sup>1</sup> Bro. Philippe Roussel, brother of Fr. Narcisse Roussel, who as Assistant General played an inauspicious role in the last years of Fr. Chaminade, and of Bro. Justin Roussel. Neither of them died in the Society of Mary.

My dear Son, you tell me things are going poorly in the secondary boarding school, that everyone commands and no one obeys. I know what is going on with regard to Brother Brunet, and I wrote Father Chevaux to tell him what was to be done; he may have told you how I saw things. Complete unity among all the members can alone do away with the evils which have slipped in, both among the teachers and the pupils, a truly religious unity founded upon abnegation of self, fraternal charity, and search for the glory of God. You can greatly contribute to this by the continual practice of these virtues.

You would have done well, my dear Son, to have given Brother Fridblatt a little more time to prepare himself for ordination to the diaconate. I am asking him to prepare himself seriously for ordination to the priesthood at the beginning of September. He absolutely needs time, both for study and for entering more and more into the dispositions required by the priesthood. It is suitable to replace him at year's end, even if this should cause some difficulties. You could usefully employ Brother Michaud to this effect. Let us not fear to go to too much trouble to attain our end.

I believe it is necessary to employ Brother Fridblatt as Assistant Master of Novices in Ebersmunster. There will be a great advantage once he is a priest. This novitiate will become important from its very beginning; it will be the only novitiate of the Society for some time. Brother Galliot is leaving us no hope of having a novitiate at Courtefontaine because of his persistence in holding to his own ideas. The new construction which has been so painfully undertaken cannot even serve for the boarding school. I will be obliged to send all the novices to Ebersmunster who would otherwise have gone to Courtefontaine, even those who are already there. What I had predicted to Brother Galliot is unhappily coming to be realized; his boarding school is shaky at its foundations. He has already lost several pupils, and in the countryside many are already murmuring about how poorly things are going. What good is a head who does not take control of his establishment, who does not occupy himself with the progress of his pupils, who takes next to no interest in their good conduct or in the direction of the religious confided to him? This establishment, which seemed in line for great prosperity, may be ruined in one or two years, and we will be obliged to abandon it. This is the sad prospect which Brother Galliot's unfortunate obstinacy in following his own ideas places before us.

Because Brother Bousquet could no longer stay at Besançon, I sent him to Courtefontaine to relieve Brother Galliot of the supervision of the workers so that he could give more attention to his establishment. He is far from profiting from this transfer, since he uses Brother Bousquet only for hauling stones. I will send Brother Bousquet to you at Saint-Remy because you can put him to a more advantageous kind of service. Father Meyer will be sorry because of it, since he is his only source of consolation. He is the only one at Courtefontaine other than Father Meyer who has preserved the religious spirit. But I am going to send a teacher of writing and drawing there. He is very pious. I am fearing and hoping—fearing that he may be shaken at the sight of the lack of order and regularity in everything, and hoping that because his piety is already deeply rooted, Father Meyer will be able to sustain him.

My dear Son, I had approved Brother Athias' taking the water cure, for the price of it seemed to me rather moderate. I am writing him a few words, asking him to address himself to you. According to what has been told to me, his condition is very sad and is growing steadily worse.

Receive, my dear Son, this new assurance of my inviolable attachment.

P.S. Give Brother Roussel the money he needs for the round trip.

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*Pierre-Joseph Michaud (1812-1870) was born in Montjouvant, Jura; he completed his studies in the little seminary of Vaux, but not believing himself called to the ecclesiastical state he presented himself at Saint-Remy in order to embrace religious life (1834). After his profession, he was employed for several years in Alsace. Then in 1841, he was sent to the novitiate at Saint-Anne in Bordeaux, where he would spend the rest of his life, combining the functions of steward, teacher, and gardener; in 1859 he also became supervisor of the Province of Bordeaux.*

*Brother Michaud had a lively and cultivated intelligence, a right judgment, a strong and energetic will, and under a somewhat rough exterior he had a heart of gold that made him beloved by all his brothers.*

*For a long while he was Father Chevaux's right-hand man in the training of novices of Bordeaux, among whom were Father de Lagarde, Father Simler, and Father Demangeon. A tireless worker, he moved from study to work in the garden, having a rare talent for the care of the vegetable garden, for the growing of flowers, and for the trimming of trees. Each year neighboring communities had recourse to him for such services.*

*In the course of one of these journeys, in Réalmont, he caught cold. They begged him to stay, but he said, "My orders are to return to Bordeaux as soon as my work here is finished," and he left. He had to stop in Castelsarrasin, and feeling the approach of death, he asked that a priest of the Society of Mary would come to hear his last Confession. Father Demangeon came quickly. After the Confession, he finished setting in order the matters he had left in Bordeaux and added, "Now, speak to me of the good God," and he wanted to hear of nothing else. The next day in the evening, the community gathered around him. He remembered it was Saturday, the day on which the Litany of the Blessed Virgin is sung in Bordeaux, and he invited the brothers to sing. Hardly had it begun when he rose in his bed and, in a broken voice which nevertheless dominated the other voices, he began to sing, his hands and eyes raised toward heaven, with an expression of such fervor that it drew tears from all those present. He died a few hours later, the death of the predestined.*

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#### **784. To Bro. Dominique Clouzet, Saint-Remy**

July 7, 1835, Ebersmunster

Original, Agmar

[With insert from S. 784]

My dear Son,

I decided to send you the letter Bro. C. Boillon wrote to his brother. He says he needs tools, but there is no craftsman in the region who can make what he wants. Once they are ready, put them in a case and send them to Brother Coustou in Colmar, who will see that Brother X. Rothéa gets them. Brother Boillon is a hard worker and is well behaved, so far. I allowed him to buy in Strasbourg all the tools he needed to get started. He would need a helper, as I have already told you. He would prefer Auguste from Besançon, to whom he gave extensive training in carpentry. The most pressing work right now is in carpentry because of the furniture and the chapel for the novitiate. There are three hired carpenters here doing the rough work.

The novitiate of Ebersmunster will be beautiful and comfortable and entirely distinct from the boarding school. There is hope that we can bring the postulants there at the end of summer, when everything is nice and dry.

At Saint-Remy a certain ferment or vague discontent exists in the secondary boarding school. There is also dissatisfaction on the outside. Do what you can, my dear Son, that there may be fraternal unity among all the religious, especially among the teachers of the two houses. No one can work more effectively toward this union of sentiments than you. The sacrifices which

you will have to make, more or less great, more or less costly, will incline and induce others to do the same. In what concerns the pupils, I have not ceased, as you well know, to say what should be done, whether toward them personally or toward their parents and all your outside acquaintances. This is a difficult situation, one which must be carefully watched and which consequently should absorb us completely; it would be good to take it up in the council.

These difficulties at Layrac are painful—the entire history of them is rather long; but I hope you can reach a happy outcome by the time the mail coach returns.

Make no further expenses other than what is necessary or of demanding propriety until we rid ourselves of this matter.

Receive, my dear Son, my paternal embraces.

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### **785. To Fr. Jean Chevaux, Saint-Remy**

July 14, 1835, Ebersmunster

Original, Agmar

[With inserts from S. 785]

My dear Son,

It seems to me that Brother Clouzet is at fault for not communicating to you in its entirety the letter I wrote to him. What did Brother Clouzet have to fear in telling the council about all the repairs and the construction work, which is considerable? The only inconvenience to him would be in not acting arbitrarily. Perhaps he would give the other council members an example of modesty and subordination. He could cement the unity among you more and more and heal little by little the wounds he has caused. If he came to believe that the council had decided incorrectly in a grave and urgent matter, could he not let me know about it?

Let us be satisfied, my dear Son, with the promissory note your brother made out to you. Send it to Brother Clouzet. I will immediately answer Mother Superior in Arbois—what, I do not know yet. I presume that it will be in the negative.

Enclosed is a response—or rather a reply—to the letter Brother Brunet wrote to me. Undoubtedly you have read his letter, even though it was sealed. I did not seal my reply—you can read and reread it and even make a copy before giving it to him. If despite my letter—which I would prefer not to believe—an alternative is necessary, either to leave the geology class or to handle his courses, it would be better to accept his leaving the class. This would be a way of teaching the geology students that geology is an accessory to their primary studies and not something they should give their principal efforts to.

When I suggested to Brother Galliot that he could have Brother Michaud as an extra teacher and not a replacement for Brother Perchet, he refused him, saying he needed a teacher of writing. I immediately found him not only a teacher of writing but an art teacher and sent the man to him. The only fear I had was that the young man, who is pious and regular, might not become accustomed to a community which is criticized for its dissipation and lack of regularity. I recommended him to the care of Father Meyer. Let us not worry about Brother Coutret; at the end of the year we will have a better idea of what is to be done.

May the Lord be blessed, my dear Son, in all the setbacks that stand in your way! Let us draw profit from them before God, without ever letting them discourage us. Would that we would have learned our lesson from these setbacks concerning the entire direction of Saint-Remy, and particularly of the secondary boarding school! Have an understanding with Father Fontaine, and the two of you with all the teachers and employees, to follow a path of wisdom and regularity and to walk together in these beautiful paths which alone will bring you success. I go now to respond to Father Fontaine, who has spoken to me of the same setback.

Here is my answer to Brother Mauchamp. It is presumed that his great irritability arises from his illness; we must nevertheless make sure that his blood-spitting comes from this and see if it has only developed little by little. This is important.

My dear Son, I end by urging you to always remain at peace. Humble yourself before God. Pray, sigh, hope—but always submit to the impenetrable decrees of Our Lord. If there were a great unity among you all, if each saw himself in solidarity with everyone else—and this has happened up to a certain point—I think that the passing wounds of the establishment would heal themselves, although imperceptibly, and the Lord would bestow new blessings upon the work. Brother Clouzet could help you greatly, but he seems to fear compromising his authority—or rather, his influence over the entire establishment. Actually, it should be just the opposite among Christians and religious.

May the Lord, my dear Son, deign to shower upon you his abundant blessings and fill you with courage and confidence!

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### **786. To Fr. Léon Meyer, Courtefontaine**

July 18, 1835, Ebersmunster

Copy, Agmar

My dear Son,

When you cannot easily free yourself from distractions, make mixed mental prayer. You can thus more easily guard yourself against their force, preserving yourself to struggle with their causes outside of prayer; *sublata causa, tollitur effectus*.

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*Jules-César Perrodin (1806-1900) came originally from Epy in the Jura. He was the vicar of Arbois when the revolution of 1830 forced him from his rectory along with his curé. In 1833, Father Bardenet obtained permission for Father Perrodin to share with him the chaplaincy of the Daughters of Mary at the abbey of Acey, where the former had retired. There Father Perrodin came to know the Society of Mary and its Founder. Encouraged by Father Chaminade and by Fr. Léon Meyer, then a superior at Courtefontaine, he decided to enter the Society of Mary and made profession in 1841. He remained at Acey until Father Bardenet's death in 1844; the next year he was named superior of Courtefontaine and pastor of the parish there. In 1849 he joined to these charges those of Provincial of Franche-Comté, which he served for 10 years.*

*In 1860 when the General Administration of the Society was moved from Bordeaux to Paris, Father Perrodin was sent to the Madeleine following Father Caillet, to continue Father Chaminade's work there. He remained for 40 years, until his death, exercising a fruitful ministry in the pulpit and especially in the confessional. Through his goodness, his patience, and his delicacy he won all hearts. Having an ardent and enterprising zeal, an unbounded confidence in Providence, an irrepressible indulgence for human misery, he knew how to console, to quicken, and to encourage—not by lengthy discourses, but by living and warm words which went straight to the heart. Every day he spent hours in the confessional, and on the eve of great feasts he remained there from 5 or 6 o'clock in the morning until 10 or 11 at night, allowing himself hardly any time for nourishment. He was a tireless confessor to several religious communities. He was frequently called for the dying who had refused the assistance of religion, for he had a special gift for bringing them back to God. Very devoted to the Sacred Heart, he contributed powerfully to the success of the "Great Family of the Blessed Sacrament,"*

*a work devoted to nighttime adoration in the parishes of Bordeaux. After the closing of the monasteries in 1880, he generously welcomed those who had been turned out, and the Madeleine became the center of a variety of works directed by Jesuits, Franciscans, and Dominicans. A true servant of Mary, he had a special affection for the Rosary, which became his great and nearly sole occupation in the last years of his life. Father Perrodin died piously and gently at the Madeleine.*

*Fr. Jules César Perrodin had three nephews who left edifying remembrances in the Society—Fr. Auguste Perrodin (1836-1890), Bro. Narcissus Perrodin (1843-1931), and Bro. Louis Perrodin (1843-1882). See Apôtre de Marie, 22, p. 333.*

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**787. To Fr. Jules-César Perrodin, Acey**

July 21, 1835, Ebersmunster

Original, Agmar

My respectable Son,

I bless the Lord that he has made you see more and more the unique necessity and the perfection he destines for you—it is a grace of partiality. Henceforth we will walk together on the narrow way that leads to life. Jesus Christ is this way, as he is the gate. We still strain ourselves to follow Jesus Christ, accompanied always by our august Mother, the sublime Mary.

I hope to come to Acey by the end of the summer and to develop for you there in a few talks the advantages of the beautiful state you have embraced. We can then determine the difficulties you would need to enter into with total liberty. I will make an effort to visit the Bishop of Saint-Claude. It may even perhaps be convenient to go to Saint-Claude with the promise of a foundation in the capital at Toussaint.

While waiting, remain tranquil in the same way as Father Danne.<sup>1</sup> Work, both of you, to believe in the love of God and in the abnegation of yourselves—both of these necessarily go together. I would wish also that while waiting, you will make yourselves Masters of Novices for each other: that several times a week, if not every day, you will mutually note the defects you see in each other and offer each other words of encouragement to keep moving ahead.

Receive, my respectable Son, my tender embraces and my paternal blessing.

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<sup>1</sup> Fr. Danne, a priest of the diocese of Saint-Claude, also sought entry into the Society of Mary.

**N.A. 787-2. To the Pastor and Committee of Soultz**

July 21, 1835, Ebersmunster

Printed in Volume 8-2 and Volume 9. This is from Volume 9.

Copy at Agmar 218.2.42; duplicate of Agmar 218.2.28<sup>2</sup>

I, the undersigned, Superior General of the Society of Mary, promise to the Reverend Pastor and to the members of the committee of the town of Soultz to send them three teachers of the Society of Mary to set up their communal school at the beginning of classes or by the next All Saints.

The charge for board is provisionally set at 500 francs per year for each teacher.

The commune will be liable for the furnishings of the classes and for the furniture of the residence, as well as for any repairs.

As evidence of good faith: at Ebersmunster, July 21, 1835.

G.-Joseph Chaminade

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**788. To Fr. Jean Chevaux, Saint-Remy**

July 22, 1835, Ebersmunster

Original, Agmar

My dear Son,

Brother Brunet will not take any advice. He believes himself perfectly justified; he prides himself highly on the certificate you have given him. He left yesterday, ostensibly for Agen. I congratulate you on being rid of such a subject. Father Fontaine will be very occupied, it is true, but I believe this extra work will be less painful to him than having to work with Brother Brunet. It will work out if you remain united in everything with the bonds of true charity, a charity which brings each of you to an entire abnegation of yourself. You can live in great harmony if each person has the devotion he should have. I hope this latest event, far from casting you down, will rather revivify you. May you find new reason to strengthen Father Fontaine and Brother Clouzet and to bring them first to the fraternal union of charity, so necessary and even indispensable in our present position, and then to a truly religious life . . .

Concerning the assembly,<sup>1</sup> it is too late to dream of new compositions or to make awards for less than finished pieces. See how you can repeat some former customs, applying them to accommodate the present situation. Perhaps Father Lalanne can manage something. It would be better, though, simply to adapt an older piece, even a short one. It would be easy enough to insert it, I should think, either before or after the young men or children offer their short declamations.

If everything goes well, I will take steps to support a trip to Lorraine for Father Fontaine.<sup>2</sup> Meanwhile, send me the address of the priest who came to see me last winter at Saint-Remy and who had a nephew in school there.

Take courage my dear Son. Receive my affectionate greetings.

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<sup>2</sup> Authentic copy: *The Mayor of the Town of Soultz*, Wilhelm. Original in the Departmental Archives of the Haut-Rhin, 1.T.58. Consigned to Agmar by Fr. Verrier.

<sup>1</sup> For the distribution of prizes.

<sup>2</sup> No doubt concerning the Sion-Vaudémont matter (see letters no. 713 and no. 739).

**789. To Bro. Dominique Clouzet, Saint-Remy**

July 22, 1835, Ebersmunster

Original, Agmar

[With insert from S. 789]

My dear Son,

Brother Brunet arrived at Ebersmunster the night of July 15. He was not able to recognize in himself any defect at all. He considers himself always just and without stain of any kind. He left yesterday morning, July 21, apparently for Agen. Brother Brunet's departure is a true good for the Society and even for Saint-Remy. He could have been very useful there if he had worked with less touchiness, with more modesty and in closer concert with his associates.

I have given him 100 francs. I asked Brother X. Rothéa for the money in order not to charge it to your account. Everything is going well here, but our young man becomes troubled easily. I also paid for most of the tools needed by Brother Boillon at Strasbourg. He asked his brother to obtain for him those that were not manufactured in Strasbourg, but that was not so simple. The cost of transportation from Saint-Remy to here would have been minimal. Neither he nor his brother expected to receive the tools already assembled. . . .

Recently I wrote to Father Chevaux or to Father Fontaine about young Dormoy and Brother Fridblatt. Brother Roussel arrived on the morning of July 15. He is doing well; I will have more to say about him in a few days.

Remain at peace, my dear Son, in the midst of all your worries. I have the firm confidence that if you constantly work toward an increase of the love of God and of abnegation of yourself, and if charity and fraternal union reign among all of you, the Lord will see to it that you find a happy way out of the numerous troublesome situations at Saint-Remy. But what is to be expected as long as this ferment and this discontent, more or less underhanded, reign both among the pupils and almost all of the religious? Those who are most virtuous and who basically excuse everything are not satisfied. Before God, my dear Son, see to everything that is suitable or desirable to do; but see to it or rather look upon it in great peace of soul and with a complete resignation. Anything that purely human reason and your personal experience can present to you would be absolutely insufficient if you happen to be in a state of trouble and ill-humor.

I am stopping here with these reflections because you are in a condition to make them yourself and draw the correct conclusions from them.

Receive, my dear Son, this new assurance of my inviolable attachment and devotedness.

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**790. To Bro. Pierre Gobillot, Director of the Community**

**Hospice Saint-Jacques, Besançon**

July 24, 1835, Ebersmunster

Original, Agmar

My dear Son,

I see with great satisfaction that you are acting with prudence and real devotedness. Nevertheless, spare your health as much as good order permits. You have found the way to attach Brothers Salmon and Toussaint to yourself, and that is saying a great deal. Brother Roussel is delighted over the fact; he told me that you were all so united that it was really difficult to tell who of the three is actually the head of the establishment.

Concerning reform measures, you will do well to await my arrival in Besançon before adopting them. This has no reference to little disorders that have no definite root or cause. It is the same with the hall where those we call sodalists come together. Father Oudet<sup>1</sup> seems to take an interest in it; have perfect harmony with him, and do not fail to present to him the assurance of my respectful remembrance also.

For the time being, I have only to wish you courage. I am doing so with all my heart, while giving you the token of my tender devotedness.

P.S. It is not possible, my dear Son, for me to answer the request of the pastor of Louhans for the establishment of a primary school because of the lack of prepared subjects.<sup>2</sup> This type of request has been coming in for some time, but we cannot go everywhere.

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*In Bordeaux, the Layrac matter was painfully following its course. Council meetings had been held on July 17 and July 18 in which Father Lalanne, giving free reign to his ill-humor, had expressed himself violently against Father Chaminade's ideas, even putting in doubt his authority, letting it to be understood that he, Lalanne, had to sustain and reform the Society of Mary. Finally on July 20 the council agreed to the ideas of Father Chaminade, deciding that the transfer of the boarding school was to be made under modest conditions—not before the end of the school year, but for the next reopening of classes. A postscript added to the minutes of the meeting further declared that “the Council, considering the seriousness of the proposal, had later decided that there would be a delay of two weeks before undertaking anything, in order to be able to receive a new answer from the Superior General.”*

*However, Father Lalanne had not signed the postscript. He had declared to Father Caillet and through him to Father Chaminade that he did not consider himself bound “by his religious commitments, as long as the authority of the superior was not regularized and legitimized (1) by the approbation which ecclesiastical authority gives to Constitutions clearly edited and accepted by the subjects, and (2) by the frank and entire carrying out of these Constitutions on the part of the superior in what concerns him.” Finally, he himself wrote to Father Chaminade that he considered himself sufficiently authorized by his previous statement to proceed in what he was doing (July 20).*

*And in fact, on July 29 the contract for the acquisition of Layrac was signed in Agen by Father Lalanne and Brother Mémain. Brother Mémain had allowed himself to be forced by Father Lalanne's hand. The latter informed Father Chaminade of this accomplished fact and added, “Be pleased to give your blessing to us and to what we have done. In the actual situation of things, we are obliged to proceed somewhat by ourselves and remain calm, for we have attained the age of reason” (July 31). Before receiving this news, Father Chaminade had written to Father Lalanne and Brother Mémain.*

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<sup>1</sup> Chaplain of the Hospice Saint Jacques who lived and died in Besançon, where he left the reputation of a saint.

<sup>2</sup> The desires of the pastor of Louhans, Laône-et-Loire, could be realized only in 1848 by the foundation of the day school, to which a boarding school was later joined. The work was very prosperous and did great good until its suppression in 1903.

## 791. To Fr. Jean Lalanne, Bordeaux

August 4, 1835, Ebersmunster

According to a citation in the paper *Le Droit*, April 23, 1846<sup>1</sup>

My dear Son,

I have just received the messages of the council, with a letter you inserted dated July 20. Already 6 or 7 days ago I received Father Caillet's opinion in a letter of the same date. Your messages have been sent to England, the sender not having designated the Ebersmunster in the Lower Rhine region. In England, there was added "by Schelestate," which was enough for me to receive them.

You must understand, my dear Son, what affliction you have caused my fatherly heart by renewing, under other aspects, the sad and painful discussion of Saint-Remy, and this at the moment of decision about matters as serious as those you have caused me to undertake in Layrac. But let us come to the most essential matter of your letter. You do not believe yourself bound by religious commitments, you say, as long as the authority of the superior has not been regularized and legitimized.

1. The authority of the Superior of the Society of Mary is sufficiently regularized and legitimized by the approbation which ecclesiastical authority has given from the beginning and has since continued to give to our Constitutions, just as they were when we began and as they are today. They have been known and accepted by subjects who made vows by them from the beginning.

We have always agreed that it was suitable for a more precise and uniquely appropriate edition to be made. You have worked at this edition under my very eyes, so to speak, and from my rapid reading of the sheets you gave me, in proportion as you worked, I had reason to believe that they exactly represented our Constitutions. When I came to the point of examining the totality, I saw that you had been seriously mistaken on some essential points. As soon as I noticed this, I wrote to you at Saint-Remy not only that I did not approve the edition, but that I was setting it aside because of the part about the government.<sup>1</sup> You know better than anyone that I have never wanted to change it. If, in fact, a new edition contained new Constitutions, this would need to be known and accepted by the subjects. The edition of the General Regulations that I sent last year is rigorously in conformity with what has been vowed to from the beginning. Furthermore, I have not consulted concerning the basic Constitutions except on some articles regarding the rules pertaining to diet.<sup>2</sup> At the same time, I gave to the principal ecclesiastical authorities authentic copies of this extract from the General Regulations with the letter of advice which preceded my ordinance which follows it.<sup>3</sup> My dear Son, I believe you are bound in conscience and before God, whom you have taken so often as a witness to the sincerity of your vows, by your religious commitments.

My dear Son, you will ask me, "Why have you begun by bringing out the extract of your General Regulations, and why are you now working at the Particular Regulations?" I have done this (1) because it was urgent to reform certain abuses and omissions which had been introduced in various establishments, and also because I wished to give these General Regulations for reading and meditation to those who present themselves for entrance into the Society. These readings and meditations have attracted to us a certain number of subjects, and four in particular,

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<sup>1</sup> This letter and several others were published by the paper at the time of a court case involving the Society of Mary in 1846 by one of Fr. Lalanne's creditors after the catastrophe of Layrac. The Layrac matter will not be discussed, but only a description along broad lines to clarify the sequence of Father Chaminade's correspondence. Only those letters which offer some interest from the historical point of view are included here.

<sup>2</sup> See letter no. 759.

<sup>3</sup> See letter no. 563.

<sup>3</sup> See letter no. 759.

who are of a certain distinction because of their deep piety and general talents that are far from ordinary. Three are priests,<sup>4</sup> and the other is a simple theologian. (2) I also willingly delayed the articles which concern high government, because I saw, or I believed I saw, your head still agitated by this matter, and it seems that I have not been mistaken. I move to the second number.

2. You do not believe yourself bound by your religious commitments so long as the authority of the superior has not been, as you say, regularized and legitimized by the frank and complete observance of the Constitutions on the part of the superior in everything that concerns him. This second requirement, my dear Son, would imply some type of contradiction. In fact, if to pronounce our vows we would have needed other approbations of our Constitutions than those we have obtained, no one up to the present would be bound by vows, or at least all would have made vows rashly. Everyone would have lacked one of the three conditions of the oath prescribed by the prophet Jeremiah<sup>3</sup>; but this reflection is not the one I wanted to make at first. How could you have the proof of the frank and entire observance on the part of the superior of Constitutions which would just have been approved by ecclesiastical authority, and which would require new authorization to regularize and legitimize the authority of the superior? However, as I imagine this is not quite what you had in mind to say, I move on to the very basis of the proposition.

Am I frankly and entirely carrying out and observing the part of the Constitutions which concerns me? Regarding frankness, I will say “yes.” Regarding integrity, I am again saying “yes,” in everything that is possible in our present situation. If I can do more, the fact is that I do not know about it, that I do not see it. If you see better than I, have the charity to let me know about it.

I easily understand that your “frankly” is put here in relationship to yourself. You imagine that I suspect you injuriously, that I am acting in an underhanded manner, that I am compromising you, etc. You believed, for example, and you said that if the 6,000 francs of Mother Saint-Vincent and the 24,000 francs of the young postulant were not actually at our disposal, this is because I was holding them back, etc. You are greatly mistaken, my dear Son. To speak only of the young postulant, I knew positively that not only was her fortune not at our disposal, but that great impediments could arise if we came to understand that she wanted to dispose of it. She has not yet settled the accounts of her minority, the shares have not been allotted, and a sister with whom she is to share is still a minor. She is only 16 years old. If the division is not freely made, the postulant is obliged to bring her mother to justice. There was even great danger in our knowing the intentions of this young woman. The council held in the community about her signifies nothing, on the one hand, and on the other could give rise to imprudence. A woman of Bordeaux, a friend of the mother, learning—I do not know how—of the postulant’s intentions came to Agen and expressed a thousand odious complaints to Mother Saint-Vincent. She also spoke of this later to the young postulant’s mother, who in her turn also spoke a thousand coarse insults to the Mother Superior in the presence of the young woman. The latter, nevertheless, was in no way disconcerted. She is holding to her vocation, and I propose to allow her to take the religious habit on the Feast of the Nativity of the Blessed Virgin.

Would not all these disconcerting results, you say, come from the fact that I put no faith in the sign you believed God was giving you of his will for the acceptance of Layrac?<sup>2</sup> No, my dear Son, there is no such result because God did not give you such a sign, and you were definitely wrong in taking it as an indication of his will. God had not given it to you, but God had

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<sup>4</sup> Frs. Perrodin, Lamotte, and Danne. Fr. Danne did not enter the Society of Mary (see letters no. 787 and no. 797).

<sup>2</sup> Fr. Lalanne had considered it a sign of God’s will for Layrac that, against all appearances, he had found at first sight among the Daughters of Mary the sum needed for its acquisition.

given you another, that of the free and religious expression of the council.<sup>1</sup> You could not take it as a sign of God's will. This is not the way of doing things in the order of grace. It does not seem that you have read and seriously thought about the works of Saint John of the Cross and, in particular, the second book of the *Ascent to Mount Carmel*.<sup>2</sup> Moreover, your lack of faith has come only as an afterthought.

Several false steps had already been taken. All I did was to remedy the inconveniences that could result from them, and it is very possible that with care and long-suffering, we will obtain these 24,000 francs.

I am going to answer separately the minutes of the council meeting. Just now I do not know how. I must reread them. . . .

My answer to the minutes has been shorter and more prompt than I first thought it would be. In rereading it, I saw I had nothing to say, for the implementation has followed the decision and all that was left for me to do was to encourage you. Nevertheless, my surprise was great because after your letter and that of Father Caillet, you seemed to place conditions, especially those in regard the religious state.<sup>3</sup> The Society of Mary is no doubt both a civil and a religious society at the same time. The civil is entirely based on the religious society. This is its essential and vivifying quality. Layrac cannot be governed religiously. I readily believe that with integrity you will direct it well and as dependent upon the Society of Mary, but all that is left for me to do is to ask the Lord to enlighten you and to adore in trembling the judgments of the Lord.

\* \* \*

*Father Chaminade had foreseen only too well what would happen at Layrac.*

## **792. To Bro. Jean-Marie Mémain, Bordeaux**

August 4, 1835, Ebersmunster

Rough Copy, with autograph edits, Agmar

My dear Son,

Somewhat late, as I have stated to Father Lalanne, I received a copy of the minutes of the Council meetings held last July 17, July 18, and July 20.<sup>1</sup>

I have not kept any copy of the letter dated last July 6 which provided the reason for the council meetings, but I am quite certain of not having made the first proposition, as stated in the minutes, for that would have been somewhat absurd on my part. I am not surprised that it was immediately and unanimously rejected. I am coming now to the second proposition.

It is said that it seems necessary to accept it as a necessity, the acquisition of Layrac being morally irrevocable and the impossibility of its being able to be established according to all precedents, but rather only by the person who first designated and promised it to the public, etc. In the first place, there would have been prudence if the person designated had not been spoken about. If the matter had entirely taken place among us, who could have promised it to the public? From this imprudence now comes the necessity.

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<sup>1</sup> Requiring a new answer from the Superior General before drawing up the deed of acquisition of Layrac.

<sup>2</sup> In the second book of the *Ascent to Mount Carmel*, chap. 16-20, Saint John of the Cross places the soul on its guard against the tendency of allowing itself to be led not by faith, but by visions and divine words which, even if they are true in themselves, may be for us an occasion of error. This may have been acceptable under the former Law, but no longer under the New Law.

<sup>3</sup> Fr. Lalanne had declared to Fr. Caillet that in the actual situation, he believed himself obliged to follow the directions of Fr. Chaminade "by the principles of honor and integrity," but not by his religious commitments.

<sup>1</sup> See letters no. 779 and no. 780.

Concerning the basis of the matter which includes the second proposition, I have nothing to answer, since Father Lalanne believed it his duty immediately to carry out the affirmative decision of the council, and in spite of the council. His zeal seems to me very active and courageous. . . .<sup>2</sup> Still remaining is the drawing up of the deed of contract and the disposition of the Razac mansion.

Concerning the drawing up of the title-deed, there is as yet no urgency, for the transfer in part of the boarding school is being deferred to the reopening of next year's classes. No doubt Father Lalanne has his own means of morally assuring himself of the entrance of this portion of the boarders into Layrac.<sup>3</sup> Concerning disposition of the Razac mansion, there is no small difficulty. There are a certain number of pupils in the boarding school only for French; they could have been kept and the French teaching organized on a large scale, but how to find the teachers who would be needed? The suppliers would have themselves been less disconcerted. I am easily aware that this measure might please M. Auguste. Nevertheless, I would prefer that the house would be rented or sold advantageously. I am saying this only from the natural point of view, so to speak; such a drain is this establishment on us, and we cannot know what Layrac may bring! The members of the council have never had more need to be united than at the present time through the bonds of a fraternal charity, and of coming together more often, but in a spirit of faith.

As I was about to end this answer, here is an idea that came to me. It would be possible to engage M. Dardy to hold the boarding school at Layrac for some time at least, until we can move out of our confusion. The Bordeaux boarding school would continue as if nothing special were happening. M. Dardy would continue his profits and risks in the same way. The agreement would remain, some repairs would be made and when we were ready, we would carry out our plan. M. Dardy should tend to agree to this, considering that I answered his invitation so promptly and helped him out of the tight spot he happened to be in. He would now be doing the same thing for us. Brother Mémain could go there and write a short note delaying the actual taking of possession. I am not precisely giving an order, but I can easily presume that the council will adopt this idea. Otherwise, we risk ruining the Bordeaux boarding school and replacing it very insufficiently by the smaller one at Layrac. And how many other inconveniences will surely present themselves! In this way, public expectation is not being frustrated. No reasonable person will be surprised at these measures to insure a more solid operation.

I am now closing this letter, my dear Son. It is meant for the council. You will notice that I sometimes forgot I was writing only to you, in order to better speak to all. I embrace you tenderly and greet Fathers Caillet and Lalanne with great affection. I presume that M. Chalès is continuing to run M. Dardy's boarding school until the end of the year and that it would be difficult for M. Dardy to have him continue in that capacity until we take possession. If this is the case, would M. Roy perhaps render him this service? And if he does it well, we would be only too glad to give him credit for it.

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<sup>2</sup> First wording. The deliberation of the council, nevertheless, was creating terrible chances for the contrary. Fr. Lalanne has more courage than at first would have been believed in taking upon himself responsibility for the success of such an important enterprise which could have such serious consequences.

<sup>3</sup> First wording. It is actually no longer a matter of transfer—as in the case foreseen by Fr. Chaminade (letter no. 780), but of an invitation given to a portion of the pupils and their parents.

### 793. To Bro. Dominique Clouzet, Saint-Remy

August 10, 1835, Saint-Hippolyte

Original, Agmar

My dear Son,

Seven or eight days ago, Father Caillet wrote to me that Brother Seguin was going to leave for Saint-Remy accompanied by Brother Kessler. Everything was also arranged for the transportation of the machinery.<sup>1</sup> If they have not yet arrived, they cannot be much longer delayed, for their departure took place on July 21. Father Caillet has never spoken to me about Brother Laugeay, although he has received the letter in which I indicated to him what we had agreed upon. Take good care of Bro. J.-B. Boillon. You will do well to make efforts to replace Brother Mérigot, for it is very likely that you are going to lose him. The young Mouchet<sup>2</sup> could possibly have learned very quickly. I did not know that Brother Pelleteret had rheumatism in his shoulder; does he suffer from it constantly? Is this rheumatism incurable? I really think we could use him well in some small schools. Take good care of what concerns him spiritually, for there is a great deal that is basically good, reasonable, and religious in this young man. Keep me informed of what you may learn about Brother Brunet.

You know, my dear Son, that I have always had the intention of drawing some suitable profit from Marast,<sup>1</sup> to better fulfill the intentions of the original donor. I am saying “to fulfill” because it was understood by the Archdiocese of Besançon that the establishment of Saint-Remy would sufficiently meet its intentions. Furthermore, you know the Government was not satisfied with the donation of the archbishop and of the seminary, but that we had to have an express donation from the heirs, and only then did the Government approve it. The present good archbishop may not be aware of this. Nevertheless, I am happy to be prepared for any invitation he may wish to make.

My dear Son, I can hardly see the harm I would be doing your establishment if I were not present at your distribution of prizes on September 1. No doubt you have reasons for advancing this date.

Concerning what pertains to the novitiate of Ebersmunster, I have reason to presume that it will be entirely regular, but there are still many things to do. I do not yet know what we can do for the many postulants of Courtefontaine and elsewhere. I had so much counted on the possibility that at Courtefontaine everything would be finished and inhabitable for the reopening of classes. If Brother Galliot had held less strongly to his own ideas, we would not now face such great embarrassment. You will do well, my dear Son, to have Brothers Pelleteret and Vermot follow a true course of instruction. We will still be some time before resorting to any shift. In fact, I have promised the Bishop of Saint-Claude three Brothers for the reopening of classes, as I have promised three others for the little city of Soultz.<sup>2</sup>

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<sup>1</sup> See letters no. 516 and no. 576.

<sup>2</sup> See letter no. 846.

<sup>1</sup> Marast, the former priory of Canons Regular suppressed by the revolution and acquired by M. Liefroy, had been transferred by him to the Archbishop of Besançon in view of establishing there an educational house. In fact, the archbishop opened a small seminary there, then transferred it in 1822 to Luxeuil. The building, vacant and free, was given to the Society of Mary in 1826; it developed the property and in 1836 opened an educational house. The work survived until the events of 1903.

<sup>2</sup> The foundations of Saint-Claude and of Soultz actually took place at the opening of the school year of 1835. At Saint-Claude, department of the Jura, seat of the bishopric of the same name, the school was opened in a place which was too small and unhealthy. In 1839, thanks to the help of Fr. Labrousse, pastor of the city, and of Fr. Bardenet, it was transferred to the former convent of the Carmelites in the Poyat quarter. There a boarding school also was soon attached; it developed rapidly and still exists today. The school of Soultz, Upper Rhine, was obtained through the eloquence of the pastor there. “Having learned that Fr. Chaminade was in Alsace, he went to see him and pleaded his cause so well that Fr. Chaminade could not refuse. Joyous, the good pastor congratulated himself in a meeting of his

Bro. [Philippe] Roussel seems to be returning to his original fervor, but he is afraid of his return to Saint-Remy. He is almost always occupied with studies of all kinds, and it is believed that he may turn out to be a good teacher.

Regarding yourself, my dear Son, fight with courage against everything that could prevent you from advancing in the practice of all virtues. Pray often. I hope that at the time of my visit to Saint-Remy, if you are full of goodwill, the Lord will enlighten us on what will need to be done to answer to the designs of favor he makes upon us.

Someone has just written me from Courtefontaine that the Ministry is going to pay the half-burses which have been so long delayed. I presume that you have received a notice to the same effect.

I am embracing you, my dear Son, with great tenderness.

\* \* \*

### **794. To Fr. Léon Meyer, Courtefontaine**

August 20, 1835, Ebersmunster

Original, Agmar

My very dear Son,

I am answering your last two letters of July 24 and August 2. If there is a possibility, we are going to form a novitiate at Courtefontaine. I would remove the novices from Courtefontaine only with regret, because when everything is said and done, we must continue to move ahead. We have several novices in the Midi whom I was to send to Ebersmunster but who were actually intended for Courtefontaine. If some indecision remains before their departure, I will send them to Courtefontaine nevertheless, and you will take them if they can be accommodated in the novitiate. In the beginning, things may not be too comfortable.

You tell me that M. Jeanneret has been sent away to his home during your travels in Alsace, and for financial reasons. Did he have any real vocation? Could he have become a good subject, a good teacher? We should never send away a good subject solely because of adversity or the lack of financial means. Be certain to take good care of your young postulants, 12 to 14 years of age. I received the copy of the archbishop's letter too late, and I was too encumbered with work to go to Acey during his stay there.

The novitiate here is advancing beautifully. Even without French, we can soon have a fair nucleus of good postulants. I have just seriously taken steps both to pay the old and new debts of the establishment and to sustain yearly this beautiful and interesting Alsatian novitiate. I presume we could take somewhat similar steps at Courtefontaine; it seems to me there are far fewer difficulties there than here. Here it is like being in a foreign land, so to speak, because of the language. But if there is no unity at Courtefontaine, we will succeed at nothing. If we become strong in Alsace, it will be because there is unity and submission.

Take good care of your two young pupils who have recently decided in favor of the religious state. The same thing has just happened here.

Courage, my dear Son! The pains, the tribulations, and the contradictions in the works of the Lord are a good indication. The enemy of Jesus and Mary seeks to shake the Society and does in fact shake it, and it is even this shaking which will purify and consolidate it. At our first meeting and interview, you will tell me everything you have upon your heart.

Receive my tender embraces.

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**795. To Fr. Jean Chevaux, Saint-Remy**

August 22, 1835, Ebersmunster

Original, Agmar

[With insert from S. 795]

My dear Son,

I am writing to Father Fontaine about the dismissal of Brother Chavanne.

In his letter of August 14, Brother Pelleteret says that he will go to Courtefontaine on Brother Clouzet's advice. He admits his misdeeds and does not seek to vindicate himself. I will write to him. Brother Boillon left on August 12 according to Brother Clouzet, but he says nothing about Brother Constant. The latter seemed to have come around, and this may be why Brother makes no mention of him in his letter of August 13. I had already written to him regarding Brother Mérigot.

Always remain at peace. Do with simplicity everything that depends on you for the good order and regularity of the two communities. In particular, excite fervor in the château. I am writing to Father Fontaine on the subject of the vacations.

I will come to see you at Saint-Remy, but I do not know yet just when. It would seem to me most suitable when everyone has returned. We will try to rekindle fervor again during my stay.

If M. Donzé's health is well reestablished, I do not see any reason why he may not be admitted; but concerning M. Duval, there is something more than merely an over-excited head. Write to him to build up his health while he spends the vacation at his home. Then write him at the end of the vacation and give him the counsels and advice you think will do the most good.

Receive, my dear Son, the expression of my inviolable attachment, with my fatherly blessing.

\* \* \*

**S. 795-2. To Fr. Jean Lalanne**

September 7, 1835, Ebersmunster

Copy, Agmar

We discussed my personnel at some length. I had asked him to send me some teachers. He answered that the head of the establishment had asked him to allow his men to stay and not to remove any of his teachers. You will do well not to hire any professors from outside.

\* \* \*

*At the end of his stay in Alsace, Father Chaminade profited by the occasion of the transfer to Layrac of the Sainte-Marie boarding school to invite Bro. David Monier, who lived there, to retire to the north, as he had long wished to do. Father Chaminade determined to leave in younger hands the office of Secretary General of the Society.*

## 796. To Bro. David Monier, Bordeaux

September 11, 1835, Ebersmunster

Autograph, Agmar

My dear Son,

I have happily learned, at almost the same time, of your anxieties and your arrangement with the members of my council, Fathers Caillet and Lalanne and Brother Mémain. The events you have noticed in the boarding school must have made you fear for your future. These men should have notified you of them in advance. You renew my continuing intentions to give you retirement worthy of the friendship which has constantly united us and worthy also of the rank you have always held in the Society of Mary. I have never ceased to manifest these intentions to all those who have approached you in the very stormy times that have just passed.

I gladly ratify the three articles regarding the arrangement you have made.

(1) The 800 francs that have been or will be given to you on one of the promissory notes you have in your hands. It is understood that you are remitting all the others, as having annulled them, and if necessary, annulling them a second time.

(2) The request that you make to retire to Saint-Remy for the remaining years of your life, my dear Son, without prejudice to the possibility of changing this place of retirement if you should so desire to the superb abbey of Ebersmunster. The repairs at Ebersmunster are actually being entirely completed; in a short while, it will be completely furnished. This vast establishment is developing a great deal better than Saint-Remy, for it is generally loved and favored in Alsace and maintained, to a large extent, by the Alsatian clergy.

Although Saint-Hippolyte does not offer the same advantages, nevertheless because it is better situated you could also find there the very type of retirement you are looking for. This establishment is doing well. It is loved and well-frequented, but it is just this very thing that makes it crowded. In fact, it is rather difficult to lodge everyone comfortably. Many repairs were made by the tenants, though, and the grounds have been embellished and enlarged. If the current patronage continues, I will have a second story added to the new house adjoining the château.

I am able to tell you frankly, my dear Son, that I have a real ambition to grant to you and do grant to you the most quiet, the most happy place of retirement it is in my power to give, in order to prolong as much as possible the days the Good Lord will deign to grant you on earth. It is my hope that you may continue there the labors you have undertaken and prepare yourself seriously to die a death that is precious in the sight of God.

(3) Regarding the papers of the Society of Mary which are committed to your care, you can give them to the person I may indicate. I will do so in writing and thus relieve your responsibility, and this in a way that you will indicate. Or if you prefer to expedite things somewhat, by this same letter I will authorize Father Caillet to relieve you of the responsibility of them in my name. If you have need of my signature for any other purpose, I also authorize Father Caillet to sign anything in my name.

The order of Providence, so admirable although impenetrable in its designs, could easily reunite us one day. If the good Lord continues to bless the Society by multiplying its members, by purifying it from all those who have rendered themselves unworthy of their vocation, I will very willingly resign my authority in order to place the Society into the hands of the one whom the Lord will deign to make known. It is this very thing which the former General of the Lazarists has just done,<sup>1</sup> as you can learn from the current news. What a good fortune, toward the end of our days upon earth, to have nothing else to do than to prepare to die well!

Receive here, my dear Son, my tender embraces.

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<sup>1</sup> Fr. Salthorne.

*The person replacing Brother David as Secretary General is not mentioned in the preceding letter; Brother Bonnefoi, particular secretary to Father Chaminade since late 1833, was destined for this post. He was officially named only the following October 25, after Father Chaminade had received Brother David's reply. Lapsing more and more into chronic fatigue, Brother David did not go to Saint-Remy; after having caused Father Chaminade many difficulties, he retired to the Madeleine, where he remained until his death on January 16, 1849.*

**797. To Fr. Jean Chevaux, Saint-Remy**

September 14, 1835, Ebersmunster

Original, Agmar

[With insert from S. 797]

My dear Son,

I am having my secretary take up his pen somewhat tardily to answer your letters, and you must guess the reason. I am beginning with the one Brother Clouzet was carrying, dated September 7, and then I will go back.

I am now almost entirely cured of my leg ailment, and furthermore, I am feeling fairly well.

I was expecting a letter from Brother Chopard before sending him an obedience for Bordeaux. This letter has not arrived; I will send him to you. I have already advised Bordeaux and have asked that Brother Oppermann go to Saint-Remy.

There is no use discussing Brothers Duval, Froissard, and Couteret.

I have just had a rather fine letter from Brother Mérigor. I will respond; read my answer, then seal it and give it to him.

The Bishop of Saint-Claude had someone write to me that he hoped to be in Lons-le-Saunier on October 15 and that he would perform an ordination. Let our two candidates prepare themselves, and also Brother Prost. In doing some review work with Brothers Prost and Fridblatt, Brother Langue will only strengthen himself in the subject matter.<sup>1</sup> In this way, he will postpone his trip. I am planning to leave in a few days for Courtefontaine; thus we will be getting closer to one another, until I arrive at Saint-Remy.

Everything is going well in Alsace, even better than I had reason to expect. When we meet, I will enter into greater detail because of the interest you take in the Society.

The crisis of my legs is one great cause for the delay in my departure, but there are also other causes which will hamper me not a little, regarding my other visits. May the Name of God be blessed for all!

Regarding the Menotey matter,<sup>2</sup> because I need to travel through Dôle I will have the honor of seeing Father Boillon,<sup>3</sup> pastor of Menotey, and we will see what we can do.

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<sup>1</sup> Bros. Langue and Fridblatt were to be ordained priests and Brother Prost a sub-deacon the following October 25.

<sup>2</sup> It is not known what type of foundation was planned in this small town in the Jura. Fr. Chaminade went there with Fr. Bardenet in October; this will be referred to several times in future correspondence (see letters no. 920, no. 926, and no. 1007). But the work could not be undertaken.

<sup>3</sup> The brother of the brothers of this name.

When Father Lamotte<sup>4</sup> returns from the baths, speak with him and keep him occupied. He will make a type of intern postulate until I arrive, and then we will decide about to where he will finally make his novitiate. In the meantime, you can give me news about him which will help me to know him even better.

You have not said anything about Brother Mauchamp since your letter of August 3. No doubt he is always in the same state of illness. Always take good care of him, trying to lift his soul toward God by a spirit of faith.

Take courage, my dear Son! You see how much Saint-Remy has need of being purified and reformed. The good God has himself come to our assistance. The trouble at Saint-Remy had its origins in the place itself. I hope the crises it is experiencing in its illness are beneficial for it. Let us pray earnestly, but with complete confidence. Our Lord is the Father of mercies and the God of all consolation.

Receive my tender embraces with my fatherly blessing.

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*At this time or soon after, Father Chaminade wrote the 10 letters to a Master of Novices quoted in The Spirit of Our Foundation.*

**798. To Fr. Louis Metzger,  
Master of Novices, Ebersmunster**  
Ebersmunster  
Copy, Agmar

My respectable Son,

At last I fulfill your desires. You asked me to trace out for you the direction you are to give the novices confided to your care. Already 10 postulants are gathered at Ebersmunster. There are several at Saint-Hippolyte and a certain number scattered in various establishments. All are waiting only on some repairs on a beautiful property that is destined for them.

Nothing less than urgent necessity has determined that I take up this work. I would not have dared to undertake it if the hand of God had not forced me, so to speak. Every time I have thought of this work I have seen only difficulties and a delicate task; but now I count on the assistance of the Spirit of our Lord, in whose name we work. There are no difficulties for him.

Through correspondence, my dear Son, I will give you the direction you desire. This method adapts itself much better to my present circumstances, and perhaps better to yours also. I can return to matters that do not seem sufficiently clear to you and respond to difficulties I had not foreseen. It will be easy at the end to make a methodical summary of the entire correspondence.

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<sup>4</sup> Biographical note. J.-B. Lamotte (1802-1887), born in Poussay, Vosges, first ministered in that diocese, then tried the Trappist monastery of Oelenberg, Alsace, where his poor health and the events of 1830 did not permit him to remain. Always desiring the religious state, he came to the Society of Mary and was received in 1835. During his long career, he served as Assistant Master of Novices at Courtefontaine (1836); director at Marast (1838) and at Gensac (1846); pastor of the parishes of Flaujagues and of Coubeyrac (1852); chaplain at Marast (1868) and at Salins (1873), where he died. He was remembered as a pious and zealous priest, of right judgment, of a fine mind with smiling equanimity, leading a regular and austere life. He was devoted to the education of children, whose hearts he knew how to gain in order to lead them to God.

*Before leaving Ebersmunster, Father Chaminade opens a secondary house there.*

**799. To the Community at Ebersmunster**

September 28, 1835, Ebersmunster

Copy, Agmar

Opening of the Former Abbey of Ebersmunster

As a Secondary House of the Society of Mary

We, Superior General of the Society of Mary, in the interests of the spread of instruction, especially in the departments of the Upper and Lower Rhine, wish to profit from the generous offer which Fr. Charles Rothéa, venerable member of the Society, makes of the former abbey of Ebersmunster (Lower Rhine), acquired with his own funds since June 3, 1830. (The deed of sale was notarized before MM. Renecker and Lange, notaries public of Strasbourg.) In virtue of Article 10 of the Statutes of the said Society, approved by royal ordinance dated November 16, 1825, we have accepted the abbey of Ebersmunster as a secondary house, with the stipulation that this creation will never harm the independence of the motherhouse and the action which the Superior General of the said Society has upon it and that this acceptance which we are making of the said abbey will never, in any way, harm the property of the said Charles Rothéa, priest, according to Article 6 of the Statutes of the said Society.

Let us furthermore order that the new house of probation will in every way conform in the manner of keeping its registers to what has been ordered by the very Statutes of the said Society of Mary for the motherhouse.

Given at Ebersmunster at the time of our visit,  
September 28, 1835, under our seal  
and the counterseal of our particular secretary

\*

*On October 1, Father Chaminade completed this act by signing the register of the house in a flourishing style.*

We, the undersigned, Superior General of the Society of Mary, admit the present register, containing 190 pages, to serve in the new house of Ebersmunster for the inscription of entries on probation, temporary and perpetual commitments, in the order and manner prescribed by Article 9 of the Statutes of the Society of Mary.

\* \* \*

*Everything thus in order at Ebersmunster, Father Chaminade prepared to leave Alsace. On October 4 he went to Colmar, and on October 6 he arrived at Courtefontaine, where he was to stay until November 18. There he addressed this note to Father Chevaux.*

**800. To Fr. Jean Chevaux, Saint-Remy**

October 12, 1835, Courtefontaine

Original, Agmar

I have in my hands the dimissorial letters of Brother Fridblatt for the priesthood and of Brother Prost for the sub-diaconate. I have already had someone write to Brother Fridblatt to come to Courtefontaine to prepare himself for the priesthood. Brother Prost could do as much, for his destiny remains the same. He will be Assistant Master of Novices here, and I will be very glad if he takes instructions in view of this position.

If Father Lamotte seems likely to you to become a good religious, he could come with Father Fontaine and will enter the novitiate with Father Perrodin. If Father Lamotte seemed to be a doubtful case—not to have a good spirit and a good, obedient character—he would still need to remain a postulant, for we want to have a truly fervent novitiate.

I will soon go to Menotey with Father Bardenet. From there, he wants to take me to Saint-Remy. If this is the case, I will have to come back again to Courtefontaine. We will have many things to say, but nothing is more pressing for me to do than to express to you my sentiments of fatherly tenderness.

\* \* \*

*Father Chaminade was more and more worried about Layrac. Father Lalanne had gone there around mid-August; he was making extensive repairs and introducing “new and very expensive arrangements.” He had not yet answered a letter from Father Chaminade, written on September 7. On the other hand, Father Caillet, hardly sympathetic regarding Father Lalanne, was sending alarming reports. Father Chaminade believed it was his duty to intervene more energetically.*

### **801. To Fr. Jean Lalanne, Layrac**

October 10, 1835, Courtefontaine

Rough Copy, Agmar

My dear Son,

I was waiting for a prompt, satisfying, and consoling answer to the last letter I wrote you.

During all the time that I could believe you were not sharing with others the poor principles with which you direct yourself, I limited myself to trying to dissipate your illusions. You want to make a name for yourself in the world, and to succeed in this, you desire the absolute and independent position as superior of some large establishment. You do everything you can to shake off the yoke of obedience, under the pretext that the Society of Mary is poorly administered, and that its Superior General abuses the confidence of his subordinates by keeping them for so long without fixed Constitutions and without a regular administration. You say that if he retains the government of the Society for a long while, it will be lost. No doubt it is you who are destined to rescue and save the ruins. You nevertheless say that you have in mind carrying out his orders, but only when these are not contrary to the reason which is directing you. You are obstinate, and you say this openly in believing that the commitments made in the Society are null and void.<sup>1</sup>

You must easily imagine, my dear Son, how much such notions are harmful to some and actually scandalous to others. Perhaps you are under an illusion to the point of believing that zeal suggests them to you and that they are a means of eventually obtaining Constitutions which will favor your desires.

My dear Son, I will rigorously hold to the Constitutions we have sworn to uphold from the beginning. They are approved and continually receive new approbations, direct and indirect. The essential part of the Society’s government has been fixed from the beginning on the fact that the General Administration has never varied since its beginning; it has always been in conformity with the spirit and manner of everything that had been approved. Subordinate administrations may have abused authority—you, for example, when you were superior of Saint-Remy and resided there. When they are not tolerated by the General Administration, the abuses of authority and the infringement of the Constitutions prove nothing against the Constitutions, or even against the General Administration.

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<sup>1</sup> Fr. Chaminade reproduces here the same terms of a long letter of Fr. Caillet, dated the preceding September 16.

You seem to avail yourself of what I have said to claim that it was suitable to make a clear and abridged edition of our Constitutions and General Regulations. My dear Son, does this suitability, which is correct, imply the need of change? In no way at all, as it would no longer have been an edition, but a code of new Constitutions.

There was a possibility of having troubles in the General Administration. There still are some, and, presumably there will continue to be for some time to come, until the Society has a sufficient number of subjects for the development it has taken on and which it is improving each day. This obliges me to form large novitiates, in proportion as Providence provides me with the necessary resources. Is a machine defective because the mechanic has not yet finished making important parts? At best, it is not finished, and the most we can say is that it is still imperfect.

Whatever the case may be, my dear Son, if you persevere in your illusions, in looking upon the commitments made in the Society not only as null and void but even as doubtful; if you do not recognize the Superior General's authority and carry out his orders and the functions of your office of superior only according to your reason and the counsels you can receive (no matter the source, even if they were given in the tribunal of penance), I believe myself obliged to act as is done in similar circumstances. Because you have publicly proclaimed this false doctrine, I will be equally obliged to assure myself of the dispositions of all those I could suspect of the same errors. This will mean a great deal more to me than if my doctor in Ebersmunster had decided to amputate my two legs.<sup>1</sup>

You say, my dear Son, that the Society of Mary cannot sustain itself. Why, then, is it making continual progress, and that only those who have been under you have experienced serious anxieties? It is true that you have had poor examples before your eyes, but you are surpassing them a great deal, at least so it seems to me.

I will do nothing, at least nothing important, to halt the evil that seems to be spreading until the time needed to receive a reply from you has passed. If you enter into good sentiments, I will have nothing to do. You yourself will seek to lead into the dispositions required by faith and religion those whom you know to have been led astray. I will always pray the Lord to dispel your unfortunate illusions, but God will listen to me only insofar as you humiliate yourself before him and join your prayers to mine.

I did not intend to write this letter to you. But recollecting myself before God, I believe I received a command, as it were, to write to you. May it have the effect which I so ardently desire!

I look upon the Society, it seems to me, as upon a work of God. I believe myself the most incapable of men to govern it and to lead it to success in its purpose and mission, but the Lord is my light and my support. I fear no contradiction, no persecution, providing I am not guilty of provoking them. I would regard it as a singular favor if God were to send me someone to whom I could give all the office of superior. I could then look upon myself as the very last in the Society, as I very sincerely believe myself to be in the sight of God; but I will stay at my post as long as I believe God requires this work of me. The pains, the humiliations, the contradictions, even the persecutions will be for me a true gain and benefit.

I am saying nothing about all our affairs. The one which concerns me here is above all the rest.

Receive, my dear Son, the expression of my fatherly tenderness.

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<sup>1</sup> The reference is to the pain Fr. Chaminade had suffered in Ebersmunster, which he referred to in his letter to Fr. Chevaux dated September 14. Already during the revolution he had written, "My legs are worth nothing" (letter no. 5).

*This letter had not yet been mailed when a long answer came from Father Lalanne, dated September 24 but sent only on September 28. In it he revealed his needs of money and personnel. He exonerated himself from Father Caillet's attacks, summarizing the situation in these terms. "We both became angry, but before separating, we were as before . . . loving each other cordially but having only a very mediocre confidence in each other." He finally ended with this cry from the heart.*

*When you are better, I will answer several points of your last letter, on which, it seems to me, you are badly informed. For the moment, I will limit myself to renewing for you the assurance of my good intentions and of my deep affection for your respectable person. The wish I have expressed to you to see you spend peacefully, alongside me, the days which it will please God still to give you for our salvation and his glory, is very deeply, very intimately enshrined in my heart. It is my need, it is your need, it is that of the Society. If we are completely united, who will be able to divide this? However, to arrive at this so desirable unity so that my heart, as you say, dissolves into yours, we must be able to come to some agreement; but we are too far separated from one another for this. Our eyes, our ears, our hearts are affected by people and things that are too different. Recall the entire past. Have you not always found me rather near than far? If you had me in your hands, you would do with me as you please; and in making use of me, you would complete your work, you would render it so good that it would please God, and people would have quite a task in destroying it.*

\* \* \*

*Father Chaminade did not send the letter he had prepared, but replaced it with this one, of which a quotation exists, and even this is probably incomplete.*

### **802. To Fr. Jean Lalanne, Layrac'**

October 12, 1835, Courtefontaine

Cited by the paper *Le Droit*, April 23, 1846

My dear Son,

You have many repairs to make in Layrac. Of that I have no doubt, but you will easily understand that we must not hurry these repairs at the present time, lest we prejudice the charges that are our burden. It may even be possible for me to come to your aid; at least I have reason to hope so, without being certain. But, before all, we must exactly do honor to these charges.

I will say nothing about the too-lively discussion which have taken place between you and Father Caillet. It seems to me that both you and he have been mistaken, for it is never permitted to go beyond the limits of moderation. "*Sermo autem vester sit: Est, est; non, non.*"<sup>1</sup> Which is the one who has the greater wrong? I will be very careful on deciding this point. I know very well that Father Caillet has manners that are sometimes very rigid or possibly even harsh, but he is full of uprightness, zeal, and the best intentions. You may also frighten him by the proclamation of erroneous principles and the rashness of following your own reason rather than obedience.

Regarding the 24,000 francs, you could use 20,000 to remove the mortgage on the Razac mansion. The corresponding interests would be the same, but time would be gained and it seems even considerable time, which in our present situation means a great deal. Perhaps we would not need to sell this house. The other 4,000 francs can be mortgaged even on Layrac, and you would be making use of it in the meantime. To mortgage them on Saint-Remy would seem to be imprudent to me, in our present situation.

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<sup>1</sup> "Let your speech be 'Yes, Yes,' and 'No, No'" (James 5:12).

But you will say to me, “Why not edit this essential part of the Constitutions?” Well, my dear Son, it is not the difficulty of editing that is holding me back, for it would be enough to write what has been done from the beginning in the Society. But it would be imprudent on my part to wish to bring up for discussion what has always been and what I desire should be. I would have willingly done so, but I noticed immediately the trap that was being set for me. You would fight, for example, for the absolute and unlimited, or at least slightly limited, office of superior of a large establishment. It is unnecessary to say why; it is up to you to see it before God. In the Society of Mary, all local authority is always subordinated, and I know of no religious Order where this is not the case, although under somewhat different forms.

It is high time, my dear Son, that we move on in a uniform manner and with the same principles. You are mistaken to carry out the orders of the Superior General only when they are not contrary to your reason, even when you might enlighten this reason by the counsel of people you would judge to be wise and instructed, even if these counsels were received in the tribunal of penance. Well, my dear Son, it is time to come to an end.

P. S. I have forgotten to tell you that in coming back through Colmar, I met a young pastor, a *sorbonniste* of Strasbourg,<sup>1</sup> and I asked him to seek the archbishop’s permission to go to Layrac, to teach under your direction, and to continue to improve himself. If he receives this permission, I will speak to you of him in greater detail. He is a very handsome man and has very distinguished manners.

\* \* \*

*On October 14 the annual retreat opened at Courfontaine. It was preached by Father Fontaine; Father Chaminade reserved conferences for himself. “At the end of the retreat,” recounts Brother Benoît Meyer in his memoirs, “at the fraternal kiss, Father Chaminade counted the brothers present. There were 36, three dozen. . . . The apostles were only 12,” he said, “and they converted the world. . . . Three dozen apostles of the Blessed Virgin, what an amount of good they can do!”*

*Near the end of the month, Father Chaminade took steps for a work which his advanced age seemed to advise him to undertake and that since 1830 Father Lalanne had been suggesting to him (letter no. 563): the transfer of the property of Saint-Remy, which then depended on him, to some members of the Society of Mary enjoying his confidence. It will be noted that, faithful to his principles, he did not for a moment think of availing himself of the ordinance of 1825 to assign this property to the entire body of the Society of Mary. He deemed it a more certain policy to base this transaction on common law rather than on the exceptional laws from which Congregations were then supposed to benefit.*

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<sup>1</sup> A pupil of the Little Sorbonne, a house of superior studies for the clergy founded at Molsheim by Bishop Le Pape de Trévern of Strasbourg.

### **803. To Bro. Louis Rothéa, Ebersmunster**

October 23, 1835, Courtefontaine

Copy, Agmar

I have reasons for selling Saint-Remy. I would wish to sell it to a small group of four members of the Society who presumably would have something to purchase it with. I believe that Xavier<sup>1</sup> might be good for a fourth, you and the reverend Father your brother for another fourth, possibly Xavier for a third, and you and the Reverend Father for another third. Brother Clouzet would manage the last third. As soon as I travel to Saint-Remy, several days from now, I would wish the sale to be submitted. I believe it would be enough if one of you three put in an appearance at Saint-Remy, supplied with the procuration of the other two, Xavier, for instance. See if the matter is feasible. Regarding the sale, I mean only the exterior part of the estate, for I will reserve the woods to myself.<sup>2</sup> The procuration of each of the two could be formulated somewhat in this way: "Having learned that the château and estate of Saint-Remy were for sale, he gives full power to M. Xavier Rothéa to buy, in his name and jointly, the portion of the estate proportionate to his monetary supply and to his resources, etc. . . ."

Confer together immediately and answer me. Then without delay I will assign you the day of the meeting at Saint-Remy.

\* \* \*

### **S. 803-2. To Bro. Louis Rothéa**

October 23, 1835, Courtefontaine

Copy, Agmar

#### Concessions Granted to the Houses in Alsace

1. The houses of Alsace may season their vegetables with salt pork, according to the custom of the country, and each one at table may eat a small portion of the pork with the vegetables; this applies for dinner only.

2. Those houses which receive quantities of fruit as gifts and those that have gardens must proportionately reduce their purchase of food so that a certain equality will reign everywhere.

3. Coffee and chocolate have always been considered as luxury items, inappropriate for religious vowed to poverty. Such items received as gifts may be given to the seriously ill or to certain visitors. To avoid an overabundance of such items in small communities, these articles should be sent to the larger establishments of Saint-Hippolyte and Ebersmunster, which have a greater number of sick and infirm and more visitors of note.

4. The food will not be seasoned with delicate spices such as cloves, cinnamon, etc. Pepper may be added to certain foods which would otherwise be too bland. Any practice to the contrary, which you state prevails in some of our establishments, is an abuse that must be suppressed.

5. Religious may not consume liquor, liqueurs, or foreign wines, even when these are gifts. Such gifts must be sent to the larger establishments. The directors of these establishments who would serve these to visitors must themselves abstain. If politeness would obligate them to seem to indulge, they do so for appearances only.

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<sup>1</sup> M. Xavier Rothéa, affiliated to the Society of Mary. He had taken and continued to take an active part in the financial administration of the Society of Mary in Alsace, helping largely with his personal fortune. However, he does not figure in the deed of sale at Saint-Remy, which was drawn up only by his two brothers and Bro. Clouzet on April 20, 1836.

<sup>2</sup> The woods were to form the object of a special sale to Bro. Clouzet.

6. Top boots and horn buttons on waistcoats and frockcoats are absolutely forbidden. Buttons must be made of the same cloth as the suit; however, anyone possessing coats with horn buttons who could not easily have them replaced with cloth buttons may wear these coats until they are worn out.

Although the community of Soultz does not qualify for the promises I made, I believe it would be good to have the profits from this house go to support the novitiate. This could have a beneficial effect and encourage others to contribute.

I have good reasons for wanting to sell Saint-Remy. I would like to sell it to a group of four members of the Society who, presumably, would have the money to buy it. I believe Brother Xavier Rothéa could take one-fourth, you and Father Charles Rothéa another fourth, possibly Brother Xavier a third, and you and Father Rothéa another third. Then Brother Clouzet would have only one-third. I will submit this to Saint-Remy when I go there in a few days. It would be sufficient to have one of you three be present there with the procuration from the others—for instance, Brother Xavier. See if the idea is practical. I intend to sell only the open fields, not the woods. Each of your procurations could be worded like this. “Having heard that the château and property of Saint-Remy were up for sale, he empowered Brother Xavier Rothéa to act in his name and to buy a portion of the property corresponding to his means and resources, etc.” Discuss this immediately and let me have your answer. I will tell you when we can meet at Saint-Remy.

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#### **804. To Bro. Dominique Clouzet, Saint-Remy**

October 26, 1835, Courtefontaine

Original, autograph from 4<sup>th</sup> paragraph, Agmar

My dear Son,

Your letter of October 18 addressed to the abbey of Acey reached me at Courtefontaine only on the evening of October 24.

I would have liked to have seen you at Courtefontaine. I would have listened to your counsels with interest; but it is to be presumed that after a short discussion, you would have accepted the choice of Brother Galliot for Saint-Claude. The good which will come from it will make up for some disagreements that this change will likely cause.

I agreed with Father Curot that he would be given a class and some supervision; that he would spend a year without being completely occupied, whether he remained in the Society or left; but especially that he would have charge of teaching catechism to older people and give other instructions which Father Chevaux would deem it suitable not to give himself. He asked me if he could hear Confessions; I answered him affirmatively for the boarders who would ask to come to him. Although he is not requesting it, I permit him to preach in some neighboring parishes one sermon per month in logical sequence. During the free time he might have, he could prepare his instructions and sermons. He seemed to receive all this with pleasure. Treat him with consideration and friendship and show great confidence in him. It is to be presumed that you will turn everything to good account.

Brother Olivier is not available, but he could be in the immediate future. I have already been asked for him by several establishments. Father Fontaine, in particular, has strongly insisted on having him. I will reserve him for Saint-Remy.

I believe Brother Silvain will be useful to you, for even by himself, he is worth more than two. Sustain his fervor and regularity and get along well with him, but not as Brother Galliot did, leaving him with practically no direction at all.

Besançon has just changed again. The hosiery manufacture is reestablished and, as a result, the spinning-mill. I will nevertheless see if Brother Toussaint could not be replaced by Brother Athias. It is greatly to be feared that the former does not instill piety into the little ones as the latter does. The carpenter shop is suppressed. It is more than useless to speak at present of retirement, which was the principal object of your letter.

Through Father Meyer, send me one of the recent copies of the newspaper, in order to inform myself somewhat concerning recent events. You would do well to send me the papers as you receive them, after you yourself have read them. You know that by placing them in a wrapper, the postage is only one sou per sheet.

Enclosed here I am sending you the note I have just written Bro. Louis Rothéa. I desire that as soon as I arrive at Saint-Remy, one of my first tasks will be the sale of this estate. I am of the same opinion as Father Bardenet, and I am going to send a similar note to him. See if you have something to observe; if your observations refer to precautions the Rothéa brothers would need to take, you might write to them directly.

More than anyone I must keep death in mind and prepare myself for it. Pray for me and for all those whom God wishes to lead to heaven through me, and you are no exception. I am tenderly embracing you.

P. S. Everything is proceeding well enough here, but still somewhat painfully. We will have some fine young men as the first kernel of the novitiate.

\* \* \*

*Here are various ordinances and obediences required by the needs of the Society of Mary and of its new foundations.*

**805. To Bro. David Monier and Bro. Charles Bonnefoi**

October 26, 1835, Courtefontaine

Copy, Agmar

Ordinance

We, the Undersigned, Superior General of the Society of Mary, after having maturely reflected, have prescribed as follows.

I have named and do name by these presents Brother Bonnefoi [Charles-François] Secretary General of the Society of Mary, replacing Bro. David Monier.

This is a token of confidence and of gratitude for the services which he has been rendering us for several years as a particular secretary.

An honorable retirement at his choice in one of the establishments of the said Society is accorded to Bro. David Monier.

Bro. David Monier will turn over all the documents of the Society of Mary into the hands of Fr. Georges Caillet, who will give him a receipt for these.

The present ordinance will be inscribed on the register of the orders of the day which, at present, is in the hands of our particular secretary, and it will be sent to Father Caillet, who will place it in the personal hand of Bro. David Monier.

Given at Courtefontaine,  
where we are in the course of a visit on October 26, 1835,  
under our seal and counterseal of our new particular secretary

\* \* \*

**806. To Bro. Pierre Galliot, Courtefontaine**

November 8, 1835, Courtefontaine  
Copy, Agmar

Obedience to Our Dear Son, Bro. Pierre Galliot,  
Head of the Establishment of Courtefontaine

We have named you, my dear Son, as we name you by these presents, head of the small primary school establishment in the city of Saint-Claude, without prejudice to the more elevated functions to which a second nomination calls you on this present day.

To please His Excellency the Bishop of Saint-Claude, as well as the pastor of the Cathedral by whom you are well known, I have named you head of this establishment, established by the pastor and under the protection of His Excellency. You have conducted the establishment of Courtefontaine so well.

You will leave soon, my dear Son, to occupy your new post. You will find a certain number of pupils already assembled there.

Given at Courtefontaine,  
where we are in the course of a visit on this November 8, 1835,  
under our seal and the counterseal of the Secretary General of the Society of Mary

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**S. 806-2. To Bro. Jean-Marie Mémain, Layrac**

November 9, 1835, Courtefontaine

I do not believe I told Father Lalanne of my disapproval of the repairs which were being made at Layrac.

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**807. To Bro. Pierre Galliot, Courtefontaine**

November 8, 1835, Courtefontaine  
Copy, Agmar

To Our Dear Son, Bro. Pierre Galliot,  
Head of the Establishment of Saint-Claude

My dear Son,

In naming you as the head of the primary school establishment of Saint-Claude, we reserve to ourselves naming you, by these presents, Visitor of the establishments of Orgelet, Salins, and Courtefontaine, for the maintenance of good order and economy in everything that is understood by temporalities. Not having a definite class to teach at Saint-Claude, you will easily be able to fulfill these functions. Your visits will be made regularly, about every three months, counting from the past All Saints Day, and still more frequently if you deem it necessary.

Given at Courtefontaine,  
where we happen to be in the course of a visit this November 8, 1835,  
under our seal and the counterseal of the Secretary General of the Society of Mary

\* \* \*

**808. To Bro. Amiable Gouverd, Moissac<sup>1</sup>**

October 26, 1835, Courtefontaine

Copy, Agmar

Letter of Obedience

My dear Son,

We have designated another teacher of the Society of Mary to replace you at Moissac, and we have named you, as we name you by these presents, the first teacher of the new establishment which we direct in Saint-Claude. I have already favorably spoken of you to His Excellency the Bishop. Your nomination is greatly in the nature of a gift which I thought it my duty to make to His Excellency, as much because of the knowledge you have already acquired as of the wise and irreproachable conduct which you will continue to follow under his eyes in the establishment, which he protects very especially.

You will leave quickly and directly, my dear Son, by the shortest route, because the opening of the establishment is to take place very soon.

Given at Courtefontaine,  
where we are in the course of a visit, this October 26, 1835,  
under our seal and the counterseal of the Secretary General of the Society of Mary

\* \* \*

**S. 808-2. To the Community of Courtefontaine**

November 17, 1835, Courtefontaine

Copy, Agmar

I, Superior General of the Society of Mary, considering the importance of combining under a unified direction the principal offices of the communities of the Society and considering that the authority of each of the directors must be confined to ordinary cases foreseen by the regulations, have constituted the council of Courtefontaine as follows.

Article 1. The council is composed essentially of five members: Father Meyer, Head of Zeal and pastor of the parish, now Master of Novices and Superior of the entire establishment; Brother Fridblatt, Head of Instruction and director of the residence; Brother Prost, Head of Work and assistant to the Master of Novices; Brother Noir, special assistant to the Head of Instruction; and Brother Verrier, assistant to the Head of Work. He is also assistant to the Head of Zeal for all the service personnel.

Article 2. The council will meet regularly once a week, at a convenient day and hour, and in extraordinary session when the superior deems it necessary.

Article 3. Father Meyer will preside. Attendance by the councilors at the ordinary or extraordinary meetings is compulsory (an obligation of conscience) when possible. Because of certain impediments and with the president's agreement, the day and hour of the meetings may be changed.

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<sup>1</sup> Biographical note. Amiable-Constant Gouverd (1807-1880), from Bretonvillers, Doubs, knew the Society of Mary in Saint-Remy; from there he was sent to the novitiate at Saint-Laurent in 1827. He received formation from Fr. Chaminade, who at his request taught him to give himself the discipline. He liked to relate how long he found the first lesson, which Jean Larquey, the devoted domestic of the house and a sodalist of the Madeleine, gave him while Father Chaminade recited the *Miserere*. He was faithful to this practice throughout his life; and until the end of his life, according to the habit learned in his novitiate, he was faithful in writing out each day an account of his meditation. Later Bro. Gouverd founded the schools of Morez (1849) and of Olonzac (1851), where he spent the greater part of his life. He died in Besançon, where he was in retirement. He was of rather tall stature, of polite and distinguished manners, loving to recall that, finding himself at Collège Stanislas in Paris, he had the honor of teaching the future King of Spain, Alphonse XII.

Article 4. One of the 5 members will be the secretary. A non-member may be used for this office and to write up the minutes (which will contain the motivated opinions of the members) if need be. However, he will have no consultative vote. He will write the minutes into the register; the Superior General will check and initial the same. Insertion into the register is obligatory after the council has approved the minutes. The council appoints its secretary.

Article 5. The Head of Zeal is also the Master of Novices.

Article 6. Several assistants may be appointed to help the Head of Zeal in the discharge of his duties; his solicitude extends to everyone living in the house.

Article 7. The Head of Instruction has as many assistants as there are professors or people involved with the instruction and education of the students. Whoever they are, they must be in perfect agreement; all opinions and feelings must concur and have the same focus.

Article 8. With only 5 members in the council, a majority of 4 votes out of the 5 is required for motions which are within the competence of the council.

Article 9. If the majority is 3 of the 5 votes, without that of the superior, and if one of the councilors demands a decision on an important matter, a copy of the minutes will be sent to the General Administration.

Article 10. All matters dealing with morals, religious life, and temporalities not covered by the General Regulations or which constitute exceptions to what they forbid must be discussed in council.

Article 11. Neither the council nor the heads who compose it can make a decision which would suppress or change a regulation or a method which has been approved, or authorize extraordinary expenses unless recourse to the General Administration is impossible. In such a case, the council uses its discretionary power and immediately notifies the General Administration.

Article 12. Any permission, change, or modification to a rule or decision which the council might make will never be considered as anything other than a momentary exception having no effect on the regulations in the future.

Article 13. The council will zealously suppress all abuses. In case of doubt as to whether some custom is an abuse, the General Administration is consulted.

Article 14. Any permission, suggested change, or extraordinary expense for the establishment which the directors ask of the Superior General will normally first be submitted to the council, and the minutes then sent to the Generalate.

Article 15. No head in the house may dismiss a member from the community or exchange him for a member of another community without previous advice from the council and the authorization of the General Administration.

Article 16. No head may authorize members of the community to take pleasure trips or excursions, not even during the holidays, which would oblige them to spend the night outside the community or to take their meals elsewhere. The council must see to it that such permissions are never granted except for grave reasons.

Article 17. Extraordinary items of business of the novitiate and of the residence will be matter for the council.

Article 18. All the members of the council must always set aside their personal opinions and preferences and seek only the interests of God and of holy religion in the wise direction of the works of the Society of Mary.

Article 19. The present directives will be written into the register of the minutes by the secretary. Five copies will be made by the Secretary General. The director of the establishment will see to their implementation.

Done at Courtefontaine during our regular visitation, November 17, 1835, under our signature and countersigned by the Secretary General.

*During his stay at Courtefontaine, Father Chaminade visited the convent of the Daughters of Mary in Acey and the new foundation in Saint-Claude. Before leaving Courtefontaine, he had organized a community council similar to those in Saint-Remy, Ebersmunster, and Saint-Hippolyte. Appointed to it were “Fr. Léon Meyer, already Head of Zeal and pastor of the parish, now Master of Novices and First Head of the establishment in place of Brother Galliot; Father Fridblatt, Head of Instruction and director of the boarding school; Father Prost, Head of Temporalities and Assistant Master of Novices; Brother Noir,<sup>1</sup> special substitute for the Head of Instruction; and Brother Verrier,<sup>2</sup> substitute for the Head of Temporalities; he is also substitute for the Head of Zeal, for all those who are employed in manual labor” (November 17).*

*Leaving Courtefontaine on November 19, Father Chaminade passed through Salins and Arbois and arrived at Saint-Remy on December 2, where he was to remain all that winter. Before leaving, he wrote to the Bishop of Saint-Claude.*

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**S. 808-3. To Bro. Jean-Nicolas Troffer, Salins**

December 2, 1835, Saint-Remy

Copy, Agmar

Obedience

To our dear Son Brother Troffer, principal of the primary school at Salins.

With full confidence in you, my dear Son, after all the assignments you have been given in the various houses to which you have been sent, I have appointed you, as I do by these presents, to carry out the functions of principal in our new school at Soultz (Haut-Rhin). You will replace Brother Bourgeois, who will be given an obedience to go to another house. Your zeal in the formation of the children and young people of that town will be seconded by the respectable mayor and also by the worthy pastor, who is very interested in the education of youth.

You will leave as soon as you have settled your affairs at Salins, as we decided when I was passing through there.

Done at Saint-Remy where I am on visitation, December 2, 1835.

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<sup>1</sup> Biographical note. Jean-Benoît Noir (1806-1871) from Pannessières, Jura, entered the Society of Mary at Saint-Remy in 1834 and taught in various houses, especially in Cuiseaux and at Givry, where he died. His conduct was regular to a fault. He was moved by the best intentions but somewhat abused by his imagination, which created many difficulties for him in his religious life

<sup>2</sup> Biographical note. Claude-Louis Verrier (1813-1889) from Audeux, Doubs, entered the Society of Mary at Courtefontaine in 1833 and remained there until 1869, except for a short stay in Marast, a true mainspring for the temporal order of the house. In 1869 he was sent to the orphanage of Luché, where he took charge of the kitchen. He died there, remembered as a religious who was full of a good spirit, right judgment, great charity for the poor, and the most complete devotedness to the Society of Mary.

**809. To Bishop de Chamon of Saint-Claude**

November 17, 1835, Courtefontaine

Original, Archives of the Bishop

Your Excellency,

I am leaving Courtefontaine. I am going to visit the convent of Arbois while passing through Salins. The small establishment in this last town seems to inspire ever greater interest as the days go by. It is making progress and growing stronger.

I am leaving Courtefontaine in good condition. The nucleus of the novitiate is 20 people. This is made up of truly fervent youths, promising high hopes for the future. Construction is not yet completed; the natural enclosure cannot yet have taken place, but even the recommendations made up to the present seem sufficient.<sup>3</sup> The boarding school is also doing well. Not all the pupils who will compose it have entered yet. I have placed Father Fridblatt at its head, a young priest you had the goodness to ordain recently, and he has good assistants. Independently of the village school, there are a certain number of day-pupils, giving great consolation. The organization of the entire establishment is simple but coordinated in such a way that all the parts form only one regular whole.

A few days ago, I submitted a small subscription project to Father Bardenet and invited him to lead the way, but he did not seem to like the idea. I am then limiting myself to giving some instructions to Father Meyer so that he may make friends for himself and that Providence may come to the assistance of a work which is undertaken but for the glory of God and the maintenance of religion in Your Excellency's diocese. I imagine Father Bardenet thinks of himself as a powerful agent in the hands of Providence for the support of the novitiate, and Father Meyer will act only according to the occasions that present themselves in order, as we say, not to tempt Providence. And he will do that only inasmuch as he is clothed with your protection.

The considerable foundation which Mme Coudry wanted to start cannot happen at the present time. While I was gone paying homage to Your Excellency, someone terrified this good lady and her respectable daughter. Although I am going away, I will not lose sight of this matter or of the establishment you desire for Saint-Claude. On every occasion I will try to enter into your solicitude for your diocese and to give you proofs of the very respectful devotedness with which I am Your Excellency's very humble and very obedient servant.

\* \* \*

**810. To Fr. Léon Meyer, Courtefontaine**

December 12, 1835, Saint-Remy

Copy, Agmar

Be very careful not to introduce into the novitiate any subject whose sentiments you are not certain of; for it is much better], if difficulties do exist for them to be resolved in the postulate rather than in the novitiate.

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<sup>3</sup> The material enclosure of the novitiate did not yet exist. In the meantime, opportune recommendations were serving as a supplement.

**S. 810-2. To Bro. Jean-Marie Mémmain, Layrac**  
December 13, 1835, Saint-Remy

He [Father Chaminade] reproaches the same Brother Mémmain with not having kept him informed. “Father Lalanne,” he adds, “goes into no details, either about Layrac (this is not his concern) or about Bordeaux. He may have believed that because you were acting for the Society as well as for him, you did what was required with respect to the Society.”

\* \* \*

**S. 810-3. To Bro. Jean-Marie Mémmain, Layrac**  
December 20, 1835, Saint-Remy  
Copy, Agmar

You might add . . . at the sign of the inextricable labyrinth into which he is heading in temporal matters, after buying the house in Layrac; this house now belongs to the Society because of your signature and it belongs to him because of his. . . .

\* \* \*

*At Layrac, the conflict was becoming acute. Father Chaminade called upon Father Lalanne to declare clearly what he intended to do and to declare definitely whether he wanted to live under obedience.*

**811. To Fr. Jean Lalanne, Layrac**  
December 24, 1835, Saint-Remy  
Original, Agmar

My dear Son,

Your letter of December 5 came to me only on the evening of December 22. By a mistake in the address, it was sent to another Saint-Remy because you had forgotten to add “Haute Saône,” and the word “Vesoul” was hardly legible.

With great regret, my dear Son, I tell you that I cannot accept your reply to the honest declaration I requested from you.<sup>1</sup>

I would end my letter here if you did not inspire me with much interest, if God had not inspired me with very fatherly sentiments toward you. At the end of your letter, you ask me by very sacred names, to end all discussion; and for this very reason I later asked you for the said declaration—because, as I have written to you several times as well as to Brother Mémmain, this matter must come to an end.

By the general tone of your letter, you do not seem to have a correct idea of the office of superior in the religious state. According to you, religious superiors do not hold their authority precisely from the Church or from an extraordinary mission of God, but from the free will of those who vow to God to be submissive to such and such a person whom they choose as superior. These vows are then of obligation when they have the conditions required for the validity of vows. Ecclesiastical authority is to have a knowledge of the end and the principal means, at least in general, that the person one who is chosen as superior intends to use. This authority must know the person chosen as superior. No more is rigorously needed for the vows to have their entire validity and impose on those who have taken them their respective obligations.

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<sup>1</sup> By the letter of October 12. Fr. Lalanne’s answer, no doubt evasive, has not been preserved.

I have some knowledge of the organization of a certain number of religious Orders, ancient as well as modern. I know of none which has begun invested with as many formalities calculated to inspire confidence as the Society of Mary.

(1) Its institution is similar to that of the Daughters of Mary, whose Constitutions, General Regulations, and even little Regulations for subaltern functions had been approved by the Bishop of Agen and his council.

(2) The application of the general principles of the said Constitution of the Daughters of Mary, approved by the Archbishop of Bordeaux—you must know this very well, for I have repeated it several times—before the first profession of vows [letter no.102].

(3) You know that at the end of each annual retreat, after the profession or renewal of vows, we used to go to receive the blessing of the archbishop. During the last years of his life, His Excellency used to come himself to Saint-Laurent to say Mass for the retreatants and to give them his blessing; and that during all his pastoral visits, active or passive, we were accustomed to give him an account of the progress of the Society.

(4) A short time after the foundation of the Society, I informed the Sovereign Pontiff of this work in my quality as Missionary Apostolic. The brief account I gave him of the Society and of its general organization was taken both from the Constitutions of the Daughters of Mary and from the application which was made to the Society, approved by His Excellency the Archbishop of Bordeaux. The request I presented to His Holiness was favorably recommended by the Archbishop of Bordeaux. You know the Brief that His Holiness addressed to us and with what goodness he accorded us the favors we were requesting from him, the most remarkable of which in the matter now occupying us is the plenary indulgence accorded to the profession of vows in the Society [letter no. 110].

(5) When there was a possibility of having the Society of Mary approved by the Government, were the Statutes which were presented and approved not always in perfect conformity with the same Constitutions? This is what constitutes what is civil in religious Constitutions, the only thing we had to have approved by the Government and which properly falls within its responsibility.

(6) During the lifetime of Archbishop d'Aviau, I found a favorable occasion to have the Constitutions of the Daughters of Mary approved by the Holy See. I consulted His Excellency, because all the while he was alive, I did nothing of importance for the Society without first consulting him. His Excellency told me in a friendly manner that on his part, he would do whatever was necessary, but that he would advise me to wait a little longer because with the development of the Institute, I might wish to change some article or add another, and that would entail difficulties once the Constitutions have been approved by His Holiness. His Excellency the Bishop of Agen, when he knew of the advice of the Archbishop of Bordeaux, completely approved it.

(7) You know that the Apostolic Nuncio in Paris, Cardinal Lambruschini, approved in great measure everything that we had done in the institution, whether in the Sodalities, in the Institute of the Daughters of Mary or in the Society of this amiable name. You know the obliging offers of service which he made to me in person and later on repeated in writing.

My dear Son, by your letter you seem no longer to recognize any Constitution in the Society. "Was it the Regulations of the Daughters of Mary which was presented to us at the beginning," you say, "to give us an idea of what ours would be? But, this copy-book has been suppressed and replaced by a new edition." This first copy-book, which was presented in the beginning, has not been suppressed. The new edition, somewhat retouched in a great number of articles, is looked upon only as an abridgment which can explain the first edition, and when we recognize that it is only an interpretation of the same, it will be presented to the Holy See without ever suppressing the first edition. That edition is too long and somewhat rambling, but it nevertheless expressed the Order as it was intended to be constituted. In general, women like wordiness and this type of verbosity.

“Is it the 40 articles that His Excellency the Archbishop has clothed in his approbation? But for a long time already, they have been lost in oblivion.” I do not recall the number of the articles the Archbishop of Bordeaux has clothed with his approbation, but here the number of the articles has nothing to do with the matter. I could easily verify them. But (1) these articles are only a concise extract and an application of the general constitutive principles expressed in the Constitutions of the Daughters of Mary; (2) they may have been lost in oblivion, but they expressly said that all the regulations which would follow them would carry the spirit of these first articles. Drawing upon them as principles, all the other regulations would be only consequences of them, which indicated a constant return to the Constitutions of the Daughters of Mary. These articles, approved by His Excellency the Archbishop of Bordeaux, are not our entire Constitutions but only, as it were, the fruit of the Constitutions of the Daughters of Mary, suitably applied and in the same spirit.

“Are these the Statutes submitted to the approbation of the Government under Charles X? But the Society is considered only in regard to its civil state.” These Statutes enter into the totality of the Constitutions of the Society, or better, they are included in the Constitutions if not textually, at least eminently and according to their spirit. They had more force when I presented them [letter no. 355], and actually the Civil Code permitted all this force. It was only with great difficulty and by different premises that I obtained them just as they are. The member of the Society of Mary who would admit only these Statutes would not take in the entire extent of the obligations he assumes by the profession of his vows. I do not believe, for example, that M. Auguste can have a secure conscience and be on the way to salvation while keeping his properties, even supposing the legitimacy of the dispensation from his vows. I will never believe that the dispensation from a law is able to give this law a retroactive effect; in my youth, I have seen some religious secularized by the judgment of the Parliaments, but these parliamentary decisions have never had a retroactive effect. By the Statutes alone, I cannot cry out “Injustice!” All I can do in similar cases is fall back on conscience. When it was necessary to have the Daughters of Mary approved, I consulted the Apostolic Nuncio on what was to be done in regard to the vow of poverty. We agreed to insert a note in the Constitutions we would present.

“Is it the edition that we made together at Gray? But you have annulled it.” In fact, I did annul it because I did not find it entirely conformable to the Constitutions adopted and approved.

“Is it the Regulation that you sent last year to all our houses? But this Regulation touches almost none of the fundamental tenets of a religious Society” [letter no. 759]. These General Regulations touch many more fundamental elements of the religious Society of Mary than you seem to believe.

These are all the elements that generally interest all members of the Society. They are those which are presented to all who definitely want to enter the Society, whether lay members or priests. All are to examine them before God. All are to understand the extent of the obligations they contract. No one makes profession without adopting them in mind and heart. Everyone understands that there is only one authority to have them observed. Everyone sees this authority as a fact, sees its organization, its administration, etc. I explain it to those who desire to know it in a more precise and exact manner.

“What can I then answer? Please have consideration for my embarrassment.” I am hoping, my dear Son, that if in a humble spirit and without seeking to promote your ideas you read the replies to your difficulties, you will emerge from your trouble. You will find yourself able to make the declaration I have asked of you and this frankly and honestly. I say “frankly,” with no equivocal sense and with no mental reservation, as the first of your answers shows. “Yes, I look upon myself as irrevocably committed to live religiously in a Society formed under the name and under the auspices of Mary.”

I am no more a friend of discussions than you, my dear Son, and I have no less need than you of economizing on my time. For this reason, in my answers I have omitted different incidents, and especially those that are personal to me, in order to adhere more strictly to the matters that concern both of us. For this reason I am also as brief as possible, counting on your intelligence to understand me perfectly. For this I suppress so many exhortations and considerations which I might be inclined to make because of the great attachment I have for you and the interest I have in your salvation and sanctification. For this also, I am urging so strongly that the entire controversy between us will be definitely ended.

You understand, my dear Son, that if we do not begin from the same principles, if you are not a member of the Society of Mary, of the already existing Society, I cannot let you have subjects who would be or who would wish to be truly members of the Society of Mary. There would be at Layrac another Society of Mary, one according to your principles and your conduct. This purification would do you very little harm, considering the dispositions of most of those who surround you and whom I know well.

I have written to Brother Mémain, to bring an end to the matter of Brother Olivier.<sup>1</sup> Since Layrac necessarily needs the same articles of furniture as Noailles, let Brother Mémain take them at their true value and no more. I will send a promissory note for 200 francs. If with this help Brother Mémain cannot pay the difference to complete the deal, I will send the difference of the surplus advanced on the true value. I have never had the idea that Layrac would be the loser. Brother Olivier always told me that his furniture was worth about 1,000 francs at the very least and that his debts were not higher. I told him to address himself to you. I did not have in mind that he should render you a burdensome service, or at least a very burdensome one.

Answer, my dear Son, as soon as possible. Receive my very tender embraces.

\* \* \*

*Father Chaminade was resolute; if Father Lalanne persisted in his rebellion, he had decided, no matter how much it would cost him, to separate Father Lalanne from the body of the Society of Mary. He had also requested from Brother Mémain, Father Lalanne's steward, some frank and clear declarations, and having obtained these, he wrote to him.*

### **812. To Bro. Jean-Marie Mémain, Layrac**

December 31, 1835, Saint-Remy  
Fragment, from a Copy, Agmar

My dear Son,

As far as you yourself are concerned, do everything I tell you in my letters. Because you wish always to be faithful to the Society of Mary, I will trace out for you, little by little, what you will need to do successively, from the time Father Lalanne declares himself. We will also do this for all the subjects who are or who seem to be with the Society. At the same time as I pronounce the separation, I will send you an obedience telling you to withdraw. After that, I will settle whatever remains of the business matters you might have with Father Lalanne. Remain in peace, and let there be no anxiety.

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<sup>1</sup> Bro. Olivier, the director of Noailles, unfaithful to the wise counsels Fr. Chaminade had offered, had just left the Society of Mary; his departure caused the closing of the establishment.

*The serious worries which come to him from Layrac do not prevent Father Chaminade from pursuing with solicitude the formation of his religious. An interesting letter to Father Prost follows, and then a short note to Father Meyer.*

### **813. To Father Prost, Courtefontaine**

December 28, 1835, Saint-Remy

Original, Agmar

My dear Son,

Your letter of December 16 includes two very distinct parts; the first is personal to you, and the second regards the temporal matters which you administer at Courtefontaine. But the two are closely connected. Let us begin with the first.

Why does faith in the presence of God, of God alone, who is all in all and our all, no longer make the same impression upon you? You rightly attribute the reason to a certain unruliness of mind which exterior matters have brought about. What is to be done in such dispositions?

It is certain that exterior matters would not produce this indulgence if they were managed entirely for God, in a true spirit of faith. How many saints have had more of such matters than you and did not become undisciplined! They always preserved recollection, by which they raised themselves to an even greater degree of sanctity! From this you should conclude, my dear Son, that you are to make efforts at fidelity in order always to grow in faith in the presence of God, of God alone, who is all in all and your all. God is all, and consequently the rest is nothing, and you yourself are nothing. Your all consists of wanting none but God, seeking only God in all things, conforming your will to his, etc.

To reach this point, give yourself seriously to mental prayer. May your day be a continuation of mental prayer. At the beginning of your principal actions, enter into your recollection and to succeed better renounce, as at the beginning of mental prayer, all the poor dispositions and the inclinations of corrupt nature, to seek only God in everything that you will have to do.

My dear Son, in the beginning you will find in these practices only a certain subjection that will be only slightly agreeable to you; but with some constancy you will find great peace of soul in them. Have an understanding with Father Meyer, for he will be able to help you and certainly will always encourage you.

I have read all your final settlements of accounts, my dear Son. It seems to me hardly prudent to have reduced your total cash balance to 150 francs. Under such conditions, you need to borrow 4,000 francs, and I consent to this. Father Meyer knows a woman very well in Courtefontaine who has a like sum invested, I believe in Poligny, and which can be repaid in a very short time if she desires this. Let Father Meyer take this sum, under the same conditions as she offered me. Nevertheless, I would think before doing anything about this loan, (1) that Father Meyer would hold a small finance council made up of him, you, Mlle Coudre, and Father Fridblatt. In this council, the state of the establishment's finances would be made known and the urgency of the 4,000 franc loan would be decided upon, and (2) discussion would take place on how to obtain resources for your establishment other than those means you indicated to me. I made some suggestions to Father Meyer and to Mlle Coudre, because it was very easy for me to foresee that you could not keep going very long with the resources you had, especially if the number of novices increases. And it is important that no good subject will be refused on the pretext that he is not able to pay all his tuition, or even anything at all. However, take notice that I am saying "good subject"—that is to say, one whose good qualities can make up for his lack of money.

I have no doubt that Mlle Coudre will willingly accept becoming Father Meyer's vicar general in what concerns the temporal order, that is to say, when it comes to obtaining funds. She knows the surroundings a lot better than he, and she is esteemed. Furthermore, her devotedness to the work is not without fearlessness. If you all proceed with great confidence, the good God will find resources to sustain his work in Courtefontaine and some people who will attach themselves to it with all their hearts. I am recommending very especially to you, as well as to Father Meyer, the supervision and management of the novitiate. Take care of it, both of you, as if it were the apple of your eye.

May the Lord, my dear Son, deign to bless your cares and your labor. I am repeating for you my tender embraces.

P. S. You will be able to read the second portion of my letter in council. I am embracing very tenderly all my Children at Courtefontaine. I am greeting Mlle Coudre very paternally, for I regard her as my Daughter, and I have the greatest confidence in her.

\* \* \*

*As a reply to Father Chaminade's offer, Brother David had agreed to go into retirement at Saint-Remy, but first the capricious and meticulous old man wants an obedience. Father Chaminade hastens to give it to him, but in the end this does not prevent him from remaining in Bordeaux.*

**813-2. To Bro. David Monier, Bordeaux**

January 2, 1836, Saint-Remy  
Copy, Agmar

Obedience to My Dear Son, Bro. David Monier,  
Former Lawyer in Bordeaux

My dear Son,

As soon as you have finished all your preparations, leave for Saint-Remy (Haute-Saône); this establishment has been chosen as the place of your retirement. Nevertheless, if the state of your health does not permit you to brave the rigors of the season, you may await more favorable weather conditions; only you would take care to notify the establishment. If nothing opposes your prompt and early departure, you will still find me here, where I am detained by several important matters.

\* \* \*

**S. 813-3. To Bro. Dominique Clouzet, Saint-Remy**

December 30, 1835, Saint-Remy  
Copy, Agmar

I, the undersigned, Guillaume-Joseph Chaminade, Honorary Canon of the metropolitan church of Bordeaux, a resident of the said town but actually living in Saint-Remy, canton of Amance, have sold under the most complete guarantee to M. Clouzet (Dominique), residing at Saint-Remy, canton of Amance, department of Haute-Saône, all the wood standing in the park of the château of Saint-Remy, the grounds of which he has reserved to himself in the bill of sale, a private agreement, on December 3.

As the price for the present sale, the buyer has paid the seller 9,000 francs in cash and 11,000 in promissory notes, a total of 20,000 francs, the total for the sale mentioned above.

Done in duplicate in Saint-Remy, December 30, 1835.

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### 814. To Fr. Léon Meyer, Courtefontaine

January 10, 1836, Saint-Remy

Original Fragment, Agmar

[With insert from S. 814]

Neglect nothing to have the novices enter into the spirit and the practice of religious life, although always with prudence. The action of grace in them must be followed. Although it is abundant for all, it is not of the same strength for each person. . . .

. . . even though he has taught some special classes. He had charge of the choir at the parish of his brother, the pastor. He seems to have much goodwill and a good dose of courage. He will give you 200 francs for his first year of novitiate. I am not too certain what his trunk contains, but I do know that it is heavy. He has 25 francs left from his trip; that will be more than sufficient to pay for the transportation of his trunk.

Brother Bobby has just written that the entire town of Salins is up in arms over the loss of Brother Troffer and threatens to withdraw the students. I will answer Brother Bobby. . . .

\* \* \*

*For the greater part of the year now beginning, correspondence between Father Chaminade and Father Lalanne continues until the act of July 28, in virtue of which, the latter, while remaining a member of the Society of Mary, will take completely under his direction the work of Layrac, certainly an abnormal situation but motivated by the exceptional circumstances in which Father Lalanne has become imprudently entangled and which, several years later, would end in catastrophe (1845).*

*In this succession of letters, the character of the correspondent is well demonstrated. Father Lalanne, ardent and adventurous, lacking in administrative sense, allowing himself to be drawn blindly by the force of events after having rashly laid down his principles. He continues to be pulled about by his excessive love of independence, but he maintains his real devotion to the Society of Mary and his profound attachment to Father Chaminade. Father Chaminade remained patient and long-suffering, feeling acutely the weight of his responsibilities, attentively weighing the consequences, and in all circumstances consulting conscience and duty. While not retreating an inch before any of these requirements, he nevertheless kept for his firstborn son a thoroughly paternal affection.*

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*Before receiving Father Lalanne's answer to his letter of December 24, Father Chaminade learned that the former refused to honor the usual charges of the Sainte-Marie boarding school, which he had recognized until then. Indignant, Father Chaminade wrote to him, also sending letters from the vicar general of Agen and the Superior of the Daughters of Mary. He had the letter addressed to Father Lalanne pass through her hands.*

**815. To Fr. Jean Lalanne, Layrac**

January 12, 1836, Saint-Remy

Copy, Agmar

My dear Son,

I have learned that you refused to satisfy M. Loze, whose interest claim was to be 1,000 francs on January 11, that you sent it to me or to Father Caillet as my representative. I have also learned how difficult it was for Mlle de Maignol to receive her 650 francs for her semester that ended on December 5. I am notifying you, my dear Son, that if you do not pay the debts on the Razac mansion as soon as they arrive and if you do not repay what Father Caillet has already advanced you, I am going to have recourse to the courts against such a crying injustice. I have already written to you several times on this same subject, as well as to Brother Mémain. I would never have believed that you would come to the point of refusing creditors who would address themselves to you directly.

You can avoid this scandal. In order not to have to reproach myself for not doing everything possible, I am writing to Father de Trincaud<sup>1</sup> to ask him to ask you to stop this commotion and at least do simple justice. To save time, send your reply and your promise to Father de Trincaud.

I have been told that you bought the former stables of the abbey and that you even bought an open carriage. If this is true, it would ill become you to claim that you do not have money to pay what is plainly a matter of justice—and consequently, of conscience. I am not certain if this is the time to speak of honor and delicacy.

I have learned with bitter sorrow that you have presented M. Leroy and M. Jacquot for ordination, the first for the priesthood and the second for the diaconate.<sup>2</sup>

I am praying to the Lord without ceasing, my dear Son, to enlighten you about the poor direction you are taking. If my prayers and those of a great number of pious people have some effect, I will have obtained for you a fine New Year's gift because, as you see, I ardently desire a year of salvation for you. Do not believe that because of this I do not care about your temporal prosperity; but what is the worth of the prosperity that does not have conscience, justice, and religion as its foundation?

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**816. To Father de Trincaud, Vicar General of Agen**

January 12, 1836, Saint-Remy

Copy, Agmar

[With insert from S. 816]

Father Lalanne's hot head makes him neglect serious obligations. Strict and intrinsic justice demands the payment of creditors who have a mortgage on the Society of Mary's goods, and especially on the Razac mansion.

The Sainte-Marie boarding school, established in this house, had paid interest on the Razac debts until its transfer to Layrac. This transfer took place to augment the profits of the boarding school and to pay all the Society's debts more easily and now, inconceivably, Father Lalanne refuses to pay them and sends the creditors to me. I feel obliged to have recourse to the courts. I truly hate to do this, and thus I thought that if you had the goodness to write to Father Lalanne, he might prevent the scandal of a court case or lawsuit.

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<sup>1</sup> Vicar general of Agen.

<sup>2</sup> Fr. Lalanne had presented these two for ordination, simple postulants of the Society of Mary, by means of dimissorial letters from their Ordinary.

I ask you, Reverend Father, to receive his categorical answer and to communicate it to the Mother Superior of the Daughters of Mary. I have patience in other matters. I always hope that God will enlighten him and that he will recognize his hotheaded mistakes. Of course, you clearly know his merit and his talents.

I am with respectful remembrance, Reverend Father, etc. . . .

P.S. the Mother Superior will have the honor of showing you the letter which I am writing to Father Lalanne.

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### **817. To Mother Saint-Vincent, Agen**

January 12 1836, Saint-Remy

Copy, Agmar

My dear Child,

I have yet received no direct answer to the last letter I wrote Father Lalanne. You know about this letter through the copy I sent to Brother Mémain in your envelope. I would be patiently awaiting the answer to it if serious incidents did not reveal his intentions to me and oblige me to act.

He seems to have employed for Layrac the funds which had been given him to pay the unsecured debts of the boarding school. He owes at least 12,000 francs to the suppliers and teachers of this boarding school. I am not yet saying anything about this—Brother Mémain has not yet sent me a sufficient accounting, but concerning what is of crying need, I simply must act. Father Lalanne refuses to pay the interest on the capital mortgaged on the Razac mansion. The boarding school, nevertheless, was the guarantee for the payment of this interest and has paid it without any interruption. One of the reasons I listened to M. Dardy concerning the sale of Layrac and to Father Lalanne concerning the transfer of the boarding school was to be able to better satisfy all our creditors. In transferring the boarding school, Father Lalanne has taken upon himself the obligations for which it is the guarantee. This is an evident matter. I am writing to Father de Trincaud to ask him to open Father Lalanne's eyes concerning the scandalous commotion he is going to stir up if he does not fulfill this obligation in all justice. You can communicate to Father de Trincaud the contents of the letter I am writing to Father Lalanne. I am leaving it unsealed for this purpose, but you will seal it after communicating its contents and then send it to Father Lalanne. I have reason to hope that Father de Trincaud will be interested in it, if for no other reason than to avoid scandals in the diocese of Agen.

If against all good sense Father Lalanne refuses to do justice and intends to put himself on the defensive, call M. Ducos.<sup>1</sup> Come to an understanding with him about what measures will need to be taken. He himself could discuss it with some legal adviser, and especially with some of the judges with whom he has the greatest and most frequent contact. You will inform me about everything.

It is evident, my dear Child, that to accomplish his vast projects Father Lalanne is seeking to shake off the yoke of all religious dependence and that to this effect, he wants to make himself head of a Society of Mary. This is evident (1) because when he saw himself in Saint-Remy at the head of a vast establishment, he sought to persuade one of the main heads to join him and separate himself from the Society.<sup>1</sup> On several occasions, he has expressed subversive principles,

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<sup>1</sup> A lawyer in Agen.

<sup>1</sup> Bro. Clouzet immediately refused.

but adroitly and, as it were, as a copperplate engraving. (2) Several times, I have noticed that he has the same principles he had when he was head of the Sainte Marie boarding school in Bordeaux. (3) Since the Layrac question has come up, his conversations and his conduct all speak of a loyal member to whom everything is good, everything is praiseworthy, if it helps him in attaining his ends.

Why, you will ask, have you authorized him to place himself at the head of Layrac? He is unable to show any express authorization. On mere conditional beginnings<sup>2</sup> he went beyond all conditions and transferred the Sainte-Marie boarding school to Layrac. He bought it in his own name and Brother Mémain's, without any type of authorization, in such a way that M. Dardy finds he sold it twice, once to me under private seal and the second time to Father Lalanne and Brother Mémain by public contract. In good faith the latter let himself be drawn in, as if good faith could favor all Father Lalanne's projects. Brother Mémain could stop him so easily and would have done so if he had kept me informed about everything and if he had exercised the functions of his office.

I have learned many things about Father Lalanne I did not know before. He has with him at Layrac those who share his interests and sentiments. In a letter which he has just written to Bordeaux, he calls them his adherents. Have as few connections as possible with him, and let those you must have be always honest and always brief—this means say only what is necessary and regarding the matter at hand. Never enter into any discussion, and always let me know whatever comes up. Also take precautions so he have no relationship at all with any of the members of the community. You will quietly put an end to having one of the sisters confess to him, although he is little capable of understanding anything about this type of difficulty. This will not be difficult for you because he is not on the property with you, and you cannot function together except in case of need.

To facilitate your interview with M. Ducos and so that you may not be obliged to tell him about this letter, I am going to write a short note to be consulted. You may even put it in his hands, always with the supposition that Father Lalanne will continue to resist the payment of the debts on the boarding school.

The multiplication of our pains and worries seems to me to indicate good in the future. It seems to foretell the repose and the prosperity of the Institute of the Daughters of Mary and of the Society of the Brothers of Mary. (1) It is the usual order of Providence that the great works of God are contradicted, agitated, and shaken. (2) You and I, do we not deserve chastisements from the great Master whom we serve? Let us be submissive, let us adore the designs of God; let everything be a source of merit for us! If this good Master is satisfied with us, we will also be satisfied with him.

I am repeating for you, my dear Child, the expression of my tender devotedness.

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<sup>2</sup> By this expression, Fr. Chaminade softens the bearing of his letter of April 27, 1835, which clearly indicated a firm will, not merely conditional. A more complete and more exact expression of this thought will be found in letters no. 821 and no. 822.

*Father Lalanne's reply to the letter of December 24 reached Father Chaminade and called forth this reply.*

**818. To Fr. Jean Lalanne, Layrac**

January 20, 1836, Saint-Remy

Original, Agmar

My dear Son,

By your very short letter of January 8, you protest to me before God that you are not asking for anything better than to be perfectly and definitively in agreement with me; but it seems to you, you add, that I am requiring of you what you believe you are unable to do.

I am requiring of you, my dear Son, only what over long years you have believed yourself able to do, what you have vowed and sworn to do. Whatever may be new in the Rules and Constitutions of the Society of Mary can only be regarded as an improvement and a development of what has existed from its very beginning.

On October 8, 1834, I concluded an extract of our General Regulations. I did not join to it any extract of the organization of the Society of Mary or of its government because both existing by the very fact, I wanted to draw attention especially to everything a member of the Society of Mary is supposed to do. It is a mirror, sent to all the establishments, in which each one may look at himself and judge whether he is truly religious, etc.

For several years, both here and in Bordeaux, except during the short interval of your repentance, you always called into question your dependence upon the Superior General. You have plans that seem to call for independence. There is nothing more contrary to the religious spirit than that, not only of the Society of Mary, but of all religious Orders. And what would happen, even in human and purely civil societies, if each member were free to act arbitrarily? In a religious Order, how many failures against the vow of poverty must such an independence cause? In this condition of things, would it not have been the utmost imprudence for me to publish the Regulations regarding the organization and especially to the government of the Society? It is evident that you were lying in wait for me there, thinking to find, as it were, apparent rights in order to fight against them and then withdraw with an appearance of justice.

You alone, my dear Son, are delaying that other extract which is much less essential than the first. I am saying "less essential" because by the very fact of profession, application is made of it, and no one in the Society is anxious about it except you and those whom you cause to worry. In fact, everyone knows very exactly what he needs to do and recognizes the authorities placed over him to lead him along the road traced out for him. Is anything else necessary for people who are in good faith?

If ever this matter should be discussed in the presence of people acquainted with everything that has happened, they would be struck with amazement. In the discussions I have had with M. Auguste, he pretended that I was not following our early Constitutions, that I am turning aside from them. He asked to see all the authentic documents, and this satisfaction was provided to him. At the same time, I asked him to examine exactly and rigorously all the articles of the said documents and to point out to me the slightest contradiction originating from me, based on what he himself knew or could learn about by writing to all our establishments. I drew up a memorandum in which I proved that the General Administration had always been in harmony with our Constitutions. I had just sent this memorandum to Bordeaux when you stopped in Agen; I read the entire memorandum to you, and you seemed to look upon it as unanswerably correct and exact. M. Auguste was then interested in maintaining that there had been a change in the Constitutions, and today you, having different interests, pretend that there are no Constitutions, at least regarding the government and the General Administration. You would desire that a particular superior of an establishment would be independent; that he would not be held to obedience; and that he would be able to act arbitrarily in the establishment confided to

him, buy, sell, borrow anything and everything as he sees fit, no doubt with excellent intentions in order to fulfill your vast plans conceived for the good of the Society in general and of religion in particular. Nor were you yourself forgetting the glory you might draw from this, as well as the celebrity of your name; but since your name has always been linked with the Society's, this glory and this celebrity would fall back upon it, too. No doubt you are religiously holding to your vast ideas and projects. Your intentions and your motives are so great and so pure, at least in your own eyes! You pity me because of the remains of filial love on your part. You also pity the Society of Mary for having such a Founder and Superior General. You would want to be in perfect and definitive accord with me, but it seems to you that I am requiring of you what you believe you cannot do.

"You want," as you say, "for me to declare to accept and recognize as obligatory, in virtue of the vows I have made into your hands, everything to which you have given the name of Constitutions and to all the interpretations you have given and still give them. Is this not the way things stand?" My dear Son, it is, and yet it is not, because of your vague manner of speaking. You have the statement of the declaration that I requested from you in my letter of last October 12, written at Courtefontaine. Regarding the interpretations I may have given, they are all correct and in the spirit of the Constitutions, even according to you. You cried out only against the very unimportant matter of the black tie in the apparel of the lay religious; you protested against this. Regarding interpretations I could give in the future, there is very little to be feared, since practically all necessary interpretation has already been made throughout the Society's development to this time. I have already been in a position to make application of all the articles of the Constitutions. I am giving you notice that in the edition which will be made of the important paragraphs dealing with the organization and government, the articles referring to the dependence and obedience of the particular superiors will neither be changed nor interpreted according to your way of seeing things. This could not be, even in a purely civil society.

For this reason, I have already written to you, and I have asked Father de Trincaud to write to you. If you do not honor the interest on the sums mortgaged on our goods, especially on the Razac mansion, I will be forced to have recourse to the courts. I have not ceased to write to you or to Brother Mémain that conscience, justice, honor, and delicacy ask that you pay this interest. I have made up my mind to this effect only after I had learned from the actual facts that you had answered one of our creditors negatively, M. Loze, and told him to see me or Father Caillet, my representative in Bordeaux. Are you not the first to take up arms against me or the Society? Am I not obliged to defend myself, for I truly represent the Society, both religiously and civilly? And if I were not able to pay, would there not be in Bordeaux a much more shocking lawsuit, perhaps much more scandalous? And you would find yourself much more seriously compromised. As soon as I knew of your refusal, I firmly made up my mind that M. Loze would receive his 1,000 francs. I hope I will succeed in persuading you, although I have no assurance of it. I have reserved to myself the right to bring the lawsuit to Agen after having notified you of it. You can and you must stop any further enlargement of the case.

In asking for justice in this pressing matter, I will be forced to draw on all my reserves if there is no complete and definite arrangement between us. In my heart, I feel very sad to be obliged in conscience to have recourse to such measures, especially toward you. Who could have ever imagined it! You are aware of everything you made me suffer at Saint-Remy and of the concessions you practically forced me to make, to avoid greater evils, *Minima de malis*. At Layrac, you managed things somewhat differently. You said, "Let us suppose that there are no fixed Constitutions. My vows have no longer any object, and I am no longer bound. I may act arbitrarily; I may make myself the master of Layrac; I am not held by obedience to give any account of my activities; I can now carry out the projects my reason inspires me with, etc., etc."

In the illusions you cherish, you have cast aside the holy yoke of obedience which you vowed to the Lord. You should have considered at least that if you did not consider it your duty to act as a religious, you were required to act at least civilly and conscientiously. Our Society is at the same time religious and civil, and you are aware that I will be very careful not to attack you on the first point.<sup>1</sup>

In this regard, which is more important before God and even before people of faith, you still seem uncertain. You do not believe you can answer me frankly. Nevertheless, you will consult; but before consulting, you thought it was your duty “to assure yourself of the state of the question.” The state of the question, my dear Son, I believe has been sufficiently explained in my different letters. I have habitually answered every type of difficulty that you have presented. . . . You will consult. It is not a matter of indifference to bring up such a question and to consult about it. But finally, if in the mischief-making of your imagination—I could almost say, of your ambition—you believe it is your duty to consult, thinking you have found a way to safeguard your honor, then consult; but may any statements you furnish always be communicated to me.

A last consideration, my dear Son. It is altogether certain that in placing yourself perfectly and definitely in accord with me, you will not sin but will avoid great scandals and very troublesome consequences. In not doing so, you expose yourself to the commission of great crimes, followed by great scandals, with consequences more or less troublesome and the loss of several souls. Is it at such a cost that you wish to carry out the vast projects you have in mind? Do you actually believe before God and in good faith that God will call you to account for the non-completion of these projects, if you have stopped at the sight of the crimes that might result? Or of the horrible scandals you might be giving? Or of the troublesome consequences they would bring? When I say non-completion, I am taking the thing here at its worst, because (1) your projects have no other sanction,<sup>1</sup> in their extent and their execution, than your own reason, and you must realize how very weak this sanction is when a person is agitated interiorly by secret desires. (2) Who has been able to tell you that there is neither sufficiency nor impertinence in defying every consideration? (3) You know and must know that I truly desire the good and that I am always glad that the talents of our members are employed in reaching it. I am always disposed to help each person succeed by all the means in my power. With assistance from the Society—*Vis unita fit fortior*<sup>2</sup>—you would have more effectively attained the possible completion of your projects. Precipitation and imprudence of all types are not opportunities for success, and it is impossible that God should approve them. If you have sustained successes until the end, it will be a very bad sign. You will then need to expect the judgment of God. Great reverses and great contradictions would be much more useful to you; there would be a means of having you enter into yourself.

I have believed it is my duty, my dear Son, to place these considerations before you. I have shortened them as much as possible. The long and close relationship we have had truly doubles my obligations in your regard, especially at the beginning of a new year, when you ask me to accept your greetings and good wishes as well as those of the Layrac community.

It is not for political reasons, my dear Son, that I always style myself, and especially today, your very loving father.

P. S. I was going to sign this letter, my dear Son, when I received information from Bordeaux about your interview with M. Auguste, in which you told him of the requests I was making to you in my letter from Courtefontaine of last October 12, in which I asked you to adopt the interpretations I would give to the Constitutions. You were not telling him in what manner I would be giving them, or on what they would be based. Both of you found that conscience would

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<sup>1</sup> In the law courts.

<sup>1</sup> Approbation.

<sup>2</sup> “In union there is strength.”

be against this and that there could be no pure and simple agreement to them, etc., etc. If you do the thing rightly and correctly, why not read to M. Auguste the requests I have made to you in the above-mentioned letter? Why also, in the extract of them you sent to me in your letter of last December 5, have you made important and essential suppressions, but less than those you made for M. Auguste? Here I am not restoring the texts. Compare my letter with what you told M. Auguste and also with what you have written to me.

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**S. 818-2. To Father de Trincaud, Vicar General**

January 21, 1836, Agen

Copy, Agmar

I have taken the liberty of writing to Father Lalanne urging him to pay the interest to the creditors holding mortgages on the real estate of the Society of Mary, and especially on the Razac mansion. Everything should motivate him to pay—his conscience, his honor, justice, courtesy—but these motives have no weight with him. My arguments based on religion should be the strongest, of course. But because he ignores these and because they have no weight before the law, I must confine myself to those based on the strict justice found in civil societies. I am doing my utmost to avoid an outburst which would lead to a scandal, with unfortunate results.

The desire to prepare a glorious future for himself causes Father Lalanne to make many false moves under the pretext, however, of doing good. I hope you are convinced that I am far from approving his actions. I will not elaborate on this topic today. With this mailing I am answering one of his letters. I am sending a copy to the Mother Superior, who will have the goodness to show it to you if you believe these matters are sufficiently interesting to claim your attention. In order to spare Father Lalanne, I have said nothing to the bishop.

I am with respectful devotion. . . .

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*Here is a note to justify the absence of Brother Galliot, the director of the school in this city.*

**819. To Bishop de Chamon of Saint-Claude**

January 27, 1836, Saint-Remy

Original, Archives of the Bishop

Your Excellency,

I will do justice to the letter of Brother Saron, which Your Excellency had the kindness to send me, as soon as it is possible to do so. In order to neglect nothing, it is sufficient for me to know that you are interested in its concerns, but I cannot yet say when I will be in a position to do anything about it.

Our novitiate at Courtefontaine is doing well. However, before assigning subjects to various places, they must be educated and formed sufficiently. Brother Galliot had just arrived in Saint-Remy when I received your messages, and before his departure from Saint-Claude he had not been able to have the honor of presenting his respects to you. But before leaving, he had made arrangements so the good running of the classes would in no way suffer. It is in the interests of

the establishment projected for Saint-Claude, and somewhat with the encouragement of the pastor of your Cathedral, that he came to speak to me in Saint-Remy. His trip to Courtefontaine had already been agreed upon when he first came to Saint-Claude, and he was to make it only when everything would be in working order, in agreement with the pastor. I promised I would justify him before Your Excellency.

I thank Your Excellency for the wise and just observations which you have had the goodness to make to me in regard to the dangers of absences. I would not be able to penetrate myself more thoroughly with their reality. I will never permit any, unless I am convinced of their necessity and suitability.

I am with a very profound respect, Your Excellency's very humble and very obedient servant.

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*To the pressing letters of January 12 and January 20, Father Lalanne had answered through the intermediary of Father de Trincaud. To this answer, no longer extant, were joined the following lines (January 28).*

*You must have received, my Good Father, my answer to Father Trincaud. This short letter, which I am adding to it from a motive of reconciliation, is to ask you to stop in time in a matter which could be very annoying to you and baneful for religion. You are poorly informed regarding my intentions and my conduct. I might even be able to say to you that you are badly advised that jealousy, envy, and the rancor of wounded self-love pursue me, as far as you are concerned. However, I do not want to come to any conclusion or to form any judgment which might wound charity. May God be merciful to all of us, because we all have need of his mercy . . . And your poor son . . . Oh! Will you then be happier when you have renounced him, when you have turned him against you? Will the loss of him be a gain for you and for your Society? Is the evil that you fear greater than what you are going to cause for yourself? Weigh, weigh well all these things before God, my Father, and if this is the last time that I give you this name, this letter will serve to prove that I have not desired all the evils that are going to take place. While greeting you respectfully, I am still offering you the tribute of my very devoted services.*

*Father Lalanne thus evaded the answer which Father Chaminade, conscious of his responsibilities, was trying in vain to obtain from him. Father Chaminade continued to urge him with irresistible logic, no matter what the cost, to return to the path of duty, which was also that of salvation . . . but the last word of the letter was, as always, a word from the heart and inspired by faith.*

### **820. To Fr. Jean Lalanne, Layrac**

February 6, 1836, Saint-Remy

Rough Copy, Agmar

My dear Son,

I have received your short letter dated from Layrac last January 28, but I did not receive your answer to Father de Trincaud. "You are adding this short letter to your answer," you tell me, "only from a motive of reconciliation and to ask me to stop in time in a matter which could be very vexing for me and baneful for religion." You want me to bring an end to this matter, but are you not the one who began it? Are you not the one who has caused the first raising of swords by refusing M. Loze the payment of the interests due him, sending him back to me or to my substitute in Bordeaux, Father Caillet? Is it not to end this injustice that I had him pay a sum which had a very sacred destination, in order to give you time to enter into yourself?

Were you not notified of the obligations you were contracting by the transfer of the Sainte-Marie boarding school to Layrac (1) by the representations, perhaps too hasty, of Father Caillet, and (2) by the representations based on conscience, justice, honor, and delicacy? These representations must have been repeated to you by Brother Mémain, who also heard them from me. They are contained especially in my letter of last October 12, which you surely have received.

Now that you are hard-pressed, you answer, “I would like, but. . .,” but nothing impossible is called for. And nevertheless, you would wish to have Brother Mémain borrow 40,000 francs in life annuity to pay for the new acquisitions you have made<sup>1</sup> on your own account, or you have in mind to make the Society responsible for the 4,000 francs of interest money you would owe, which I do not presume, on the very establishment of Layrac. Have you noticed that 4,000 francs make up almost four-fifths of what you are to pay for Bordeaux? Where is then the impossibility?

I have admitted, my dear Son, and I do admit that bringing this matter before the courts of law would be troubling for both of us. But tell me frankly, would it be less troublesome if our creditors attacked me in Bordeaux in order to be paid as a matter of justice? The counsel to be taken here is not precisely to know if the matter of your proceedings for payment will be disturbing, but whether it will be more disturbing than my direct proceedings! *Minima de malis*.

My dear Son, there can clearly be another danger which you may not foresee in bringing this matter before the civil courts. These may not wish to have anything to do with it, at least with the totality, and may send the case or a part of it to the university courts. How would we be treated under the Guizot Ministry?

My dear Son, what is the source of all these anxieties? Without you and all your schemes, would everything not be at peace? Would not the Society itself be in a flourishing condition? It is generally in a state of prosperity in the north of France, and in the south there are no disturbances other than those you are causing. With a little patience, the establishment of Layrac was going to draw us out of the terrible poverty we have been in for so many years, and you know whose fault and whose counsels got us into it.<sup>1</sup>

I know of no real complaints in the totality of the Society other than those you arouse. You want to act in an independent and arbitrary manner in order to realize your vast ideas about education, and anyone or anything which tries to stop you means nothing at all to you. The small number of subjects you have drawn to yourself as teachers have entered into your views; in fact, I know of none of these who are fit for the Society. Those who were definitively engaged were fit because of their conduct to be pushed away from the Society, such as Brother Brunet, C - - -, etc. The others have not made vows in the Society. M. Leroy and M. Jacquot, etc., needed you to be pushed ahead for Holy Orders. M. Dürr and M. Rohmer are your pupils, so can they think otherwise than as you do? You feared that if this small number went to the common retreat given in Bordeaux for all the associates of the south, it would possibly turn them too much away from the ideas you had concerning them.<sup>2</sup> Moreover, against all established principles you wished to give a special retreat for them in Layrac. This is no false interpretation of your intentions. In this retreat, you took care to make it known that you were not in agreement with me, and everyone promised fidelity to you.

In the course of your short letter, you say that I am misinformed about your intentions and about your conduct . . . that perhaps, you might even say that I am poorly advised, and that jealousy, envy, and the bitterness of wounded self-love pursue you in my regard. I am on my guard, my dear Son, against all interpretations of intentions, and you clearly see that I stick to

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<sup>1</sup> The acquisition of the old barns of the abbey, etc.

<sup>1</sup> Fr. Chaminade implies what he says clearly elsewhere, namely that the expenses made in Bordeaux by M. Auguste had been advised by Fr. Lalanne.

<sup>2</sup> This refers to Fr. Lalanne's refusal in October to allow his community to attend the annual retreat, which Fr. Caillet was to give at Saint-Laurent.

facts, and only to facts. In this matter, you are obliged to give an accounting to the Society of the management of the establishment of Layrac. You may not borrow considerable amounts, you may not make the acquisition, etc., except with the consent of the Society of Mary. You have a very strict obligation of paying the debts in question, without prejudice to the payment of all other debts which may come your way, through well-conceived economies or by a prosperity we could have good reason to expect from the more than usual talents which it has pleased God to give to you. In all truth, you must be thinking me very weak and limited not to be able to distinguish whether in the counsels given me, jealousy, envy, or the bitterness of wounded self-love play a part to any extent.

The remainder of your letter, my dear Son, is a very pathetic exhortation to pray and to avoid the dreadful evils which my lawsuit against you will produce. But my dear Son, are you not able to avoid this lawsuit? Am I asking for anything other than what you have an obligation to do? And even in the case that these obligations do not seem to you so strict and rigorous, would you be doing wrong in following the rules of order which I am asking for? Will you do wrong, a moral wrong, by not following all your plans, by not abandoning yourself to all the uncertainties of time and events? On the contrary, do you believe that I have no obligation of conscience to oppose all that I plainly see to be disorder and serious imprudence? . . .

On several occasions, you have said that in contradicting you I was causing the Society to fall, but that you would be gathering up the debris. Well then, my dear Son, if you think my present action against you could really bring about the Society's downfall, why do you not avoid this catastrophe by not doing something you can discard without moral failure, but which, if you actually carry it out, will become for you a great crime? Why would you do such a thing unless you wish to gather the debris to form your own party and become head of an extinct Society which has been reanimated and vivified under you? I believe myself obliged in conscience to halt these plans of yours, except for taking counsel on the method I must use to avoid the great evils I foresee in your opposition. Do you believe yourself to be the emissary of God? Or do you believe that all the ideas your mind—what you call your reason—suggests to you are orders from God which must be carried out, against all the counsels of wise people and against all legitimate authority?

My dear Son, I have just followed the spirit of your short letter of January 28. I will make a few more observations on some expressions and phrases in this letter.

You add it to your other letter, you say, from a motive of reconciliation. When a person reads and rereads this letter, it is difficult to find in it motives other than those which are likely to irritate. There is so much irreverence in it, and you seem to suppose that I do not act by myself and by my own lights, but by the counsels suggested by jealousy, envy, and bitterness against you. Or again, you imply that I am sinning gravely against you, to the point of crying for mercy for myself at the same time as for you. You soften this somewhat by saying that we both have need for mercy. . . .

“And your poor Son! Ah! Will you then be happier when you have renounced him, when you have turned him against you?” You will have turned him against you! My dear Son, what motive of reconciliation can there be in the suggestion that I should be afraid of making you an enemy! Is the spirit of vengeance already in your heart? It would seem so, for you add, “Is the evil you have come to fear greater than what you are going to do to yourself? This letter will be a proof that I did not desire all the evils that are going to take place.” You are mistaken, my dear Son, in the belief that your letter will bear witness to the fact that you have not wished for them. On the contrary, it will be proof—and a powerful one—that you have desired all the evils you foresee. You will keep this letter as proof against them, and I will keep it as a proof for them.

My dear Son, you want the consequences of our discussions, since you do not want to fulfill in a serious matter the duties required by justice. You are to render an accounting to the Society of the management of the establishment at Layrac. You may not use its funds arbitrarily. You have an obligation of not contracting new debts. These are all obligations you have understood very well, overriding obligations which result from the enterprise you have undertaken as an associate. No pretext, no illusion can free you from this obligation, not even the need for making repairs. You are not to make any repairs other than those the Society permits you to make by placing the means at your disposal.

I would have many other observations to make, my dear Son, about your brief letter of January 28 mentioned above, especially those which would be moral and religious; but I must say I do not find you well enough disposed to receive them. Although you still call me your father, you seem to say that it will be for the last time. Although you may no longer call me by this name, I will nonetheless remain what the name implies. David always preserved sentiments of tenderness toward Absalom, although the latter waged open war against him and would have obliged him to come down from this throne so he could have it for himself.

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**S. 820-2. To Fr. Jean Lalanne**

February 9, 1836, Saint-Remy

Copy, Agmar

Memorandum for Purposes of Consultation

Questions.

Must Father Lalanne, one of the first members of the Society of Mary, the appointed head and superior of the boarding establishment of Sainte-Marie in Bordeaux, render an account to the Society of the revenues and expenses of the school which is now at Layrac, having been transferred from Bordeaux to this former abbey?

Must Father Lalanne pay the debts incurred by the boarding school called Sainte-Marie, in Bordeaux?

Facts. The Society of Mary, represented by its Founder and Superior, had used a certain number of houses on the Rue des Menuts for a boarding establishment. A member of the Society was given charge of the work, and several others were employed as teachers and supervisors; Father Lalanne was numbered among the professors. The superior of the residence paid the rent on the houses and provided for other needs.

Several years later, the Society of Mary decided to buy the Razac mansion. It did so on credit. The school was transferred to the new facility, and the teachers followed. All financial obligations were fulfilled without difficulty, just as the rent had been on the houses on Rue des Menuts. Last year on April 18, M. Dardy, the proprietor of the former abbey of Layrac, now adapted for boarders, offered to sell it to the Superior of the Society of Mary, giving the price and the conditions. In his answer of April 27 to M. Dardy, the Superior accepted all the conditions and sent a letter of acceptance to his council in Bordeaux, subject to the judgment of the council. Father Lalanne, a member of the council, gave the letter to M. Dardy through another member without previous deliberation by the council and without the consent of the Superior's representative on the council. M. Dardy came to Bordeaux, acknowledged the receipt on May 13 of the Superior's letter of April 27, and accepted the Superior's terms. The sale of the former abbey of Layrac was completed by private contract.

Following M. Dardy's letter, the Superior asked his council in Bordeaux this. "What modifications should we ask M. Dardy to make? How will we proceed with the sales contract? The answer to these questions will be treated in another letter as soon as I have M. Dardy's response. Give me your answer (this letter was addressed to Brother Mémain, a member of the council) after consulting with Father Lalanne and Caillet; also give me your own opinion; send these to me as soon as possible."

Without further ado, Father Lalanne wrote to the Superior (then in Alsace) on July 31. "We have just returned from Agen, where we closed the deal! The contract has been signed in due form, in my name and in that of Brother Mémain." After receiving a copy of the agreement, the Superior of the Society did not believe it necessary to write to M. Dardy, for this matter had been carried out in such haste.

The transfer of the boarding school from Bordeaux to Layrac was discussed at length at many council meetings. Father Lalanne argued that repairs for at least 30,000 francs would be needed before the house could be used. He thought he had found that sum, but this did not materialize.

The council finally decided on the transfer, but in a postscript to the minutes it asked that the final decision be left to the Superior, in view of the seriousness of the move. Father Lalanne refused to sign this postscript. He believed he was authorized to announce the transfer without waiting for the Superior's opinion. Later, and not to discourage Father Lalanne, the Superior did not manifest his displeasure at Father Lalanne's refusal to sign the postscript, thereby assuming a great responsibility. The minutes are dated July 20, 1835. Undoubtedly to soothe the Superior, Father Lalanne wrote on July 31 after a trip to Agen and Layrac, "We have agreed on the necessary repairs, which will not be as costly as first estimated. M. Ducos and other friends will help us in the work."

Father Lalanne knew that all the debts would follow him, those of the new boarding school and those of the Razac mansion which had been bought for the school and of which the Superior is the legal owner, unless the costs of the transaction and the interest on the mortgages were paid, and if the mansion was not leased or sold to pay these debts. All this was foreseen and discussed at the council meeting of July 20, 1835.

Animated discussions followed between him and Father Caillet, the Superior's representative in Bordeaux. The latter was indignant when Father Lalanne, who had begun the transfer, told him that he would not pay the interest. The Superior has written ever since, most particularly on October 12, insisting that conscience, justice, honor, and courtesy made it a duty for him to pay this interest.

Father Lalanne's letter shows that even before the move, he was interested in finding some use for the deserted mansion. In the transfer from Bordeaux to Layrac, Father Lalanne took with him not only all the furniture which could be useful, but also a library which was rich and valuable because of the number and choice of books with which the Superior had endowed it. This library was completely detached from the one set up in the school and for the teachers. It was the first item to be removed, without notice and without permission.

The purchase of the abbey of Layrac was a pure and simple action by the Superior of the Society of Mary. M. Dardy already was boarding 40 students there. The Superior realized the great difficulty of transferring the school from Bordeaux and suggested that the institution in Bordeaux would not be touched, and that some other director than Father Lalanne would be sent to Layrac. This was rejected under the pretext that the entire Layrac region expected to have Father Lalanne at the head of the school, and that this already had been announced.

The Superior of the Society still does not possess a statement of the revenues and expenses of the school of Layrac. He heard from a third person that Father Lalanne had refused to pay M. Loze of Bordeaux the interest on the mortgages he holds. For this reason, he has asked the two questions above before taking further action.

\* \* \*

**S. 820-3. To Father de Trincaud, Vicar General, Agen**

February 9, 1836, Saint-Remy

Copy, Agmar

Reverend Father,

I received your reply which was dated January 27 only on February 9, and I hasten to answer you.

Your astonishment on receiving my letter would have been tempered by the realization that I had nothing to do with bringing the Layrac case before the See of Agen. During the many long years I have worked in the diocese under the auspices of His Excellency, I have never done or engaged in anything important or serious without informing him. In any case, it was to prevent the unfortunate consequences which a lawsuit involving Father Lalanne would have that I dared to ask your mediation to prevent this. If Father Lalanne has no ulterior motives, if he is acting in all honesty, why does he not stop it himself? He could have done so easily. Is it not evident that he must render an account to the Society of Mary for all income and expenditures connected with the institution? Is it not equally true that he must pay his debts in Bordeaux, at least those of the boarding school, or for the Razac mansion when he transferred the school to Layrac? You had no knowledge of the facts preceding the move, so you easily accepted the ineffective reasons given by Father Lalanne in his answer to me. I will not answer him today, but I will send you a copy of a short memorandum on the matter and also a copy of a letter which I sent recently to Father Lalanne in response to one of his, telling me about his correspondence with you.

I am with respect. . . .

\*

Memorandum To Be Consulted

Question. Must Father Lalanne, director of the boarding school at the former abbey of Layrac, pay the interest on the mortgages against the former Razac mansion in Bordeaux?

Facts.

The boarding school bearing the name of Sainte-Marie in Bordeaux, situated on the Rue des Menuts and occupying a certain number of rented houses adjacent to it, was later transferred to the former Razac mansion, Rue du Mirail.

The Superior General of the Society of Mary had just bought this mansion.

For many years, the cost was covered by mortgages. The two men who have been successively directors of the institution have always paid the rental on the houses on the Rue des Menuts and later on the Rue du Mirail and the interest on the mortgages on the Razac mansion, and so faithfully that there never has been any difficulty in negotiating these mortgages.

The owner of the former abbey of Layrac offered to sell the building to the Superior General of the Society of Mary. He had made many repairs to the building. Father Lalanne, Brother Mémain the elder, and several other members of the Society of Mary discussed whether to purchase the abbey on the terms proposed and to transfer the school from the Razac mansion. The greater possibility for development would furnish the means to pay off all the debts still affecting the Sainte-Marie boarding school.

Brother Mémain and Father Lalanne hurriedly obtained legal approval for their private transaction between the former owner and the Superior of the Society. Under the direction of Father Lalanne, the Sainte-Marie boarding school was transferred to Layrac with all the furniture.

Father Lalanne has refused to pay the interest due on several mortgages on the Razac mansion and has sent the creditors to the Superior General of the Society or to his representative in Bordeaux. The Superior has been absent for some time, visiting other houses of the Society and founding others.

The consultant asks if given the above facts, Father Lalanne, the director of the boarding school of Layrac, is not obliged in justice to pay the interest on the debts of the Razac mansion by renting the house or by selling it to pay off the debts. While the consultant demands that justice will be done to the creditors, he reserves to himself the right to make other demands on Father Lalanne.

\* \* \*

*Father De Trincaud, moved by Father Lalanne's situation, had asked Father Chaminade not to take legal action against him.*

### **821. To Father de Trincaud, Vicar General of Agen**

February 12, 1836, Saint-Remy  
Original, Archives of the Bishop

Reverend Father,

I am afraid I have not sufficiently answered your letter of last January 27, and so I am returning to it again.

You have the kindness to say to me, "I am asking you, Reverend Father, in Heaven's name and with the greatest urgency, not to carry out your threat of a court action. The sensation it would be bound to create would certainly not fail to bring about the greatest harm to religion and to the priesthood, to your Institute, and to the important establishment of Layrac." It is certainly to avoid the sad consequences my action against Father Lalanne might have that I took the liberty of asking you to write to him and to place before him my obligation of suing him in a court of justice if he did not submit to the duty of justice I was asking of him.

What, in fact, am I asking of him?

To give an accounting of his management of the establishment of Layrac to the Society of Mary, in whose name he administers. If he administers arbitrarily, is the Society not exposed to much greater worries than those it experienced in Bordeaux? Already in the first month, after the entry of the 80 boarders, he did not have enough money even for current expenses. Brother Mémain was obliged to borrow 500 francs. I am told he is obliged to borrow large sums on interest to pay the principal suppliers, etc. Is this not what happened in Bordeaux, in spite of all my prohibitions? There is no difference between Bordeaux and Layrac, other than the fact that the Society is going toward ruin more rapidly in Layrac than in Bordeaux.

I know very clearly that he will not fail to make people believe that I am inspired with mistrust toward him and that if he is allowed to follow his vast ideas, he will surely pay all the debts he contracts in Layrac. He will also suggest that he will pay all the Society's debts, as well as sustain and develop it. However, if he met with failure, if he happened to die, or, in any other way he were unable to continue the establishment of Layrac, where would the Society of Mary be?

Foreseeing that he could clearly be halted in the projects he has been cherishing for a long time, he is seeking to shake even the foundation of the Society of Mary. He has protested against his vows and the obligation of recognizing me as his Superior. This is the reason I am attacking him only as a member of civil society. He has sought to gather adherents around him, complainers like himself, so that after having destroyed the Society, he could collect its debris

and become the head of a true Society of Mary. He has said this several times and has even written it to me, that he wanted to present written statements to Our Lords and Archbishops and Bishops and first of all to His Excellency the Bishop of Agen, and then later to refer everything to the Sovereign Pontiff, etc.

But finally, without moving away from the main question, I am asking you, Reverend Father, not only if I have the right, but even if I do not have the obligation to require of Father Lalanne the accounting of the receipts and expenses of the establishment of Layrac, and of requiring him to make no expenses or loans other than those which the Society, in whose name he acts, judges fitting and necessary?

I would be obliged to you if you would place your answer at the bottom of the statement for consideration which I am taking the liberty of sending to you.<sup>1</sup>

I will ask you also if Father Lalanne is not obliged to pay the debts which are weighing on the Sainte-Marie boarding school in Bordeaux as a result of his having transferred it to Layrac and transferred practically all its furnishings and furniture. I believe that before God, and even before others, he has a strict obligation of justice, in general, to pay the debts of the Society in proportion to the means he possesses and is likely to have, means handled with not only his own wisdom, but with that of the Society he represents in Layrac.

I would again be obliged to you, Reverend Father, to place your answer to the second question at the bottom of the said statement.

You tell me, Reverend Father, that it seems to you that I would have very little chance for success before the courts because the action would be brought by me, the legal owner of the Razac mansion, against a man unacquainted with this property from a legal point of view and whom no title renders liable for the burdens encumbering the said mansion. You speak very truly, Reverend Father, and for this reason I am paying the debts as they come in. But do I not have the right to call for the payment of these sums from those who have assumed the obligation to do so? You tell me further that “Father Lalanne declares in conscience that he has never made any special commitments regarding this matter.” Was it necessary, Reverend Father, to make special commitments? Is this commitment not inherent in his office as master or superior of the Sainte-Marie boarding school of Bordeaux, the boarding section of which he transferred to Layrac with all its furniture? “You admit that it seems to you that there is only what is reasonable in the idea of making all the members of the Society responsible for his burdens, in proportion to their respective resources.” Father Lalanne knows as a certainty that the entire Society has exhausted itself, so to speak, to meet the immense deficit brought about in Bordeaux; that even available properties<sup>1</sup> were swallowed up; and that the Society will soon have nothing left but mortgage debts.<sup>2</sup> In this state of affairs, can Father Lalanne reasonably reject, in some vague way, such burdens on the entire Society? If there are still debts in Bordeaux other than those involved with mortgages, are these not due to him, at least in very large part? Why does he not give an accounting of the considerable sums he had in his hands to pay them? Why has he used a portion of these sums for the establishment in Layrac, without any necessity and even against all propriety? For example, 4,000 francs to draw up the deed of acquisition of Layrac in his own name and in Brother Mémain’s before I knew anything about it, and he even believed it right that I should know nothing about it? Why did he begin by having what we call the large library transported,<sup>3</sup> altogether independently from that of the community and of the boarding school? This project cost 1,300 francs, etc.

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<sup>1</sup> This statement, drawn up on February 9, is a simple exposition of the question of Layrac, as seen from the correspondence of Fr. Chaminade.

<sup>2</sup> For example Saint-Loubès coming from M. Lapause.

<sup>3</sup> The original text says, “The Society will soon owe only debts on mortgages.”

<sup>3</sup> Fr. Conne’s library (see letter no. 857).

It is evident that the contract of acquisition was hurriedly drawn up so I would know nothing about it from a letter communicated to me and written by one of the heads at Saint-Remy last July 31. Here is an exact copy of this letter. “My dear friend, Brother Mémain, and I have just ended a major transaction. We have bought Layrac on good terms, after having assured ourselves of the conditions of payment, the costs of repairs, and of the needs of the first establishment, without overburdening the Society. The transaction has been managed according to all the rules of prudence and with all the maturity consistent with our age and experience. Nevertheless, Father Chaminade will blame us for one point, and I am hastening to write to you to inform you about it. It is that we made the purchase not in his name, as he seemed to have wished, as Father Caillet wanted, but collectively, in my own name and that of Brother Mémain. You know, you will appreciate better than anyone else the reasons which prompted us to act in this way; you will understand all the consequences for the future of the Society. If some blame fell to our lot on the part of our superiors, you would know what attitude to take and on what side the wrong is to be found. . . . Have no anxiety or worry; just remain always united in principle and heart to your old friends, and everything will come to a good ending . . . Adieu.”

Reverend Father, the same struggles which I have with Father Lalanne today at Layrac, I have had with him when he was superior of the establishment in Saint-Remy. He desired an absolute position of superior, the right to dispose arbitrarily not only of the buildings, but also of the property and the park, which are quite large. The head whom we call Head of Temporalities and administrator of the property constantly opposed the greater portion of his actions. Father Lalanne proposed to this man a separation from me; the very idea horrified the latter. If Brother Mémain, who exercises the functions of Head of Temporalities for Father Lalanne, had had the same firmness, our debts in Layrac would not have practically doubled from what they were when we arrived there. Bordeaux would be free from debt, and everything would be peaceful. By this mail, I am asked for a loan of 10,000 francs, said to be urgent and of absolute necessity. I would ask you, dear Reverend Father, what you would advise me to do in my present position?

One of our friends, a benefactor to the Society,<sup>1</sup> has just taken a rather long trip in this severe season, to advise me to make a public declaration to the effect that the Society of Mary has no intention of being responsible for all the loans and debts which Father Lalanne contracts while awaiting the outcome of the discussion. No doubt Father Lalanne will try to prolong these until he can arrive at what he reached at Saint-Remy—becoming absolute superior of a vast establishment, completely equipped, and with practically no *boni* to the Society.

Reverend Father, I have a great many observations to make to you, some of great importance. However, for the time being everything comes down to Father Lalanne’s obligation of giving an account of his management, and that he will promise to pay the Society’s debts in proportion to the means he can draw together. If Father Lalanne refuses to give you an honest and clear promise to do so in writing, neither you nor His Excellency will disapprove if I make a public declaration to the effect that the Society has no intention of being responsible for the debts which he contracts in Layrac.

All those who take an interest in these matters tell me to travel to Agen, and Father Lalanne himself some time ago urged me often to come to Layrac. I am greatly inclined to do so, so greatly do I desire peace and unity! I wrote to Father Lalanne that before I made up my mind to come, we would need to come to some agreement regarding principles. If you believe that with the desire for peace that fills my heart I can go to Agen and even to Layrac without compromising myself, I will overcome many difficulties and start out as soon as possible.

I am with profound respect, Reverend Father, your very humble and very obedient servant.

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<sup>1</sup> Fr. Bardenet.

## 822. To Father de Trincaud, Vicar General of Agen

February 14, 1836, Saint-Remy  
Original, Archives of the Bishop of Agen

Observations of the Superior of the Society of Mary  
On the Subject of a Notice of Father Lalanne  
Concerning the Advice of the Lawyer Consulted.

All trace of a quarrel between the superior and Father Lalanne will soon disappear if the latter accepts in good faith to give an accounting to his superior and his associates and to share the profits and benefits. However, the superior does not believe he can accept the condition which Father Lalanne brings to this settling of accounts<sup>1</sup> (1) because it would lengthen the contestations which have already arisen. It would need to be proven to me that benefits to the Society would result. (2) And because his refusal to pay some claims has already brought discredit on the Society of Mary in Bordeaux, only with a great unity of views and resources will it be possible to repair, little by little, the harm done.

If the Superior of the Society has decided to threaten Father Lalanne to file court action against him, this is only because of the strict obligation connected with the post he occupies in the Society of Mary, and he has done this only as a last resort. How many prayers, observations, and exhortations have preceded these external threats!

The lawyer who was consulted has not been misinformed. The transfer of the Sainte-Marie boarding school having become necessary because of Father Lalanne's actions, the superior simply had to consent to it. I even proposed to make this transfer before the end of the year, as it seemed to me more reassuring. I said nothing about my advice not having been followed. Did I not need to make a virtue out of necessity?

It is very true that in the month of April Brother Mémain, a council member, had proposed to the Superior to make the acquisition of Layrac, in his own name as much as in Father Lalanne's and that the Superior was not at all against this. It is also true that I wrote that if the transfer was to take place, I would send the necessary power of attorney and would send my council my letter of acceptance of M. Dardy's offers. I asked Brother Mémain expressly, in a letter intended for the council, "What modifications will be proposed to M. Dardy? How will the deed of sale be drawn up? What precautions will need to be taken beforehand? I will write another letter about these matters once I have received M. Dardy's answer."

At the same time, I wrote Father Caillet, my substitute in Bordeaux, to consult a capable lawyer about whatever precautions would seem suitable in the drawing up of a contract of this nature, if indeed it was to take place.

Father Lalanne says in his note, "Only after having asked for the approval of the Superior of the Society was the public deed of sale authorized; this approval had not been refused when the final possible date for the drawing up of the deed had arrived; this approval was not rashly presumed, as is shown by a letter of the Superior General, dated August 4."

The superior observes (1) that there was not a date fixed for the drawing up of the deed of sale; (2) that the pretended approval, asked of the Superior, depended by his express will on the council and particularly on Father Caillet, the president of the council and representing the Superior; (3) it is far from evident that this approval was not rashly presumed because my letter of August 4 was making a virtue out of necessity in regard to the transfer.

However, nothing is a more established fact than that Father Lalanne wanted to draw up the deed in his own name and without the presumed approval or consent of the Superior. Here is what he wrote at this time, July 31, 1835 to Brother Clouzet.

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<sup>1</sup> Fr. Lalanne asks that "the obligation of paying the creditors who have a mortgage on the goods of the Society of Mary would solidly be the task of all the members of this Society."

*[The citation reproduced in the previous letter appears here.]*

The Superior of the Society of Mary is making such observations about the transfer to the boarding school and the drawing up of the deed of sale only to justify the advice of the lawyer and not to return to the past and make the best of it, unless Father Lalanne did not wish to fulfill the duties of his state in regard to the Society by entering honestly into its views and needs.

Father Lalanne must have enough confidence in his Superior and in his associates to believe in all the interest they have in the prosperity of the establishment at Layrac; if they have to oppose even promises that he makes indiscreetly—none are known up to the present—he will have to submit himself to this without there being any need of proving the contrary.

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**S. 822-2. To Father de Trincaud, Vicar General, Agen**

February 16, 1836, Saint-Remy

Copy, Agmar

Reverend Father,

I felt it was my duty to send you on February 12 such lengthy dispatches that I was almost ashamed of them. And yet, how abridged they were and lacking in useful information!

Just as I was about to answer the note from Father Lalanne which you so graciously forwarded to me, I received another from the lawyer. I believe you know its contents. I read it with pleasure and interest and sent an immediate answer, a copy of which I am enclosing. Father Lalanne seems to want to dialogue, and there is nothing else that I desire more, providing he does so with frankness and in harmony of mind, heart, and action. Without this understanding, it will be impossible to remedy the evils that threaten and plague us already in Bordeaux. With this unity of purpose that I see, I hope to bring everything to a halt, to settle the past without hard feelings, and to look to the future in peace. I would be grateful to you, Father, if you would give him my answer and urged him to contribute to this unity which I seek and which is so necessary. In the declaration he will make to you let there be no ambiguity, nothing that might lead anyone to suspect an ulterior motive. I will cease all legal action against him. From his answer we will be able to judge his sincerity; then, I hope, you will rejoice over the institution of Layrac.

Finally, if you believe His Excellency should take part in this matter, then I would like you to ask Monsignor for a letter authorizing you to correspond with Father Lalanne in his name and in yours. You know what I desire.

The sales contract for the former abbey of Layrac in the names of Father Lalanne and Brother Mémain does not need to be changed providing the usual precautions are taken, such as those I would have taken had things not been so hurried. I do not want to suppose any evil intention. I would then invalidate my compromise with M. Dardy, and everything will end there. I will go to Layrac if Father Lalanne desires this and if you believe it would be helpful or necessary, but it will be only to terminate this business and to free the house from certain obstacles which could hamper the development of this interesting institution.

Father Lalanne is guided by certain principles which become those of his followers, but which I find unacceptable. They are the cause for the lack of unity among us. For instance, the principle which allowed him to purchase the abbey of Layrac in his name and against the wish of his Superior, as you saw in the excerpt from one of his letters. What principle guided him when he proposed that Brother Mémain sell him his half of the acquisition of Layrac? I can admit no other principles except those that conform to justice to uprightness, to good faith, and to the virtues we must practice. However good our intentions, when we follow these principles we must do whatever good is possible without failing against virtue.

I must stop; I remain always with respectful devotion. . . .

\* \* \*

**S. 822-3. To Bro. Guillaume Silvain, Courtefontaine**

February 16, 1836, Saint-Remy

Copy, Agmar

The Superior General of the Society of Mary  
To his dear Son, Brother Silvain (Guillaume).

My dear Son, you will go immediately to Saint-Remy to teach in the primary section according to the decision of Brother Clouzet, the director of the school. Before doing so, you will present your former pupil, M. Gazillot, to the mayor of Courtefontaine; he was brought up in the same commune and will be your replacement. I am sure that the mayor and the entire commune will see with pleasure that he has been legally hired as a teacher.

Before your departure, my dear Son, see the sub-prefect of Dôle and whomever it may concern to inform the competent authority of your transfer.

May the Lord and his august Mother ever keep you.

Done at Saint-Remy, signed, and countersigned by our secretary, February 16, 1836.

\* \* \*

*Here are fragments from letters to Father Meyer.*

**823. To Fr. Léon Meyer, Courtefontaine**

February, 1836, Saint-Remy

Original Fragment, Agmar

My dear Son,

The details you give me of your trip to Salins in your letter of last January 15 and the reflections you join to them have interested me greatly, and everything seems to me very correct. I am going to send your letter to Brother Troffer, who has fallen again and who has been taken to Colmar. Regarding your travels, only those must be made which seem to you truly necessary and suitable for the good of your establishment. Even then, take all types of precautions so they may not be harmful either to soul or to body.

\* \* \*

**N.A. 823-2. To the Secretary of Archbishop Mathieu of Besançon**

February 16, 1836, Saint-Remy  
Printed in Volume 9. Copy at Agmar 218.2.48

Monsieur,

During the absence of the His Excellency, I ask you to send the dimissorials for the diaconate to Father Prost (François Jean-Baptiste), sub-deacon. His Excellency the Bishop of Saint-Claude is to ordain him at Saint-Claude on February 27. I would appreciate your sending these dimissorials directly to Father Meyer, pastor at Courtefontaine (Jura), because of the short time between now and the ordination.

May I inquire, Monsieur, whether you have been able to read the extract from the General Regulations of the Society of Mary and whether by now you have submitted them to the judgment of His Excellency?

I thank you for the paternal interest you are taking in the small house of charity. I will presently do what I can by correspondence to settle Brother Gobillot's head in order and to properly dispose his heart. Brother Clouzet has given me a fairly exact report on the ills of which His Excellency justly complains.

With truly respectful devotedness, I am, Monsieur, your very humble and obedient servant.

G.-Joseph Chaminade

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**824. To Fr. Léon Meyer, Courtefontaine**

February 23, 1836, Saint-Remy  
Copy, Agmar

I will answer the letter of M. P. - - a little later. In the meantime, let him always vigorously continue to correct himself. Let him make true progress in self-abnegation. Have him understand clearly that self-abnegation, as it were, is the pivot about which all religious life turns.

\* \* \*

*Now reduced to the last extremity, for the maintenance of Layrac Father Lalanne had conceived the plan of constituting a financial Society by means of shares. He informs Father Chaminade of this, and here is Father Chaminade's reply.*

**825. To Fr. Jean Lalanne, Layrac**

February 26, 1836, Saint-Remy

Copy, Agmar

[With insert from S. 825]

My dear Son,

I have received your letter of February 15, with the prospectus annexed to it, and I am answering it immediately.

I wrote to you on February 6, and that was in reply to your letter. It is surprising that you have not received it—all the others, leaving by the same mail, seem to have reached their destinations. The copy is included here.

The prospectus of the Society proposing shares for the establishment of a complete *collège* at Layrac in no way meets my approval—not by its form, for it is the work of a clever notary—but by its contents. I look upon this idea or this plan as another rash act, a desperate attempt at something unattainable. At this time it is useless to reveal all the motives which lead me to reject this plan, and I believe you are harming yourself greatly in placing it before the fathers of your pupils. My dear Son, you prefer to depend upon a council of outside administrators to call you to account, rather than on the council of the Society of Mary, which also holds you accountable. How many reflections such conduct inspires, and sad ones at that!

Nevertheless, my dear Son, all our discussions on the subject of the establishment at Layrac have no other foundation than your determination of not wanting to render an account of your administration at Layrac—or what amounts to the same thing, your determination to thwart the intervention of the person the Society has named as your accountant. The truth is that up until now, I know nothing more of your administration than that you owe money on all sides, that you are borrowing, that you are buying, and that you are not paying back and cannot pay back. Do you believe the financial council of the Society would permit you to act arbitrarily in this manner? And if you act against its wishes, the administration would no longer be responsible for your acts; but the Society of Mary, in whose name you are always supposed to be acting, would remain responsible for them.

My dear Son, our discussions can end only if in your management of the Layrac establishment you submit yourself entirely to unconditionally give an accounting to the Society of Mary, as I recently explained in my answer to your note on the advice of a lawyer you had consulted. If there is still the least delay in this real and honest submission, my dear Son, you will oblige me to publicize my declaration that the Society of Mary in no way intends to consider itself responsible for the debts you may contract.

In sending my remarks on the subject of your note about the advice of a lawyer you had consulted to Father de Trincaud and M. Ducos, I asked the former, in case you would submit with honesty and good faith, unconditionally, to go to Layrac and to try to arrange everything on a satisfactory basis. Do you believe I am not interested in the prosperity of Layrac? But the interest I have in it must always be subordinate to the resources which prudence may allow. My dear Son, in your present condition it should not be necessary for me to prove to you the reasons for my orders or my warnings. No doubt I will listen to your observations, but after that, you will need to abide by what is regulated and decided, acting with a good heart and doing everything in your power in the interests of the establishment and its further development. You must understand that without a previous arrangement, I cannot come to Layrac without compromising myself, or rather without compromising the entire Society. It would also be possible that my presence in Layrac and the praiseworthy harmony which would arise between us would stifle the seeds of scandal which are beginning to appear in several places and which are already causing so many to sigh in anguish and dismay. It might also be that the boarding school would gain greater patronage, for

your arbitrary manner of doing things undoubtedly will hardly be relished by a good number of wise and discerning people. It is still possible that you will come to understand the language of religion, which is always the language of faith. The light of faith is not contrary to reason, but far superior to it. Take, for example, this maxim applied to the proposition you make me in regard to a financial Society—*Nemo militans Deo implicat se negotus saecularibus*.<sup>1</sup>

I am stopping here, my dear Son, in order not to make you wait too long for my reply. I will not cease to confirm that I am sincerely and paternally devoted to you.

P.S. My dear Son, I did not grasp the meaning of the abbreviation you used in that sentence, “It is the immediate consequence . . . s.g. . . . in this state of things.”

\* \* \*

*The same day, Father Chaminade expressed to Father de Trincaud the hope “of subduing this head, so proud and so stubborn in its ideas, and which, on the other hand, might be able to do so much good.” He was not mistaken. Threatened by the declaration which would disengage the Society of Mary from his loans and debts, Father Lalanne adopted a more moderate language and, while taking from the letters of his superior the passages open to discussion, he slowly entered into the way of concession and submission.*

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**S. 825-2. To Father de Trincaud, Vicar General, Agen**

February 26, 1836, Saint-Remy

Copy, Agmar

Reverend Father,

I have just received a letter from Father Lalanne at Layrac dated February 15. He claims he did not receive the letter you were kind enough to announce to him. He also sends me the prospectus from a corporation for the establishment of a full-fledged *collège* at Layrac. I believe you know all about such prospectuses. I thought it proper to send you a copy of my response. I believe you have received my comments on his suggestion about a lawyer. I maintain the firm hope that through your intervention I will be able to bring some sense into this headstrong and stubborn person, who could otherwise do so much good.

I am with profound respect. . . .

\* \* \*

**S. 825-3. To Bro. Jean-Marie Mémain, Layrac**

February 26, 1836, Saint-Remy

Copy, Agmar

My dear Son,

You have made your position at Layrac highly unsupportable and very dangerous, both for yourself and for the Society. Encourage your suppliers to patience.

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<sup>1</sup> “No one engaged in the service of God busies himself with the matters of the world” (2 Timothy 2:4).

**S. 825-4. To M. Ducos, Lawyer, Agen**

March 4, 1836, Saint-Remy

Copy, Agmar

Monsieur,

I hear that Father Lalanne continues to borrow money and to contract more debts. If at the time you receive this letter you are aware that Father Lalanne refuses to cooperate unconditionally with his associates, represented by their Superior, in the support and the maintenance of the Layrac institution, I ask and authorize you in my name to declare publicly that I cannot be responsible for the debts contracted by Father Lalanne, although he is one of the principal associates of the Society of Mary.

I ask you to include nothing that might be injurious to him personally, and even to mention his talents, especially for the education of youth. Before giving this declaration to the publications of the department, I wish you would show it to Father de Trincaud and change in the text whatever does not deal directly with the proposed announcement—that is, that I am no longer responsible for his debts.

The moment I hear of his submission, I will provisionally reestablish the financial process and will go as soon as possible to settle once and for all the affairs of this establishment. You may have noticed, Monsieur, from the note written by Father Lalanne at your suggestion, that he has not been completely frank and that my remarks have justified your recommendation. I do not believe I have stated anything that cannot be proved.

Please accept. . .

\* \* \*

**S. 825-5. To Bro. Jean-Marie Mémain, Layrac**

March 4, 1836, Saint-Remy

Copy, Agmar

You have borrowed 5,000 francs from M. Maydiou in your own name. See to it that you use this money to pay those pressings debts for which the Society is responsible.

\* \* \*

**S. 825-6. To Father Bardenet, Acey**

March 5, 1836, Saint-Remy

Original, Agmar

My respectable Collaborator,

Under the pretense of a simple consultation, Brother Clouzet has presented his sales contract to the registration bureau of Amance, where the payment of 1,200 francs annually was severely criticized. Because the time for registration was running out, Brother Clouzet came to see me. I told him what I have always recommended, that M. Perrot, of admitted competence, should be consulted. I explained in my own way the principles which guided M. Perrot in his preliminary work. Brother Clouzet left the same day for Besançon without advising me. M. Perrot was not pleased with the contract we had written and asked for two days to study it and to consult. In fact, two or three days later, at Saint-Remy Brother Clouzet received the projected contract you have before you.

I have believed it is fitting to write to M. Perrot the letter of which you now have a copy. I will give you his answer as soon as it arrives. To the third question I put to him, I did not add the few means we have used thus far. Although they have been successful, I have no great faith in them. He may find some that may be more productive.

Our affairs in the Midi seem to have improved. I think I will have to go to Agen and Layrac to settle everything.

I am with respectful devotion your very humble and very obedient servant.

G.-Joseph Chaminade

\*

#### Copy of M. Perrot's Plan

The undersigned, Guillaume-Joseph Chaminade, priest, Honorary Canon of the metropolitan church of Bordeaux, where he is now residing,

has sold under the widest guarantees to Bro. Dominique Clouzet, residing at Saint-Remy; Charles Rothéa, priest; and Bro. Louis Rothéa, his brother, residing at Saint-Hippolyte, department of Haut-Rhin, the undersigned, and to their heirs,

the landed property belonging to him in the territory of Saint-Remy, canton of Amance, department of Haute-Saône, comprising

(1) a château, buildings, yards, gardens, orchards, park, fields, vineyards, and woods, the whole surrounded by a wall and a band of land allowing for vehicular passage, and

(2) a farm with buildings, houses, fields, vineyards, and appurtenances.

All this real estate as it stands is the property of the seller, and furthermore is described in the bill of sale made out on May 17, 1823, by Father Bardenet before M. Belamy and his colleague, notaries in Besançon, and has been turned over to the purchaser. The seller does not intend to sell the woods on the property; he reserves the right to harvest the timber within the next three years.

It will be the joint responsibility of the purchasers or of their heirs to pay the price of the present sale to the seller, at his residence and unconditionally, 4,000 francs prepaid annually, for life. The first payment has been made to Father Chaminade and has been acknowledged. They also gave him promissory notes for 12,000 francs for the next three payments, to be honored by the buyers even if the seller would die before they become due. This clause is essential; only on this condition is the sale to take place.

If the buyers wish to have this contract notarized, Father Chaminade appoints M. - - - as his proxy who will be a witness to the signing, and he has all powers to do whatever may be stipulated.

Done in quadruplicate at Saint-Remy, the - - -, 1836.

\* \* \*

#### **S. 825-7. To M. Perrot, Besançon**

March 5, 1836, Saint-Remy

Copy, Agmar

I am glad I insisted with Brother Clouzet that he seek your advice before signing the sales contract. The project you have been kind enough to send me pleases me very much. I believe it to be unassailable; however, may I ask a few questions not on the contract but on some extraneous matters, for your kindness has inspired me with the greatest confidence.

1. Should Father Bardenet not give me in writing a release from the 10,000 francs I must pay to his heirs according to the terms of the sale of the château and estate of Saint-Remy?

2. Should the names of the purchasers replace mine in the simple contract allowing him 1,200 francs annually? I have just been told that you are not familiar with either contract; I therefore enclose copies of both.

3. Is there any way of preventing accidents to these contracts and agreements caused by events and human inconstancy? I have no fears about the present agreement or from the present buyers, but in similar situations serious breaches of confidence could take place in time, and I believe we should find the means to forestall these. For instance, a group of members of the Society buys, in their names and allegedly for the Society, some fairly valuable real estate. What type of document could protect me against their heirs or any other eventuality? It seems to me that the form of these documents should be different if this idea is taken into consideration, in the case where I myself am the seller. You can see how great my trust in you is; it is entire, as is the respectful gratitude with which I am. . . .

\* \* \*

**826. To Fr. Jean Lalanne, Layrac**

March 7, 1836, Saint-Remy

Copy, Agmar

My dear Son,

I am answering your letter of February 26 immediately after receiving it. I cannot assign any reasonable cause for your not having received my letter of February 6 until February 21, other than the fact that it was stamped only on February 16. If your answer, which you call decisive, had been sent to me, it certainly would not have irritated me. In all my life, I cannot recall ever having been irritated over good reasons, even though they were contrary to my views and sentiments.

If it is true, my dear Son, that you sincerely desire a reconciliation between us, if it is true that you are seeking only peace and the glory of God, why do you not accept, with simplicity and in good faith, an accounting with the Society of Mary, in whose interests you direct the establishment of Layrac? The entire difficulty lies here. I have stated this in writing clearly enough. It is an altogether civil matter. Let us not mix religious questions with those which are purely civil, although they have the same object, so to speak. You desire a reconciliation, but you are constantly pushing the date of it further away.

I will not interpret your intentions here. But if after having received this letter you do not reestablish the system of accounting which you have so unjustly abused, if you do not place into the hands of Father de Trincaud or M. Ducos a promise of always giving an account to the Society and in the use of all revenues that may come to you, always holding to what has been decided and decreed for the maintenance of the boarding school, (repairs, constructions, changes, etc.), I will ask M. Ducos to publish my declaration that I have no intention at all of being responsible for all the debts you may contract.

You tell me, my dear Son, that Brother Mémain has given me your accounts. No, my dear Son, Brother Mémain has not given me what must be called “accounts” when speaking of actual bookkeeping. Recently he sent me a list of all your creditors—the sum total of the debts rose, I believe, to more than 19,000 francs—and admitted there were 20 francs in the cash box, without saying a word about the amount of the receipts. Where in the world would any type of Society accept such a statement of accounts, involving even considerable receipts?

I will select from your letter an expression which I consider very much out of place, “although the will of my Superior seems to me openly hostile.” If this will were hostile, it would have expressed itself very differently. It is astonishing that you do not see the extremely great care which his great friendship for you induces him to take, at the risk of seriously compromising the interests of the Society to which you belong.

My dear Son, I will not cease to pray and to have others pray that God may finally deign to open your eyes. Because I am truly devoted to you, the interests of your soul touch me a great deal more and apart from temporal interests.

\* \* \*

### **827. To Father de Trincaud, Vicar General of Agen**

March 8, 1836, Saint-Remy

Copy, Agmar

Reverend Father,

By the letter of last February 26 which Father Lalanne has just written to me, I have gained an idea of all the interest you have had the kindness to put into the matter of a complete reconciliation between us, and I am sincerely thankful to you for this. Because you may know its object without knowing its terms, I have the honor of sending you a copy of these, along with a copy of the reply I am giving him directly by the same mail.<sup>1</sup>

If you are not careful, Reverend Father, Father Lalanne will slip out of your hands precisely when you think you are holding him. To appear to be a logician and untouchable in his opinions, he plays the part of a clever sophist. He wishes to prolong discussions in order in the meantime to make as much headway as possible in favor of his projects—etc., etc. There is nothing bad, nothing really vicious and malignant in his intentions; but there is empiricism, serious imprudence, and consequently a proportionate danger. This is no longer a time to attempt to restrain him by the laws of religion and of conscience. My authority in this regard is no longer anything when it is contrary to his views. I truly believe I have an obligation to make use of human prudence, to make certain of justice and good faith! *Quae graviora sunt legis.*

No one will doubt that I sincerely desire the prosperity of the establishment of Layrac, whether it remains attached to the Society of Mary or is separated from it. If it remains, it will be one of our great instruments for finally moving away from our terrible financial disorder. Without Father Lalanne, this disorder or rut would not have existed. If he separates himself from the Society, how without considerable revenues will he be able to repay the Society what he owes it? And he can gain these only in proportion as Layrac is flourishing. But the Society is not counting on having dealings with him. It is he who should count on the Society.

In spite of all the disagreements and wrongs he causes us, everything will be ended if in good faith and honesty a true accountant's office is established, as is required in all justice and prudence, as had been foreseen. This is to be found in the spirit of our Constitutions, as he very well knows, for we have been in conflict about this one subject for nearly three years. When he was the superior at Saint-Remy, so that I could end the entire business and avoid the scandals which could arise from a complete break, I made great sacrifices. That is about where he would want to lead us, acquiring complete independence, no doubt through some retribution he would pay or not pay. but which he would promise to pay when he could.

You may say to me, how can all this be in a religious priest whose words and conduct are so upright? He manages this very well. He says the Society is without definite, approved, and authorized Constitutions, especially by the pope. On this account, he does not consider himself bound by his vows. When he sometimes enters into himself, he believes it his duty to carry out the orders I give if they are conformable to his reason. He communicates his fears and principles to those he believes disposed to receive them. He represents the Society as shaken, but happily he is there, he who is the true mind of the Society. He will gather up the debris, he will go to throw himself humbly at the feet of the Sovereign Pontiff, etc., etc.

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<sup>1</sup> Fr. Chaminade's openness is seen in this manner of proceeding, something which is habitual with him—namely, to communicate to all interested people all the correspondence he receives and sends out.

The infractions of the vow of poverty are easily explained because he, no doubt believing himself independent and obliged to act in the interests of the Society and his joint partners knowing nothing or too little about it—may he not buy, alienate, borrow, etc., etc.? Is it not true that his habits according to the position and rank he occupies or desires to occupy suggest a love for vain and prestigious ways—in a word, for display? In the illusions he cherishes, he can piously excuse all the infractions of the vow of poverty; he can even believe that everything is for the glory of God and to be offered to God, looking upon all the others who do not think as he does as jealous, envious, and even as enemies.

When beginning this letter, Reverend Father, I intended to speak to you only of the facts in question, but I see I have allowed myself to be drawn along to speak also of the person involved. Was this a duty that the Spirit of the Lord may have wanted me to fulfill? I desire it with all my heart. Deign, etc.

\* \* \*

**S. 827-2. To M. Ducos, Lawyer, Agen**

March 8, 1836, Saint-Remy

Copy, Agmar

Monsieur,

I believe the time has come to formulate in my name the declaration about which I wrote in my last letter. I am enclosing a copy of the letter I have just received from Father Lalanne and my answer to the same. He seeks to forge ahead and tries to gain time by endless discussions. A good accounting system must be set up at Layrac. I had appointed Brother Mémain to this task, but he is completely under the sway of Father Lalanne. Father Lalanne's opinions have prevailed in Bordeaux, and now in Layrac. By demanding an accounting, I did receive something recently, and the list of the debts he has contracted now shows 19,000 francs.

In each of Brother Mémain's letters, I read only vague statements—of the impossibility of keeping accounts, of an impossible situation, that Layrac where the Society was to find new life will be its grave, that the institution, however, is prospering. It is imperative for Father Lalanne to submit to an effective bookkeeping system, one which gives an accounting of the past and of the present. By "past" I mean the debts he contracted in Bordeaux, and now in Layrac; by "present," everything concerning the maintenance and the development of the institution. If Father Lalanne does not immediately submit purely and simply, if he does not give Brother Mémain the freedom to balance his accounts, if he will not agree to all the restraints and economies which are called for, I hereby urge you to write the declaration I am requesting, and to agree with Father de Trincaud about the form it should take.

If in spite of Father Lalanne's written promises and the seeming liberty granted to Brother Mémain the latter is hampered in his duties, if all the money from the boarders does not find its way into the proper coffers (the tuition is being paid at this time), then and without another order, Monsieur, you must publish the suggested declaration. I will write to Brother Mémain and explain his responsibility at this point, for he and not Father Lalanne will then be responsible. If the latter behaves wisely, Brother Mémain may have to seek your advice. I would be greatly obliged if you gave this to him generously.

You realize the importance of setting up a strict accounting system at Layrac. I imagine Father Lalanne will later enjoy the peace and quiet which are bound to result.

If you are forced to issue that declaration, Monsieur, later we will see what must be done; things cannot remain as they are. On the other hand, if Father Lalanne agrees to the bookkeeping but realizes that he has overextended himself, either in the past or in the present, I would willingly go there to try to arrange matters. This supposes the goodwill of Father Lalanne, for I will not necessarily agree with all his opinions; even if I agree with some, I may gradually revoke the consequences.

Receive here. . . .

G.-Joseph Chaminade

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**S. 827-3. To Bro. Jean-Marie Mémmain, Layrac**

March 9, 1836, Saint-Remy

Copy, Agmar

My dear Son,

I do not know if you are familiar with the contents of the letter Father Lalanne sent me last February 26. If this does not find you at Agen, you can obtain a copy from M. Ducos or Father de Trincaud. I answered Father Lalanne and sent a copy of that response to both of these men. We must put a stop to this, and the only way to do this is to introduce a systematized bookkeeping method. If Father Lalanne does not agree in good faith and in all frankness, then M. Ducos will give him the declaration we agreed upon in previous letters and especially in today's, a copy of which I am enclosing for your guidance. Father Lalanne must allow you to act responsibly toward the Society. You may notice that I have never included you in my reprimands to Father Lalanne, for I realize that he has merely been using you, or that he restricted your freedom by imposing his ideas on the accounting.

The problem is not to know what is advantageous for Layrac, but whether that advantage prevents the payment of long-standing debts. A responsible accounting requires strict attention to the past and to the present. If you find this impossible in the present situation, let me know and if necessary, I will go to Layrac to find the means of balancing the books. I said as much to Father Lalanne when I sent him a copy of my letter to M. Ducos.

My dear Son, accounts must be kept very strictly. Always be open with Father Lalanne, obliging even, but very strict and uncompromising when it comes to accounting. However, your inflexibility must be presented in friendly and courteous language and never lapse into dispute. When in doubt, consult me. Do not make a decision under the pretext that I would approve or disapprove if I were there. If Father Lalanne truly agrees to the bookkeeping I am advocating and which is required by law, if he allows you to work in complete freedom, see to it that all revenues find their way into your cash box. This is the Easter season, when most of the money is received; this is the time when you must be at your post, not absent, as happened at the opening on All Saints.

Brother Olivier's baker at Noailles wrote to tell me that Father Lalanne had refused to accept a bill from Brother Olivier amounting to 326 francs, I believe, and that the bill had been returned to him with the surcharges. On the other hand, Brother Olivier, who is now in Bordeaux, states that he had arranged with you for the payment and that he had seen to the movement of all the furniture from Noailles. It was unwise of Father Lalanne to refuse to pay the bill, even if he had no money; the bill came one month before the money was due. He could have accepted it and paid it at leisure. What can be done with this confusion? I will write to Brother Olivier and tell him that because you had agreed among yourselves to pay the bill and now that the furniture is at Layrac, he should send a check to the baker and charge it to you or to Father Lalanne, along with the surcharge.

\* \* \*

**828. To Fr. Jean Lalanne, Layrac**

March 15, 1836, Saint-Remy

Copy, Agmar

My dear Son,

With Father de Trincaud's letter of March 5, I have received your answer to my observations concerning your note on the advice of the lawyer consulted in Layrac, dated March 1. I have just received also your letter of March 3. Let us cease to quarrel, my dear Son, for we are now almost of the same mind. Through Father de Trincaud's hands, send me the pure and simple declaration of your submission to the accountability with the Society of Mary of all the receipts the establishment you direct in Layrac could take in, an accountability covering the past and present. The past would include the payment of the Society's debts in Bordeaux and also those you have contracted in Layrac. The present refers to the maintenance and support of the establishment as a boarding school or *collège*, its improvements, its enlargement, etc., falling back entirely on the wisdom both of the accountant and of the council of the Society of Mary to which he is responsible.

Do not be afraid of this measure, my dear Son, however rigorous it may seem to you. If the establishment of Layrac is in the plans of God, it will not fail to prosper. It is very possible that the excessive rapidity of its success may become the first cause of its failure. Let us no doubt work with all our strength for the usefulness of religion and the glory of our august Mother, but let this be with wisdom and according to the principles of justice, uprightness, and honor.

I am very far from accusing your intentions, my dear Son, or from believing that you wish to be unjust and that you pay no attention to honor and refinement. But nevertheless, I am not quite of your opinion when you tell me that the intention sanctifies even the most worldly matters. I also believe that the maxim of Saint Paul, *Nemo militans Deo*, could have a very correct application in the place where I quoted it,<sup>1</sup> but this does not matter, since we are somewhat in agreement on the matter of accounts. Give Brother Mémain every liberty, even encouraging him to fulfill his duties well.

You will do well, my dear Son, to make the declaration I am asking of you on a separate sheet of paper and to place it in a separate envelope, but this precaution is not intended to prevent you from writing to me separately everything you judge to be appropriate.

My dear Son, I am to come to Layrac in the course of the month of April. I still have serious matters to conclude here. I also want to pay a final visit to the novitiate at Courtefontaine, which is receiving good subjects and where great fervor reigns. Nevertheless, I will send everything as promptly as possible, and I will not delay in coming to embrace you all effectively, as now I can do this only interiorly and in writing.

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<sup>1</sup> See the end of letter no. 825.

**S. 828-2. To Father de Trincaud, Vicar General, Agen**

March 15, 1836, Saint-Remy

Copy, Agmar

I have gratefully received your letter of March 5 with Father Lalanne's reply to the remarks I had made about the consultation with the lawyer. I also received a letter from Father Lalanne from Layrac, dated March 3. We seem to be reaching a final understanding, and that is all I want.

I make no reference to the past in my answer to Father Lalanne, not even to his attempt to justify his actions. Enclosed is a copy of my last answer, which I am mailing directly to him.

With your peaceful meditation all difficulties will vanish, even if Father Lalanne creates new ones.

I am. . . .

G.-Joseph Chaminade

\* \* \*

*With this same mail, Father Chaminade traces out his line of conduct for Brother Mémain.*

**829. To Bro. Jean-Marie Mémain, Layrac**

March 15, 1836, Saint-Remy

Copy, Agmar

My dear Son,

Now is the time when we must take on new courage. There is reason to believe from the letters I have received from Father Lalanne that he will no longer interfere with the accounts at Layrac and that in good faith he will make the declaration I am asking of him, through the letter of which I am sending you a copy. No doubt you will find the accounts in a pitiable condition—next to nothing in the cash box of the establishment, with debts to be paid on all sides. Perhaps you can ward off the first shock with the 5,000 francs loan. Your financial arrangements have three aspects which must always be wisely considered: the Society's debts in Bordeaux, the actual debts at Layrac, and the support of the establishment. Consider them all. You are going to have considerable receipts. Do not tire Father Lalanne by placing your troubles before him, but always honestly resist anything which would be inconsistent with a strict and severe economy. Father Lalanne says he is going to bring an end to all buying of furniture, until the means for purchasing what is suitable have been found. Nothing is to be done arbitrarily, but be careful—nothing must be stopped with any kind of display, as if some type of accident had just occurred.

Your employment makes you responsible before God and others—before God, my dear Son, for the oath for the faithful accomplishment of duty that is required is made for God; before others, before the Society of Mary, for it confides to you an employment which enables it to fulfill every justice and safeguard its honor.

If Father Lalanne offers some resistance, if he makes the scale lean to the side of his ideas and plans of enlargement and magnificence, you should immediately tell me about this, resisting him in the meantime. Even if everything goes along smoothly, write to me every 10 or 15 days about your financial situation, as indicated by the contents of your cash box.

If everything works out well, as I hope it will, I will come to see you sometime next April, as I told Father Lalanne. I have already been obliged to send 5,000 francs to Bordeaux at three different times, so that the unhappy misunderstandings which have taken place might not become public.

In your turn, encourage Father Lalanne, in case he believes that his reputation before the public or the confidence he enjoys in the Society has suffered some change. With God's help, good days will return and we will grow. I am embracing you, etc.

\* \* \*

**S. 829-2. To Bro. Bernard Gaussens, Agen**

March 22, 1836, Saint-Remy

Copy, Agmar

I, the undersigned, Superior General of the Society of Mary, do authorize by these presents Brother Gaussens, a member of the Society of Mary and director of the primary schools of Agen, to accept in my name and for the primary free schools of Agen a legacy left by M. Jacques-François-Ignace Dalès-Latour, consisting of 100 francs per year, out of a listed (no. 133) 208 francs, dated March 15, 1820, Agen.

I also authorize the said Brother Gaussens to withdraw these funds and to spend them on the construction of the school at Agen. The heirs would see this as another proof of the intention of the Society to make the free schools a permanent institution in Agen.

Done at Saint-Remy, March 22, 1836, in the form of a private agreement.

G.-Joseph Chaminade

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**S. 829-3. To Bro. Jean-Marie Mémain, Layrac**

March 24, 1836, Saint-Remy

Copy, Agmar

It is up to you, my dear Son, to proceed with wisdom, constancy, and firmness. You may never have in your lifetime another such opportunity to prove the trust I have in you. Do not worry or be surprised. I will pray for you.

\* \* \*

*On the Feast of Saint Joseph, following the tradition of the Society of Mary, Father Lalanne and the religious of his community offer Father Chaminade their greetings and wishes for a happy feast.*

**830. To Fr. Jean Lalanne, Layrac**

March 25, 1836, Saint-Remy

Copy, Agmar

My dear Son,

I have read with great interest all the signatures of the community of Layrac, following the greetings and good wishes. The occasion was significant and delicate, for we were in agreement and my name day was approaching. I do not doubt that this is a manifestation of your filial friendship. I am hoping from the goodness of God and the protection of Saint Joseph that the days which will follow the storm that has so greatly disturbed us will be the finest of our life.

The expression of suspicion which you can detect in my letter of March 7 is in no way injurious, as you seem to believe. In the settlement of matters, it is not unusual to take precautions which prudence has suggested, although there may be no special thought of the person with whom the settlement is made.

Remain calm, my dear Son. Let us always love each other. Let us always strengthen more and more the bonds that unite us, so there may no longer be any recrimination between us concerning the past. From now on, let us speak only of the present and the future. Let us do the work of the Lord with zeal, without hesitation, but also with prudence.

Believe, my dear Son, in my very tender and very sincere friendship.

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**S. 830-2. To Father de Trincaud, Vicar General, Agen**

March 25, 1836, Saint-Remy

Copy, Agmar

Reverend Father,

The storm seems to have passed. Father Lalanne has just written asking me to send his declaration to you and to M. Ducos. He seems to have been touched by my last letter; he seems to have read in it injurious suspicions, which proves that he is acting in good faith and that we can count on his promise. Enclosed is a copy of my answer.

Your honorable and charitable suggestions have greatly helped to settle this matter, which could have become very serious indeed.

Please accept this first expression of my gratitude. . . .

G.-Joseph Chaminade

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*On eve of the Feast of Saint Joseph, March 19, Father Lalanne had addressed a personal letter to Father Chaminade containing the declaration of submission so long awaited.*

*Father Lalanne accepts in good faith and with simplicity a settlement of accounts with the Society of Mary, in whose interests he directs the establishment of Layrac. He has never violated this settlement; he has never refused to cooperate with it, and he has never knowingly and voluntarily placed any obstacle in its way. He has no difficulty in promising into the hands of Father de Trincaud and M. Ducos always to take into account the Society of Mary and always to justify the use he makes of its receipts of whatever kind. Regarding the second part of the required promise, namely always to follow what will be decided and decreed for the management of the boarding school, he asks that a direct and complete communication of this regulation be made to him first, with no one able to commit himself before knowing positively what the entire matter is about.*

\* \* \*

*However, Father Lalanne had written this declaration only against his will and in self-defense; on March 21 he again wrote to Father Chaminade.*

*Let us save time, my venerable Father, because time is fleeting for me as well as for you. In the letter you received yesterday, I asked of you the regulation you wish to give me regarding temporal matters in the management of the boarding school. Concerning this regulation, truly I do not know it nor can I guess what it may be. However, I happen to know indirectly from a letter shown to me by Brother Mémain what its basis is to be. I also know that he gave you an account of the discussion we have had on this subject, but in such a serious matter, I would be very wrong to adhere to any other interpreter of my thought than myself.*

*I have no idea of making myself independent. I do not refuse to place my accounts in your hands. Several times already I have told you this, and even today, while you are questioning my integrity, I desire it. In the future, everything I do will be submitted to your judgment and approval; all free and clear revenues of the establishment will be at your disposal. I will do no repair work, no borrowing, and no acquisition, even in the line of furniture and in sizable amounts, without your previous authorization. You will have my books examined as often as you please. You may place anyone you wish near me in order to supervise everything I do.*

*But an administrator of what is temporal and responsible in the sense that you ask of Brother Mémain—definitely not! That would be a master, another head in the same house. Neither my responsibility toward the parents of my pupils who depend upon me for their physical as well as for their moral education, the principles of my commitments to the Society, nor the unhappy experiences of three painful years of my life, will permit me to consent to this. I have said this to Brother Mémain, and I am letting you know my energetic protest in advance, so you may know where you stand in the matter. My resolution is unshakable. Neither fear nor affection nor respect will make me depart from it. There is no post, no humiliation, no suffering that I would not rather endure. I cannot agree to this any more than I could agree to sin.*

*Nevertheless, there would be a means of attaining your end without pushing me to harmful extremes. I will tell you about it. God grant that it may be agreeable to you! This is that you yourself, who are my superior, will also be this administrator of what is temporal . . . It is worth the trouble. Exactly here may be the saving or the loss of all your works. Come! When you are here, you will cause to be accomplished, by the person you choose, those functions of this office which you cannot accomplish yourself. If you are so greatly afraid of my hot head, if you consider me so much of a lost soul, come! You yourself will be my supervisor and my guide. Keep your eyes upon me and keep me close to you! Come, we will wipe away the past, and we will work together to consolidate the present in order to assure the future to ourselves. However, in taking possession of your finest establishment, of the one which seems in line for the greatest prosperity, you will receive the entire and definitive submission of the one who for a long time you have called your son only with bitterness. Peaceful and serene days, some moments of rest before sleep are reserved for you under the same sky which saw the innocence and piety of your early days. Come! Delay no longer; the season is favorable, your apartment will soon be ready, all your friends invite you! May I soon be able to throw myself into your arms and give you unmistakable evidence of the affection and uprightness of my heart.*

*This is Father Chaminade's response.*

**831. To Fr. Jean Lalanne, Layrac**

April 4, 1836, Saint-Remy

Original, Agmar

My dear Son,

By the same mail I received your two letters, those of last March 19 and 21. In the first was enclosed a threefold copy of the declaration I had asked of you.

My dear Son, I would not be receiving this declaration in such a serious matter if it were not accompanied by your last two letters. But to prove to you the sincerity of my friendship, of my confidence, and of the desire I have that we may live in perfect agreement, I am going to write to M. Ducos to halt everything.

In the meantime, my dear Son, so that we may be able to truly embrace, be truly and in good faith my accountant in all the interests of the Society. You understand clearly that this accountancy does not consist only in justifying the use you make of the receipts of all types, but in not making any other expenses at Layrac than those rigorously necessary for the routine maintenance unless you have permission. It also means practicing economy in everything in order to be able to pay the most pressing debts, whether of Bordeaux or of Layrac itself.

After everything is said and done, my dear Son, as head of the establishment you are the accountant and the person responsible to the Society. You have noticed that in our serious discussions, I have never blamed Brother Mémain.

Accounting in a large establishment is a taxing employment, capable of absorbing all a person's energy, and for this reason it is an assignment complete in itself, even sometimes calling for assistants according to particular needs. In small establishments, however, there is no other accountant than the head because he takes upon himself all responsibilities. In larger establishments this is impossible; but, although the various offices are distributed, nevertheless the head is the actual responsible party. If the employee or main temporalities officer is also responsible, this is in the interest of the head and of the Society. In an establishment, the Society is completely represented by the head of this establishment. The employee or chief temporalities officer is no less master in his work. He is to resist the orders of his superior only when the latter gives him arbitrary orders or those which are contrary to the essential duties of his particular charge. In addition, he is not to carry out an order when it is evidently contrary to what his employment requires of him, for he is not the judge of his head or superior. In case of real doubt, the matter must be brought to the attention of the General Administration.

It is inconceivable that you manage to see in what we call a Head of Temporalities, a second First Head or, which comes to the same thing, two heads in the same establishment.

My dear Son, you have imagined that the principles of administration of the Constitutions of the Daughters of Mary, which we follow, were somewhat arbitrary and had no other basis than the submission or obligation contracted by the emission of the vows; and that in making or rendering this obligation problematic, heads could act arbitrarily according to their views when these are good, just, and reasonable in their eyes. You are greatly mistaken, my dear Son. And from the time I noticed your mistake in such a serious matter, I had recourse to the principles of natural morality which make up societies, even civil ones. Our religious Society has been approved as a civil organization only because it was thus based. I would not have been so bold as to ask for its approbation if it had not had this true foundation.

I was this far with this letter last Saturday, and I could not continue it on the holy day of Easter. But I received your letter last March 25, so I will continue this one as a reply. The sketch you give me of your financial situation is frightful, and it is to be presumed that the true situation, both actively and passively, is actually somewhat worse. You seem to be unworried because the establishment easily has the value of all these debts in materiel and furnishings. Because I do not

wish to harm you in any way, I will not characterize this method of speculation, but I will conclude from it and much more rigorously the need for wise and prudent accounting. Such accounting economizes in every way as much as possible, contracting new debts only inasmuch as everyone concerned agrees to them.

You believe that before this rigorous accounting goes into effect, you would need 5,000 francs. The father of one of your pupils has offered to lend you this, and you want to accept the offer if, as you say, he is willing to content himself with your promise of repayment. I answer (1) that the same drawback exists, whether you borrow under your private name or under a collective name, and you know very well that your own personal name would be little more than an oak leaf—that if the loan were made to you simply in your name, apart from your quality as head of the establishment, the lender would have no type of guarantee. Most certainly he would not lend that sum if you let him know of this fact, as you should. (2) You may accept the 5,000 francs in your own name, qualified or not as it makes little difference, providing this sum is lent legally, without designation of any time limit or at least one of long duration. It must fall back on the propriety of the Society you represent, which will repay it as soon as it extricates itself from its most urgent debts. I am saying “legally,” that is to say, without other interests than the genuine concern for the education and instruction of the children.

Concerning the completion of some repairs rigorously needed including the outhouses, I hope we will be able to provide for this. My dear Son, only with help from on high—and I repeat, through a very severe order called for by wise accounting—can we undertake the maintenance of the beautiful establishment of Layrac. I have confidence in this help from on high, if wisdom and prudence direct everything you do. Without such prudence, this help will not come to us. You look upon the prudence which directs me as timid, my dear Son, but do you know that timidity enters essentially into the character of true prudence? That if you apply the timidity to the person rather than to prudence, you would then need to give me a tutor or guardian, whichever you wish.

...

You are going to leave for Paris to obtain your title of Bachelor of Science there. I am surprised that the parties concerned have been so long in asking you to come, but you do not tell me who will replace you temporarily as head. You tell me even less who will replace you as accountant. Nevertheless, in your hurry to get away, you shout in a thunderclap, without having the time to make any type of arrangements. I see no other subjects you could suitably use than Brother Roy as head of the boarders for the care of morals, education, and instruction, and Brother Mémain for the bookkeeping in the strictest sense of the term. I understand very clearly that Brother Mémain does not have all the self-possession necessary in such a situation, but something must be done. He already knows all our affairs, and I will hold him to the most active correspondence. You can already inform him of this obligation. I do not believe you can be replaced by Brother Brunet in any way.

I will direct my occupations and my itinerary in such a way as to arrive at Layrac only after Pentecost. Otherwise, we will always be in correspondence. If I can conveniently pass near Paris, I will go to join you there in such a way that we may leave together for Layrac.

Regarding M. Olivier,<sup>1</sup> his promissory notes will need to be paid off, since this had been agreed upon, although the small amount of furniture he sent you is worth precious little and cannot cover them. For something so trifling, we must not place ourselves in a position to fall back on a lawsuit, whatever hope we may have of winning it. If the treasury of Layrac suffers too much from a surplus of payment for the furniture, upon my arrival I will throw in a few 20-franc pieces to help it along, and nothing further will be said of them. I will not speak of Olivier here; but as far as you are concerned, have no dealings with him other than those which will lead to a final and complete break.

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<sup>1</sup> See letter no 811, near the end.

Brother Mémain's nomination as effective bookkeeper, in the strictest sense, will not be prejudicial to anything we may decide upon once we are together in Layrac. It is determined and settled that he is to have actual responsibility there—responsibility which takes in, as I have said several times, the past and the present. By whom and in what way will this strict accounting be accomplished? We may differ on this point until our meeting, when we will make a final decision.

I am embracing you tenderly, my dear Son, with heart and soul.

P. S. When you believe it is appropriate, I will explain how in the sale of the estate of Saint-Rem,<sup>1</sup> there is nothing contrary to the Statutes of the Society of Mary. But right now, we are too busy to bother about this.

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**S. 831-2. To Father Bardenet, Acey**

April 6, 1836, Saint-Remy

Copy, Agmar

My Respected Collaborator,

Brother Clouzet has just read to me the letter which you intended for my eyes; he has probably answered you in everything that concerned him. I always find your advice very wise indeed. I attribute your rather sharp comments on our affairs in the Midi to your zeal for the Society of Mary and an incomplete knowledge of their circumstances.

I find unassailable the project presented by M. Perrot for the sale of the Saint-Remy property. If I had signed the document I might have had cause to regret it, given some unforeseen events. So I consulted M. Perrot and in all frankness and simplicity sent you a copy of my letter to him. I was greatly surprised at his silence and was about to send a special delivery to Besançon when, from your letter to Brother Clouzet, I learned that he had been deterred by your visit to him. You thought I wanted to retract the 10,000 francs which the contract states would be due to your heirs after your death, and I thought you had told your heirs not to claim that sum. I thought a word about that revocation would not change your plans, but would calm the seller and the new buyers.

In your letter to Brother Clouzet you claim that you have no intention of giving the 10,000 francs mentioned in the contract. I do not know what has caused you to forget so soon what you had said. In any case, we will not discuss this. Without changing the form of the contract, it will not be difficult to add the 10,000 francs to it, and we will accept this senseless increase in registration fees for the remission of our sins. I will wait for an answer before signing the contract, keeping the earlier one in case of death. I know from the letters I received yesterday from the Midi that I can delay my visitation of that part of the country.

You say I have asked you five times for the remittance of those 10,000 francs. I did mention them five times, but always in conformity with your intentions. However lacking in discretion you may believe me to be, I could not push indiscretion so far as to ask you five times for the same thing; I would not be humble enough to accept your formal refusals. You say about this new incident, which led me to speak to you of the 10,000 francs, that you have given 300,000 francs to the Institute of Mary. I will not comment on that affirmation or on the consequences you draw from it, that you cannot now give the 10,000 francs in question. This is what I believe I have read in your letter to Brother Clouzet.

G.-Joseph Chaminade

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<sup>1</sup> See letters no. 803 and no. 804.

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**S. 831-3. To Bro. David Monier, Bordeaux**

April 8, 1836, Saint-Remy

Copy, Agmar

My dear Son,

I am sorry to hear that you and M. Auguste are still at loggerheads about those much-discussed promissory notes. Because these notes are now null and have been cancelled, why do you refuse to hand them over? If you have destroyed them, why not admit it? Such a refusal can only create anxieties in M. Auguste and in his lawyer. You can have both the peace and the quiet you long for; why leave the seeds of new troubles and problems? You have been freed of all responsibility for those notes. I can find no solid reason for your resistance. I say “solid,” for I know the imagination can create them. But it is not difficult to make a statement which would effectively ward off all suppositions.

My dear Son, help us to bring an end to our affairs in Bordeaux. This letter may not find you there; you may have traveled with the elder M. Bousquet to Saint-Remy, if his son convinced him to go. Should that be the case, I will have the satisfaction of embracing you. I will be here for a few more days and will not go to Bordeaux. More urgent business forces me to visit other establishments.

Please accept. . . .

\* \* \*

**S. 831-4. To Fr. Jean Lalanne, Layrac**

April 11, 1836, Saint-Remy

Original, Agmar

My dear Son,

If I had I any doubt of your good faith, I could very easily label the sheet you slipped into Brother Chopard’s letter on March 28. You always begin from a false premise. Brother Mémain is in your employ and will be as long as he discharges his duties at Layrac. It is his duty to provide whatever is necessary for the management of the school, for the food and clothing of the religious. It is your duty and right to see that he is faithful to this assignment. However, it may be that he cannot satisfy everyone because of the deterioration of the linen and the wardrobe, that he cannot carry out every order you give because of the pitiable state of the bookkeeping which, at a given time, may jeopardize both you and the Society.

You say you cannot complain of Brother Mémain. You seem to hint that you do complain of his administration, that you could correct some deficiencies he might have. I had this in mind when, knowing his good character and his honesty, I sent him to you as Head of Work. Now, the administrative methods of the Society are basically sound; they are founded on true principles of prudence and justice. I can say without exaggeration that they exemplify the four cardinal virtues, and I could prove this. It can never be maintained that the head of an institution can arbitrarily dispose of its resources and burden it with debt. It would be unavailing to claim that he had no evil intention, or that he is working for the good of the Society which had entrusted the direction of the institution to him.

If the Head of Work is responsible to his superior in the exercise of his duties as steward of the house and if the superior clashes with him, the Head of Work must refer to the General Administration. The Head of Work even has that right, because he may not obey orders that are contrary to the interest of the Society to which he is responsible. This may have led you to believe that he was your administrator, rather than your dependent. You are greatly mistaken in this respect, and your misconception is of long standing and is the cause of endless discussions and their unfortunate effects.

After these considerations, my dear Son, I refer to my last letter of April 4. If Brother Mémain does not suitably acquit himself of his duties before I arrive in Layrac, we will see whether he should be changed because of incapacity or some defect which he refuses to correct, or because he is oblivious to the fact that he must be responsible both to you and to the Society. In spite of my occupations and yours which oblige us to curtail our correspondence, I will add a few more words about your complaints.

A baker is never paid for the loss of weight of his product due to baking. If this is done at Layrac, this is due to faulty supervision. Customers who buy bread by the pound buy well-cooked bread, not a blob of dough. I am surprised that you are not aware of this; moreover, Brother Mémain should be an expert in this field. Partially-cooked bread should be returned if it is not the first time and if it can be bought elsewhere. It should be refused if you can find another baker. It is even customary to weigh the bread when it is cold.

Clothing should not return from the laundry reddish, smudged, and not fully repaired. Brother Mémain is to blame if he allowed this although he had the authority to correct it, and especially if you reproved him, as it was your duty to do.

Brother Mémain's anger and indignation toward the brothers who complain to him must probably be attributed not to the brothers, but to his situation and his inability to remedy things. Did you not all have good reason to complain about the calico shirts—you returned two bolts of cloth because it had been bought to make curtains—and he countermanded the order to the Daughters of Mary and compromised you? Besides, Brother Mémain recalled the remarks I had made to him at Agen about those calico shirts. The brother who stole a shirt from a boarder was in dire need of one. But it always comes back to the same question—did Brother Mémain have the freedom to use the resources of the institution? Let him put aside the defective clothing he is wearing, have someone mend it or do it himself in the present shabby state of the clothing of the institution. What can I say? If the clothing was all worn in common, it would soon all be threadbare. Not that I approve of Brother Mémain's fear of lacking clothing. Charity should have compelled him to deny himself to clothe his brothers in their need. With all the more reason, as a religious with a vow of poverty, he should have found satisfaction in the occasion to practice that virtue. If the brothers did not admire his little virtue, they also should not have ranted against him.

The conclusions you arrive at on your sheet are faulty because your principles are poorly expressed. True, your absence is not responsible for the loss of the boarding school at Saint-Remy, but neither is it the subjection of the director of the institution to the business manager. We would be better off if Father Fontaine had not adopted your bias against the management of temporalities. In any case, the loss is due to neither cause. I will not describe the true causes; that is not the purpose of this letter.

I believe the Layrac institution would have been jeopardized without a change in the quality of the bread before the Easter vacations. You did well to exert your authority. But your action will be ineffective if to obtain what is fully baked and digestible you still pay the baker for the loss of weight during the baking process.

I am surprised that none of your three last letters, to which I made a single reply, mentioned the unrest you speak of, although their dates were close to that of the sheet. I hope you will have straightened everything out before your departure, that Brother Rey will have agreed to replace you—or rather, to represent you—in the direction and supervision of the boarding school.

If he would notice that Brother Mémain is neglectful of the diet or of some other aspect of his responsibility, he should inform me immediately unless it is an accident or a simple mistake on his part. I assure you, my dear Son, that if I am not more attached than you to the prosperity of the school at Layrac, I am just as much so.

I must stop; I embrace you very tenderly and will pray for the absent and the traveler.

G.-Joseph Chaminade

P.S. The prefect of Haut-Rhin would like to know the whereabouts of M. Rohmer, a recruit of 1833. Father Rothéa assured the mayor of Saint-Hippolyte that M. Rohmer was on the list of the Archbishop of Bordeaux, that he was pursuing his clerical studies and preparing for Holy Orders, etc. Some are worried at Saint-Hippolyte because M. Rohmer's father showed the mayor a letter from his son stating that he was at Layrac with Father Lalanne, etc. Correct any conflicting statement you may find in Bordeaux, at Saint-Hippolyte, or at the bishopric of Agen.

\* \* \*

*Father Chaminade was preparing to return to the Midi after an absence of two years. Here are the last letters written from Saint-Remy. The first is an obedience to Brother Galliot; the second is a request for information from Father Perrodin about a trip to Acey; the third is addressed to the directors of Alsace and settles details regarding the food and apparel which had been the source of difficulties in the communities there. The last, written at the time of his departure, concerns the recent foundation of Saint-Claude.*

### **832. To Bro. Pierre Galliot, Saint-Claude**

April 12, 1836, Saint-Remy

Copy, Agmar

Obedience to My Dear Son, Bro. Pierre Galliot

My dear Son,

I have named you to supervise the extensive repairs which are being made at Marast under Father Bardenet's direction so that we can form a large establishment there. You will go to Marast as soon as possible. You will take care of Brother Boillon, a carpenter, whom I have sent to fulfill the functions of his trade. I hope both of you will conduct yourselves as true religious.

May the peace of the Lord, my dear Son, be always with you!

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### **S. 832-2. To Bro. Constant Gouverd, Saint-Claude**

April 12, 1836, Saint-Remy

Copy, Agmar

My dear Son,

With full confidence in your ability, I have appointed you by these presents as director of the new establishment of primary instruction at Saint-Claude, as a replacement for Brother Galliot who has been given another assignment.

I am greatly interested in the prosperity of the house in Saint-Claude because of the interest shown in the work by the bishop, the pastor of the cathedral, and by M. de Montgaillard, and also because of the protection of the mayor and the interest shown by the townspeople.

I hope, my dear Son, that the wisdom of your conduct will correspond to my hopes and feelings.

Done at Saint-Remy, under my signature and countersigned by my secretary.

G.-Joseph Chaminade

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**833. To Fr. Jules-César Perrodin, Acey**

April 14, 1836, Saint-Remy

Original, Agmar

My respectable Son,

I would have immediately answered your letter of May 6 if I had not believed I was to leave earlier to go to Acey and to be myself the living answer. I will be leaving only Monday or Tuesday, April 18 or April 19. I am allowing some time to pass in order to receive an answer from Father Bardenet, if he has one to give. From Saint-Remy I will go to see Marast, and from there I will go to Besançon, where I will bring the sale of the estate of Saint-Remy to a conclusion. Brother Clouzet is to be my guide on this first excursion. I may even be able to find a satisfactory reply from Father Bardenet at Mlle Get's home. Upon arriving, I will either call there myself or have someone else call.

From Besançon, I will follow my heart and go straight to Acey, for I would wish (1) to embrace Father Bardenet, perhaps for the last time; (2) to embrace you and speak with you; and (3) you may well imagine that I always have Brother Danne in mind. If he were to go into the next world, I would have many errands to give him; if he is still to remain among us as an effect of the divine mercy, we will not be lacking in things to say, providing he is in a state to bear them. (4) You may also take for granted that I am thinking of the convent of our good Daughters of Acey.

How will I travel from Besançon to Acey? You have a road which my poor legs could not take . . . Otherwise I could take the public coach . . . I hope you will give me your advice as to what may be the best thing for me to do. I will receive your reply at Mlle Get's home. Be pleased, my respectable Son, to offer my hearty greetings to the beautiful and respectable population of the abbey of Acey and to receive my altogether paternal sentiments toward you, etc.

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*This letter shows Father Chaminade's zeal for religious observance and the practice of poverty.*

**834. To the Directors of Alsace**

April 15, 1836, Saint-Remy

Copy, Agmar

To My Dear Children, the Signers of the Collective Petition,

Dated in Colmar on January 9

And to all the Heads of Establishments in Alsace.

My dear children

The collective petition addressed to me last January 9 gives me reason for supposing the existence of a certain ferment which is somewhat opposed to the spirit of the Society, which is a spirit of peace and unity. I had answered only temporarily the collective petition, and each of the signers in particular, last January 24 and 25. This was a matter which seemed important to me, and I gathered all types of information as to its possible causes. All the answers I received and all the information I gathered elsewhere have convinced me that in all the Alsatian establishments,

both large and small, I have only very submissive and docile Children, but that decisions on questions that had been proposed to me by them had been indirectly suggested by Father Rothéa, without any previous notice or explanation, as something new. Because, my dear Children, when some difficulty regarding some Regulations can arise—for example, on those that concern the apparel or the diet—then recourse must be made to the spirit of the Society of Mary as expressed in the General Regulations. Let us come to the fact.

Last October 6, Father Rothéa wrote to me, as it were in your name, to learn officially my intentions or my decisions on five questions which had troubled you and which seemed even to worry you.

(1) “If it was permitted to season vegetables with pork fat, following the custom of the country, in such a way that each person receives a small portion of one or two ounces to eat with his vegetables.” I answered affirmatively. “I grant permission to the establishments of Alsace to season vegetables with pork fat, according to the custom of the country, and that each of the diners may have a small portion of it to eat with his vegetables. This is to be understood only for dinner . . .” Later in my answer to Father Rothéa about other difficulties caused by the effort to have equality among all the establishments of the Society, I added that “the small portion of pork which would be served to each diner would be a decrease in the first service of meat.” See, my dear Children, if it is possible to give a more just decision, one which would comply with the spirit of the General Regulations, which had not foreseen and could not foresee the diversity of the countries to which the Society would spread and the customs it would need to adopt.<sup>1</sup>

(2) “Is it permitted to have a dessert at dinner? It seems unjust that several of our establishments—those, let us suppose, which receive a great deal of fruit as a gift and those which have gardens—eat dessert every day at dinner, and that others are not able to make use of this advantage.” Here is my reply. “The establishments which receive a great deal of fruit as a gift and which have gardens are to use less of what they have or of the gifts received, and in this way there will be a type of equality everywhere.” My dear Children, where would there be injustice? Is it possible to maintain more equality? Those of the establishments which receive more gifts or which have gardens with fruit trees, would they not rather have reason to complain that they are deprived of a prepared and seasoned nourishment? But no, they will not complain because they will recall that their religion forbids them to seek their tastes in the nourishment which is served them.

(3) “Would it be permitted to take coffee or even chocolate on large feasts in the houses which would receive them as gifts?” The reply. “Coffee and chocolate are always considered luxury items, out of place among religious vowed to the practice of poverty. Gifts of this kind which are received may be served in case of serious infirmities and sometimes for certain guests. If these objects are too abundant in the small establishments, they could send them to the two large ones, Saint-Hippolyte and Ebersmunster, which are more likely to have sick or infirm members, and to serve as food to visitors of importance.” You see, my dear Children, that Saint-Hippolyte and Ebersmunster do not find themselves treated more advantageously than the smaller establishments. Their heads of all levels may make no more use of these gifts for themselves than those who direct the small establishments, for their destination is definitively settled.

(4) “There is also the desire to know whether it is permitted to season the food—as this is done, say, in several establishments—with cinnamon, cloves, pepper, etc.” The reply. “It is not permitted to season the food with delicate spices, for example, cinnamon, cloves, etc. Pepper may be used for certain dishes which would be too bland if none were added. The opposite practice,

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<sup>1</sup> The diet of the Society of Mary was thus determined by the extract of the General Regulations of 1834. “The breakfast consists of a slice of bread with some wine and water. It is easily permitted to add fruit or a little cheese or even some soup, broth, or milk. The dinner consists mainly of soup, one dish of meat, and one of vegetables. A fruit dessert will be added when it can be gathered in the establishment or received as a gift. There will always be a dessert during Lent, on fast days, on all feasts of the Blessed Virgin, of Saint Joseph, and of Saint John the Evangelist. Supper will consist of one warm dish and a dessert, but never of meat.”

which I am told is to be found in several establishments, is an absolute abuse and must be forbidden." I do not believe I know any of you in Alsace, my dear Children, capable of asking such a question in good faith. No doubt this is asked through zeal, for the purpose of halting an abuse someone believes has somehow slipped into some establishments of the Society.

(5) "Is it permitted to use liquors, whiskey, or foreign wines which are given as gifts?" The reply. "It is not permitted to the religious to use liquors, whiskey, or foreign wines, even when these are received as gifts. Such gifts are to be sent to the large establishments. Their heads who would have these things to serve to outsiders are themselves to abstain from their use; and if sometimes honesty requires that they appear to use them, this must be only for form's sake." It follows from this reply, my dear Children, that when you find yourself at some table outside the community, whether when traveling or otherwise through some necessity, you are not to accept liquors, foreign wines, or coffee. Everywhere and in all circumstances, be true religious. Honor everywhere the perfect sobriety of the august Mary, whose great name you bear.

(6) "Is it permitted to wear boots, to place horn instead of cloth buttons on the Prince Albert coats and the vests?" The reply. "Boots or horn buttons on the coats and vests are absolutely forbidden. The buttons must be of the same material as the article of clothing. Those, however, who would have some coats or vests with horn buttons and who could not easily replace them with cloth buttons will be permitted to continue to use them as they are."

My dear Children, these are the questions which were asked of me by Father Rothéa last October 6, and these were my answers on October 23. I was then at Courtefontaine.

Before and since, another and more serious question has been asked about the cut and shape of the clothing, but Bro. Louis Rothéa makes no mention of this. This question had been decided since February 12, 1835. Brother Coustou had provoked this decision concerning several worries which had arisen on this subject in the establishment at Colmar. Here is the reply to all the letters. "Nothing is more just than to ask for the great uniformity possible, whether in the apparel or in the diet. The apparel of the teaching brothers of Colmar is about the same as the original apparel and that which comes closest to truly religious apparel. The differences which are found in the other establishments are only abuses. Horn buttons would indicate only a small vanity, partly excused on some false pretext. The cut of the coats is otherwise important; if cut to the height of the waist, it gives too much prominence to the form of the body, which in general is opposed to Christian modesty. We should avoid such a close-fitting cut, for no man of the world, rich or poor, could appear in public with this without making himself ridiculous and being ridiculed."

My dear Children, no doubt for reasons of prudence Brother Coustou has made this decision known only to his establishment at Colmar; but it is a real decision, which must be generally applied in all the establishments.

With great strictness, you are to hold to the correct form and uniformity of the clothing and be troubled when you find yourselves obliged to move closer to the styles of the world. If you have sincerely left the world, why would you wish to come close to it by wearing its attire? The uniformity of the apparel, although it still differs little from that of worldly people, nevertheless distinguishes you as members of the Society of Mary. Would you blush because of your devotedness to the Queen of the Heavens and of your wearing of her attire in the state of life you have embraced? Do you realize that these defects in uniformity, in whatever part of the apparel they occur, seem to suggest a type of apostasy?

I certainly want to believe, and I do believe, that not one of these considerations has come to your minds, but rather some good intentions in order to more easily gain the respect of the world, in order to be better able to do good. But take care, my dear Children. The illusions of self-love may very easily soil the purity of your intentions.

The same principles hold for the quality of the coats as for their form. Several believe they will more readily win for themselves the respect of people of the world by wearing new and expensive coats. But again, take care. Illusion is not far off, if you have not already become its

dupes! You have embraced a state of poverty, and do you love your state? Do you have the love of poverty, and especially its spirit, which is one of the things which has contributed most to the conversion of the world? Would several of you, my dear Children, still be ignorant of the fact that the state they have embraced is altogether in the order of faith and seeks no support on principles of purely human wisdom?

My dear Children, to do away with the different abuses concerning the price and the durability of the articles of clothing, I have asked Brother Coustou to give me a note about the former custom of this establishment and the one constantly followed, for the most part. Here is what I answered him on June 6, 1835. “While awaiting, my dear Son, the appearance of a new law fixing the price and duration of the articles of clothing which make up the apparel of the lay religious, you will follow the former custom which will become law until the appearance of the new rules which will not differ, or at least very little, from the former custom.” And here is this custom: Prince Albert coat, price of the cloth is 15 to 16 francs per ell; duration, three years—two years for the head and the two sacristans. Trousers, price of the cloth is 11 to 12 francs per ell; duration 18 months. Vest, price of the cloth is 18 to 20 francs per ell; duration, three years. Shoes, duration, one year. Hat, price 10 to 12 francs; duration two years, and 18 months for the head and the sacristans. Tie, price 4 to 4½ francs; duration, two years.

Since then, I have received several observations regarding the matter of duration, all different. For example, some found the duration of three years for the Prince Albert coats somewhat long. Others did not find long enough two years for the head and sacristans, because they desired no difference at all between the head and his colleagues, the former always being supposed to give the example of love for poverty and set aside as illusory the motive of needing to make more frequent public appearances. I calmed those who found it difficult to believe that a person can be sufficiently neat and clean with Prince Alberts which are renewed only after three years of use. I have answered nothing yet to the elderly head who wanted the same duration for the heads as for the others. There is, in fact, some difficulty for me to settle here. There are reasons for two years, and there are others for three years. Someone could reason in the same way in regard to the hat. What is certain is that the heads are very free to make all their articles of clothing last as long as they want. I desire to see among the heads, and especially among the older and higher ones, this edifying emulation in the practice of poverty which exists among the Daughters of Mary. Generally, the First Heads among them have used their authority only to be poorer than those they were governing.

This decision of last June 6, my dear Children, at first was only for the Colmar establishment. But I see no disadvantage at all in sending it to all the heads of establishments in Alsace. Then it will become a fixed rule for all, although provisional until the General Administration finds it suitable to make some type of modification.

Each of the heads who will receive this circular, signed by my hand, will read it attentively, consult his own heart—and above all his reason, enlightened by the lights of faith—and let me know his true sentiments, whether of complete and entire agreement or opposition. All those who adopt its principles and practice will be able to state this to the colleagues of their respective establishments, to explain it to them clearly and to let me know the honest sentiments of each person.

It is high time, my dear Children, that all discussions on the points of this circular should end and that all of us may be united regarding its principles, sentiments, and practice. I know full well that there are some other points it will be good to settle later, but because there have been few general points until now,<sup>1</sup> I will allow matters to stand as they are for the present.

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<sup>1</sup>Because there was a question only of some particular cases.

Watch carefully, my dear Children, that the enemy does not spread his illusions of false lights in order to introduce abuses against the observance of your Regulations! Read these last often, especially those parts which rather rule the interior of your souls than your exterior practices, and penetrate yourselves deeply with the true spirit of the Society of Mary. May the peace of the Lord, my dear Children, and the most abundant blessings of heaven be showered upon those who truly observe the Regulations which have been given to you!

\* \* \*

**835. To Father de Montgaillard, Vicar General of Saint-Claude**

April 18, 1836, Saint-Remy  
Original, Archives of the Bishop

Reverend Vicar General,

When I promised to equip the private school of Saint-Claude, on the urgent demands of the pastor of the Cathedral and based on the recommendations of His Excellency, I was lending myself to the task with every confidence and ease. It had been understood that the pastor would bear all the expenses of the first establishment and of the teachers' support, until the establishment could become self-supporting by the fees received from the pupils whose parents could pay. I have always understood—and I declared this to His Excellency when I had the honor of meeting him when he came to Dôle—that any who would not be able to pay would be received gratuitously.

Nevertheless, Very Reverend Vicar General, Brother Galliot writes to me that he has already spent more than 600 francs and has taken in barely more than 300. Brother Gouverd came to Saint-Remy in the interests of the establishment of Saint-Claude. The pastor refused to meet any of the expenses. All he did was to have some money loaned to Brother Galliot by the secretary of the archbishop's palace. I am taking the liberty of telling you of this fact; I believe that, with your sense of justice, you will deem it necessary to arrange for some type of agreement between the pastor and the Society of Mary.

During his short stay at Saint-Remy, Brother Gouverd made some definite commitments within the Society of Mary, and I have named him head of the establishment of Saint-Claude. Brother Galliot had been there only temporarily to equip the establishment, for he already had acquired more experience in overcoming the difficulties usually encountered in such circumstances.

I am, Very Reverend Vicar General, with profound respect, your very humble and very obedient servant. . . .

\* \* \*

**S. 835-2. To Fr. Charles Rothéa and  
Bro. Dominique Clouzet**

April 20, 1836, Besançon  
Copy, Agmar

The undersigned, Guillaume-Joseph Chaminade, priest, Honorary Canon of the metropolitan church of Bordeaux where he resides, under the most solid guarantees, has sold to Bro. Dominique Clouzet, residing in Saint-Remy, to Charles Rothéa, priest, and Bro. Louis Rothéa, his brother, residing at Saint-Hippolyte (Haut-Rhin), and to their heirs, Brother Clouzet having also signed and done so for M. Rothéa, whom he represents; their signatures to this document will be ratifications enough.

The lands belonging to him at Saint-Remy, canton of Amance, department of Haute-Saône, and consisting of

1. a château, buildings, yards, gardens, orchards, park, fields, vineyards, and woods, the whole surrounded by a wall and a strip of land allowing for vehicular traffic;
2. a farm with buildings, houses, fields, vineyard, and appurtenances.

All this real estate as it stands and is the property of the seller is described in the bill of sale made out on May 17, 1823, for M. François-Xavier Faivre by M. Belamy and his colleague, notaries in Besançon, and was turned over to the purchaser.

The seller does not include in the sale the woods on the property; he reserves the right to harvest the timber within the next three years. It will be the joint responsibility of the purchasers or of their heirs to pay the price of the present sale to the seller, at his residence and unconditionally, 4,000 francs prepaid annually, and for life.

Brother Clouzet, using his funds and those of his associates, has made the first payment to Father Chaminade, who has acknowledged it. He also gave him promissory notes for 12,000 francs for the next three payments, to be honored by the buyers even if the seller would die before they become due. This clause is essential; only on this condition is the sale to take place.

If the buyers wish to have this contract notarized, Father Chaminade appoints M. Perrot, honorary notary of Besançon, to be his proxy who will be a witness to the signing and who has all the powers to do whatever may be stipulated.

Done and signed in duplicate at Besançon, April 20, 1836.

G.-Joseph Chaminade

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**S. 835-3. To Bro. Dominique Clouzet and  
Fr. Charles Rothéa  
April 20, 1836, Besançon  
Copy, Agmar**

In the year 1836, on April 20, M. Guillaume-Joseph Chaminade, priest and Honorary Canon of Bordeaux, and Dominique Clouzet, residing at Saint-Remy, have agreed to the following.

Article 1. Father Chaminade sells to Brother Clouzet the woods and the timber he had reserved to himself in the sale by private transaction of the château of Saint-Remy and of its appurtenances, and he declares to have been satisfactorily compensated by the said Brother Clouzet.

Article 2. Father Chaminade also sells to Brother Clouzet and to the Rothéa brothers, his associates, his furniture and all his movables presently in the château of the said Saint-Remy, on the farm, in the buildings and appurtenances. To pay for this acquisition, the purchasers will furnish

- (1) an annual payment of 1,200 francs which Father Chaminade owes Father Bardenet according to a claim which he can prove and at the time stipulated, and
- (2) 10,000 francs which Father Chaminade will owe after the death of Father Bardenet, in virtue of the bill of sale of May 17, 1823, of which the buyers are clearly aware.

Done in duplicate at Besançon. . . .

G.-Joseph Chaminade

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*On April 18, Father Chaminade left Saint-Remy. He went to Marast on April 19, to Besançon on April 20, to Acey on April 22, and arrived at Courtefontaine on April 23. He left there May 2, visited Salins and Arbois, on May 6 went to the seminary of Lons-le-Saulnier and then to Saint- Claude. From there, on May 13 he headed toward Lyons and Toulouse; he arrived in Agen on May 22. The correspondence with Layrac had not been interrupted during the trip. In his turn, Brother Mémain was beginning to create difficulties which were to separate him first from Father Lalanne (1836) and then from the Society of Mary (1837), without in any way wearying the patience of Father Chaminade.*

**836. To Bro. Jean-Marie Mémain, Layrac**

April 25, 1836, Courtefontaine

Copy, Agmar

[With insert from S. 836]

My dear Son,

I have just received your letter of April 12 addressed to Saint-Remy. I was at Saint-Remy when I received your note dated April 8, and in the meantime I received one from Father Lalanne at Courtefontaine, from Layrac and dated April 10. It appears that neither he nor you, but especially you, have understood my letter of April 4. Father Lalanne seems to have a better grasp of his contents, but he was only too willing to let you misinterpret it according to what was present in your mind. Your bias may disappear after you read my answer to the sheet he inserted into the letter Brother Chopard was writing to me. I answered on April 15 and insisted more briefly on bookkeeping and the bookkeeper.

I hope I will never be found to contradict myself and that you are in Layrac what you should always have been—a true Head of Temporalities according to the spirit of our Constitutions, just as in Bordeaux. Possibly you may not have entirely understood this fact. For the sake of brevity at this time, I will not return to the explanation of this office, or of the way the incumbent is subordinate to the First Head or how and in what case he may and should oppose him. The same is the case with the Heads of Instruction and of Zeal. In the larger establishments, these are doubtless subordinate to the First Head and are responsible to him for their labors. Nevertheless, they always remain responsible to the Society, and there are cases when they must find themselves in opposition to their head. All our troubles have arisen only in regard to the Office of Temporalities, for matters are more urgent. But even at that, there would be many things to say about the first two offices.

In his last letter, for the first time Father Lalanne gave me some details about the Office of Zeal. He advances and he retreats. When he enters somewhat into himself, he seems to speak honestly, but his hot head and his ambition soon cause him to veer off in another direction.

You believe I could settle everything, and you invite me to come to Agen or to Layrac as soon as possible. As you see, I have already left Saint-Remy; I have visited Besançon and Acey, and now I am in Courtefontaine. It is the place where I will stay the longest. I will need to be here at least a week, especially because of my correspondence, which takes up a great part of my time. I will stay the shortest time possible in Salins, in Arbois, etc., etc., and always with Agen in mind. Remain calm. Father Lalanne writes to me that he will leave for Paris only at the beginning of May and that he will arrange everything, as I have asked him to do. Mother Saint-Vincent seems to doubt that he will actually go to Paris. This is a possibility which it is good to foresee, but regarding yourself, always act with great prudence, mildness, and firmness.

I am amazed that you have picked out the expression I thought it was my duty to use to Father Lalanne, namely, that you could have “more self-possession in the administration.” (1) Who cannot increase and grow in what is called self-possession? (2) How is it that you did not notice that this expression, taken in context, was not what is called a recommendation? Do you believe, my dear Son, that if I had believed you would take offense at it, I would have sent a copy of my reply to Father Lalanne to be seen by you?

The less confidence you have in Father Lalanne, the greater need you have for prudence; and when I say “prudence,” I have no intention of speaking of artifice. Always be honest and frank, but also clear-sighted regarding faults against honesty, against shrewd refinement—in this there is always prudence. You have serious reasons not to have what is called confidence, but prudence obliges you not to give any exterior evidence of its opposite—defiance.

Concerning Confession, I have left you free from the beginning and, with all the more reason, continue to do so.

I am stopping here and embracing you with heart and soul, always counting upon you as firmly as someone would count on a new bridge.

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### **837. To Fr. Jean Lalanne, Layrac**

April 26, 1836, Courtefontaine

Original, Agmar

[With inserts from S. 837]

My dear Son,

Your letter of April 5 arrived at about the same time as I arrived in Courtefontaine. I am blessing the Lord if my letter of April 5<sup>1</sup> brings an end to all our discussions, as you assure me that it will. Nevertheless, I am saying nothing in this letter which may not be according to our Constitutions; and if you take careful notice, I have never spoken or acted in a contrary sense. But whatever the case may be, I will readily and easily consent to consider all the past a matter of misunderstanding, if you actually hold to the promises you made to me and if the accounts are well-established in the true and honest sense, as required by our former customs of administration, the foundations of which I have so often and in so many ways explained to you, recently again in my reply of April 15 to the sheet you inserted into Brother Chopard’s letter (a letter which, may I add, would not reveal one who had just been faithful to his Easter duties and still less one who is a frequent communicant).

The reading of my letter would not have discouraged Brother Mémain if you had explained it a little to him. It is very possible that to his way of thinking he considered the duty of opposing his First Head as a type of obligation, considering the superfluous expenses which the latter was making for the maintenance of the establishment he must govern and direct. It would have been easy for you to have him understand that this power or duty did not give him any authority over you. Actually it gave him less, in proportion as you have the duty to reprimand him if he does not exercise it; and if he did not make changes, you have the duty of reporting him to higher authority, etc.

The Regulation for the temporal administration of the Society is already made, and clearly made. In my various explanations, all I do is recall this fact, either wholly or in part, according to need. I agree nonetheless that at Layrac a Regulation of current ordinary or extraordinary expenses could be made. The First Head of the establishment would need to

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<sup>1</sup> Or rather of the fifth.

observe and maintain these, and the Head of Temporalities would need to be responsible to him for them. This Regulation would be more than useless if the First Head and the Head of Temporalities were in complete agreement about the good maintenance of an establishment and also about necessary economy. I had the job of an official trustee of a very large establishment for 16 to 17 years,<sup>1</sup> but never did I have a word with my First Head; and the establishment, as miserable as it was, continued to become prosperous. From several letters coming from Agen, I learn that repairs are continuing at Layrac or have been resumed as if nothing at all were the matter, repairs which are not even urgent. What do you wish me to say? Where are you heading? Is there some error in the dates on the letters or in the reports made to me? Are there misunderstandings or ambiguities in the expressions used in your letters? Or am I not speaking clearly enough? Is it possible that in making an effort to speak and explain, I have given you an excuse for some type of entrenchment; but I assure you this has never been my intention. In all sincerity, I always hold to the first declaration I asked of you in order to end all these difficulties. Your recent letters have given me reason to believe that you understood clearly what I had in mind.

I do not cease to say in regard to the 5,000 francs you borrowed that if it was actually necessary to honor the orders you had made previously and before the request for the declaration, then we are properly and personally responsible. It will be up to you to tell me the true use you have made of this sum.

Regarding the matter of the stables,<sup>2</sup> only what God permits will happen and whatever will be suitable to our position by maintaining the way things are now until I arrive, which will not be very far off. In fact, I am already on the way, visiting all the establishments we have as far as Agen and going by way of Toulouse.

I have nothing to add to answer on the Olivier matter. I knew, and he admitted, that he received 500 francs which he did not report.

My dear Son, I am taking a great part in the consolation your pupils and your teachers are giving you. Take care, however, that the beautiful indications of piety and regularity they give you are not being interiorly worn away by some worm. In the postscript of the letter I am answering, your departure for Paris seems uncertain; but by the preceding letters it seemed necessary and decided upon. If you leave and you should answer this letter, your answer can reach me by addressing it to Saint-Claude (Jura), care of Brother Gouverd, the head of the primary school.

Receive, my dear Son, this new token of my paternal affection.

P. S. Father Bardenet is in Marast making the necessary repairs for a new establishment. Father Meyer is aware of your kind remembrance.

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**S. 837-2. To M. Chauzu the Younger, Brives**

April 27, 1836, Courtefontaine

Copy, Agmar

I finally received your letter of March 22. I had just received one from M. Olivier dated March 14 and telling me that everything was in order at Brives, that he had gone to Bordeaux and was living at no. 2, Rue Tanesse. I advise you to apply directly to him, and if he refuses to pay you 345.82 francs with your bills as evidence, threaten him with the courts.

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<sup>1</sup> In the *collège* of Mussidan.

<sup>2</sup> See letter no. 815.

M. Olivier can very easily pay you because, aside from what he took with him to Bordeaux, you yourself gave him 300 francs which he must still have, for he had no reason to spend them.

He is not a member of the Society, as you may have noticed; this is why he took private lodgings in Bordeaux.

I share with you, Monsieur, the embarrassment caused by M. Olivier; fortunately, such unpleasant things do not happen too often in life.

I am traveling, and near the end of May I will be in the Midi. Please accept this mark of my esteem and consideration.

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**838. To Father de Montgaillard, Vicar General of Saint-Claude**

May 12, 1836, Saint-Claude

Copy, Agmar

After having duly reflected on the conditions which the pastor of Saint-Claude thought he could offer, contrary to what had been agreed upon yesterday evening between him and me, and seeing that a definite arrangement cannot be concluded before my departure tomorrow morning at the latest, I believe myself obliged to declare in writing that in honor and in conscience, I can give up nothing of what was decided upon yesterday between the pastor and me regarding the school of the Brothers of Mary.

I am limiting myself to the acceptance of the transfer of the place, purely and simply, by a deed under private seal, bearing receipt of the purchase, cash for value received.

By means of this cession, the school of the Brothers of Mary, placed under the sole auspices of Providence, will maintain itself; I hope for and desire this ardently. But the Society which I have the honor to direct cannot in any way guarantee its continuance as long as the conditions I have proposed have not been accepted by the pastor of Saint-Claude.

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*Father Chaminade has arrived in Agen, and he is expected in Layrac. But before going there, he insists on receiving from Father Lalanne some absolutely categorical declarations which leave no room for equivocation.*

**839. To Fr. Jean Lalanne, Layrac**

May 22, 1836, Agen

Copy, Agmar

My dear Son,

I arrived in Agen with the thought and desire of going to Layrac, especially after your pressing solicitations and the just and praiseworthy sentiments you have expressed to me. My weak body, nevertheless, does not permit me to follow the impulse of my heart, although the latter is the bond of union. Before leaving for Layrac, I wish to have a “yes” or a “no,” without any kind of conditions, on the following points.

(1) You are truly the superior of the establishment of Layrac, and if you believe something is lacking in your nomination, I am ready to regularize it.

(2) There must be in Layrac a true Head of Temporalities, as in every other establishment. Because this head only shares your responsibility to the Society in the matter of accounts, you always remain the superior. He always owes you an account of the management of his office as to his superior, and you have the right and especially the duty always to determine if he fulfills the duties of his office well.

(3) The office of the Head of Temporalities is, with a wise economy, to look after the ordinary and extraordinary needs of the establishment. The ordinary needs or operating expenses must be regulated and controlled, and the superior must require the steward to see to this in such a way that no one in the house has any reasonable cause for complaint. Regarding extraordinary expenses, if they have not been foreseen or controlled they must be referred to the General Administration. The same is true for improvements and repairs, purchases, or loans of materials for the establishment. These expenses may not be made without the authorization of the General Administration. Only on these occasions the Head of Temporalities, without ceasing to be a lower officer, may and must offer a type of opposition to his superior, although without ever lacking in the respect he owes him. Expenses for suitable maintenance, whether of movables or immovables, or even of extraordinary expenses which an urgent need in unforeseen cases may require, are not to be looked upon as extraordinary expenses. The superior may then use the discretionary power the Society accords to all First Heads, and he alone is to inform the General Administration of the use they have been obliged to make of this power. Thus the Head of Temporalities always remains responsible to the Society without ceasing to be responsible to his local superior.

(4) I have the idea that the establishment Layrac belongs to a category which seems to be exceptional because of its newness and of the immense repairs and furnishings of all types it may require during the first period of its existence. I always remain disposed to make all the exceptions which are in the power of the Society to make, but the Society must be the judge of these. It must be necessarily for the superior of the establishment to submit to the rules of prudence and that also for him to follow the principles of the justice that is due to the Society.

My dear Son, I am ready to fly to you and to embrace you with an altogether paternal tenderness without any recrimination for the past, providing we are in agreement concerning these principles. I will add only one more reflection. It is that a superior cannot have an arbitrary and independent authority; that of the Superior General also has its bounds and its limits. Even that of the Founder, which is by far the most extensive possible, is limited by the first principles of divine laws.

Receive, my dear Son, the provisional token of my tender and sincere affection.

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*Father Lalanne answers with an unconditional "yes," but he believes he is authorized by the fourth proposition to ask to remain temporarily the sole master of the three offices of Layrac until the establishment has reached a normal state. Father Chaminade, well instructed by the experiences of the past, could not abandon the interests of the Society of Mary to Father Lalanne; these already had been too seriously compromised.*

#### **840. To Fr. Jean Lalanne, Layrac**

May 25, 1836, Agen

Copy, Agmar

My dear Son,

I will briefly answer your letter of yesterday. I cannot comply either in honor or in conscience with what you ask of me. Every type of interest must lead you to the pure and simple acceptance of the four articles I called to your attention in my last letter.

I have learned from several that the parents are already murmuring about your separation from Brother Mémain. If he continues to allow himself to be blinded by his self-love, I will replace him for you as advantageously as possible.

I cannot come to Layrac unless we are in complete agreement on all points. I would not want any discussion, and for this reason there will be no recrimination about the past. I wish only an examination of your present position so we can arrange to have peace, not only between the two of us, but also with all our creditors. I can say nothing about the purchase of the barns until I have carefully weighed everything.

I hope, my dear Son, that you will find nothing in this answer contrary to the tender affection I am always pleased to show to you.

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*Father Chaminade's patient energy finally triumphs. Father Lalanne comes to unconditionally lay down his arms. The conclusion of the conversation is the following decision.*

**841. To Fr. Jean Lalanne, Layrac**

May 29, 1836, Agen

Copy, Agmar

My dear Son,

Since the long talks we had yesterday, we remain convinced that the arrangements established by my letters of May 22 and May 25 remained unchanged and settled, with the addition of the following two observations as a type of postscript:

(1) The office of the Head of Temporalities is subject to the superior, but in the sense made clear by the number 3 of the letter of May 22. What is said in number 2, that the head only shares the responsibility of the superior, means nothing more than that he has the same obligation toward the Society as the superior himself.

(2) When some doubt arises about an expense ordered by the superior, if it falls into the category of ordinary or extraordinary expenses the doubt will be resolved in favor of the superior, providing the expense is not beyond 20 to 30 francs, but the Head of Temporalities has the obligation to notify the General Administration of this immediately. Its reply will then serve as a rule to apply in all future similar cases.

You say, my dear Son, that you noticed my voice giving out toward the end of our conversation. A few hours later it had nearly died out. Despite this, I hope to be able to go to Layrac on Tuesday.

Receive, my dear Son, etc.

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*In early June Father Chaminade went to Layrac, and on his return to Agen he issued an ordinance of temporal administration on the foundations decided upon in the previous letters.*

**842. To Fr. Jean Lalanne and  
Bro. Jean-Marie Mémain, Layrac**

June 15, 1836, Agen

Copy, Agmar

To My Dear Son, Father Lalanne, Superior of the Establishment of Layrac  
And Brother Mémain, Head of Temporalities in This Establishment.

My dear Sons,

I am sending you the written agreement of internal administration for the Layrac establishment, relative to what is purely temporal. This agreement is literally the one you have just taken notice of. I have only rendered it executory. You will let me know as soon as you have received it by means of a receipt signed by both of you.

Father Lalanne writes me in a note dated today that he hesitated to accept this first attempt to reform the establishment of Layrac only because of the lack of confidence I was showing him. No doubt this is related to the too-great expenses which had been made in Layrac, whether for the property itself or for the maintenance of the boarding school. But I am asking him if my lack of confidence did not have a just motive; the signs of a lack of confidence I may have given have never had any other connections. Furthermore, everything proclaims the complete confidence I have in him as an older Son in my large family and as one of the principal heads of the Society of Mary.

Regarding the numerous debts you have contracted under your private names, is it not a matter of suitability for you to continue your conduct toward your creditors and suppliers without taking qualified names, and that the Society thus will find itself completely left out of all your financial operations?

The present ordinance is somewhat too general and may lead to some difficulties in the matter of execution—for example, in the expressions of ordinary and extraordinary expenses—but as you know, upon my arrival in Layrac we will form a more detailed plan of economy. I will take this up as soon as you have acknowledged receipt of this letter, as well as of the ordinance.

I will very willingly work with you at the reform of the personnel, and I admit to you that since Father Lalanne spoke to me of it, I have considered it and caught a glimpse of the means to work it out. Have no doubts, my very dear Sons, about the true interest I have in the prosperity of the Layrac establishment, and receive here the expression of my fatherly tenderness.

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Ordinance

Interior Administration of the Layrac Establishment,  
Regarding Temporalities

1. The establishment has only two heads, the first whose authority extends over the three principal offices of Zeal, of Instruction, and of Temporalities. The First Head also takes in the two principal offices of Zeal and Instruction. He shares with a Head of Temporalities all accountability with regard to temporalities.

2. The Head of Temporalities is subject to his First Head . . . not only in order of precedence, but also in the exercise of his functions.

3. The functions of the Head of Temporalities are (1) to keep the books in good order, in order to be able to give a very exact account of all the receipts and expenses of the establishment; and consequently, the First Head must always place every receipt in the hands of the Head of Temporalities. Generally speaking, this must be done on the very day of the reception because of

the correspondence of dates. The superior is free to keep a small cash book, but he always has the duty to inspect the books of the Head of Temporalities by the very fact that he is the First Head and is responsible for all offices. The First Head can cease to be responsible for the faults and mistakes of the Head of Temporalities only by making them known immediately to the General Administration. (2) The Head of Temporalities is not to give out any sum he cannot justify. Bills and things received from the usual suppliers of the establishment or by the promissory notes of the providers must pass through his hands. No one in the house is authorized to make a bill of any type except with providers chosen in concert with the First Head and the Head of Temporalities, but directly under the orders of the latter even if by vouchers of the superior himself relative to the needs of members of the community. Regarding the needs of the boarders, and even for their small pleasures, the Head of Temporalities will furnish nothing except on the strength of vouchers from the superior or from the person named by him to judge the suitability of these expenses. The Head of Temporalities is free to have someone keep track of these small details for him, as the providers do. (3) The Head of Temporalities makes all the usual expenses, current or agreed upon, without intervention on the part of the First Head. He will also honor the vouchers of the superior which would be only for usual expenses; but if they are related to extraordinary expenses not previously agreed upon, he would need to notify the General Administration about them. *[No number four.]* (5) Nevertheless, if some doubt arises, whether the expenses ordered by the superior are usual or extraordinary, the doubt would be resolved in favor of the superior, providing the expense does not exceed 20 to 30 francs, and the Head of Temporalities has the obligation of notifying the General Administration without delay. (6) If the needs are those of the superior himself or those of the Head of Temporalities, the superior would make his request in writing to the Head of Temporalities; he, on his part, would ask the superior, who would give him a voucher in case one is needed.

4. The General Administration (1) may at any time inspect the books and the cash box directly or by anyone sent for this purpose. (2) It judges the use of funds relating to extraordinary expenses. If they relate to construction or land purchases, extraordinary expenses are permitted on plans and estimates.

5. The two heads of the establishment—that is to say, the First Head and the Head of Temporalities— must be intimately united. The bond which is always to secure this union is (1) interest in the establishment of Layrac and (2) the interest they must bear toward the Society of Mary, not only as members but also as having in their hands one of the most precious assurances of its confidence. The First Head has every obligation of maintaining its rights and of fulfilling its duties as if he had taken an oath to do so when he received his charge, as is required by the Constitutions of the Society. The oath is required also of the Head of Temporalities because of the importance of his functions; and he must conduct himself just as if he had actually taken it.

We, the Superior General of the Society of Mary, have decided and do decide the present agreement regarding the interior administration of the establishment of Layrac, to be honestly carried out and under the faith of the oath. By the present ordinance, we in no way intend to enter into any responsibility for future acts or for any performed in the past, the ordinance being simply in the regular order of things and an indication of a means of reform.

This ordinance will be sent to Father Lalanne, superior of the establishment of Layrac, and to Brother Mémain, Head of Temporalities in the said establishment, and transcribed into the registers of the Society of Mary.

Given at Agen, under our seal  
and the counterseal of the Secretary General of the Society of Mary  
June 15, 1836

*At the end of June Father Chaminade went to Auch, where he realized a desire long cherished by him and by Mother Adèle de Batz de Trenquelléon—the creation of a Third Order Regular of the Daughters of Mary, destined to extend to rural places the benefits of their apostolate. The center of the new work was to be in the departmental relief center, where pious young women, directed by Father Chevallier, devoted themselves to the care of the insane and hoped one day to form a regular community. They were 10 in number, and new recruits declared themselves, permitting stronger hopes. On July 1, the preliminary acts were passed.*

**S. 842-2. To the Daughters of Mary, Auch**

July 1836, Auch

Copy, Agmar 3.5.4, p. 1

I, Missionary Apostolic, Founder of the Daughters of Mary and Superior General of the Society of Mary, have come to Auch at the invitation (which I have considered an order) of His Excellency, Mgr. Joachim-Jean-Xavier d'Isoard, cardinal, priest of the holy Roman Church, Archbishop of Auch, etc., etc., in order to incorporate into the Institute of the Daughters of Mary, under the title of Companion Sisters the actual directors of the relief center of the department and other young women who wish to devote themselves, under the protection of Mary and while leading a very religious life, to the care of the sick and the instruction of young women.

With God's assistance, this is what we have begun after a serious examination of the numerous candidates, and we have opened a novitiate which will in a short while produce people capable of founding small establishments in various localities of the diocese. We have bought a furnished house for this purpose. This house faces the relief center and will in perpetuity be under the management of the Daughters of Mary and under the jurisdiction and protection of His Excellency and of his successors the Archbishops of Auch. This was the wish expressed by His Excellency, who graciously signed with me the present act of foundation which will be in force forever.

\* \* \*

**S. 842-3. To Cardinal d'Isoard, Archbishop of Auch**

July 1836, Auch

Copy, Agmar 3.4.5, pp. 1-2

Monsignor,

Divine Providence has been good enough to bless my actions, carried out under your orders. Your Excellency now has in his capital, through an extension of the exterior works of the Daughters of Mary, an Order which has been approved for the direction of the relief center of the department and a novitiate which will furnish trained personnel for the various regions of your diocese which ask for them. I am striving to overcome the many difficulties facing such an establishment in Baran.

I thank you, Monsignor, for giving me Father Chevalier as my assistant. I have always looked upon him as a visible angel in everything I have been able to do. Your prayers, Monsignor, and his cooperation are responsible for almost everything. I feel an increasing inadequacy when faced with delicate negotiations. This is why I came to Auch, from obedience and also to ask your protection for the convent of Condom because of the kindness which you have always manifested toward me. I will ask you to extend this protection and to grant it to me at the court of Rome. This short document witnessing to our foundation, which I take the liberty to submit for your approval and, if you believe it satisfactory, for your signature, could be sent to the Superior General for her signature. Three copies could be made, one for the archdiocese, a second for the administration of the Daughters of Mary, and a third which would remain in the novitiate.

I would be gratified, Monsignor, to see de Belloc as both head of the relief center and also mistress of the novitiate and Father Chevalier as superior of both establishments; this gesture would guarantee the steady development of these two institutions according to the designs of God who has inspired them.

Furthermore, Monsignor, I will take the liberty to recommend to you the ancient Sodality of the Immaculate Conception which was established here during a vacancy of your see. It has lost much of its vigor. I have given Father Dupin some suggestions on how to revive it. He is well equipped for this work, but a recommendation by you would spur him to even greater efforts. I have no doubt that it was the Holy Spirit who has inspired you to appoint him pastor at Sainte Marie.

I am with the deepest respect Your Excellency's . . .

\* \* \*

**843. To the First Sisters of  
The Third Order of the Daughters of Mary**

July 1, 1836, Auch  
Rough Copy, Agmar  
[With insert from S. 843]

We, the Founder of the Institute of the Daughters of Mary, etc.

We, after mature examination and having taken all necessary information about their past conduct, have admitted to the number of the Companion Sisters of the Institute of the Daughters of Mary the young women whose names follow.

1. Sister Béatrix, bringing on entering a dowry of 700 francs.
2. Sister Mélanie, bringing on entering a dowry of 560 francs, etc.

If these young women withdraw from the Institute before two years, dated from today, the sum which they have brought will be returned to them 6 months after their withdrawal. But after their definitive reception and after these two years, they will no longer be able to reclaim the sum brought as a dowry. The young women herewith mentioned, all of mature age, will make their commitment from today forward, conformably to the clauses of their admission; in witness whereof we have signed at Auch on July 1, 1836.

\*

Formula

We, the undersigned, being of age, after a long postulancy and believing ourselves called to lead a religious life in the Institute of the Daughters of Mary, to make the following commitment.

1. We promise to observe strictly the General Regulations of the Daughters of Mary and in particular that of the Companion Sisters of the Institute.

2. We promise to keep silent about the services we may have rendered in our various assignments, if we should withdraw from the Institute at some time.

3. We promise furthermore not to mention the value of the dowry we bring, as indicated on our admission forms, if we should withdraw after our definitive reception or even following two years from this day. In witness whereof we have signed. }

\* \* \*

**N.A. 843-2. To - - -**

July 1, 1836, Auch

Printed in Volume 9. Copy at Agmar 218.2.51<sup>4</sup>

We, Founder of the Institute of the Daughters of Mary, etc., after careful examination and after having obtained all the necessary information on their past behavior, have admitted, as we do now admit, the young women whose names follow hereafter, to be counted among the Companion Sisters of the Institute of the Daughters of Mary:

1. Mlle Aubey, Josephine Louise, in religion Sister Marie-Mélanie, bringing, upon her entry, a dowry of 560 francs.
2. Mlle Foucher, Perrine Jeanne, in religion Sister Marie-Béatrix, bringing upon her entry a dowry of 700 francs.
3. Mlle Palas, Antoinette, in religion Sister Marie-Ange, bringing upon her entry a dowry of 130 francs.
4. Mlle Palas, Bernarde, in religion Sister Marie-Apolline, bringing, upon her entry, a dowry of 945 francs.
5. Mlle Darolles, Rose, in religion Sister Marie-Xavier, bringing upon her entry a dowry of - - - .
6. Mlle Laborde, Joséphine, in religion [Sister] Marie-Thaïsé, bringing upon her entry a dowry of 170 francs.
7. Mlle Dufour, Marie, in religion Sister Marie-Thérèse, bringing upon her entry a dowry of 500 francs.
8. Mlle Garnier, Françoise, in religion Sister Marie-Virginie, bringing upon her entry a dowry of 700 francs.
9. Mlle Lescure, Françoise, in religion Sister Marie-Séraphine, bringing upon her entry a dowry of 950 francs.
10. Mlle Ducros, Antoinette, in religion Sister Marie-Anne, bringing upon her entry a dowry of 500 francs.
11. Mlle Duclos, Marie, in religion Sister Marie-Philomène, bringing upon her entry a dowry of 1,000 francs.
12. Mlle Caussade, Guillaumette, in religion Sister Marie-Agathe, bringing upon her entry a dowry of 1,500 francs.

Should any of these young women withdraw from the Institute before two years have passed, beginning from this date, the amount which they brought will be reimbursed to them 6 months after their departure, with interest of five percent for those six months. After their definitive reception or after these two years, they may no longer lay claim to the amount of their dowry.

These young women, all of the age of majority, as of today will make their commitment conformably to the conditions of their admission.

As evidence of which, we have signed at Auch, July 1, 1836.

G.-Joseph Chaminade

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<sup>4</sup> Document consigned to Agmar by Fr. Herbert Kramer in July 1987.

**Personnel of the Daughters of Mary of Auch  
(undated)  
(Same Agmar number, Agmar 218.2.51)**

Houses	Owners	<i>Work</i>	Professed	Lay Persons	Companion Sisters	Comments
<b>Arreau</b> (Hautes-Pyrénées)	Local founders	Boarding/day school	3		1	
<b>Astaffort</b> (Lot-et-Garonne)	Daughters of Auch	Boarding/day school Nursery school	4	1	1	68 Religious with perpetual vows 28 Religious with simple vows
<b>Auch</b> (Gers) novitiate SS Peter and Paul Psychiatric hospital	Daughters of Auch Daughters of Auch City	Boarding school 2 day schools 2 nursery schools novices' ministry	15 7 11		8	14 Companion Sisters 9 Novices 4 Postulants  Total: 123
<b>Barran</b> (Gers)	Daughters of Auch	Day school	2	1		
<b>Beaucaire</b> (Gers)	Daughters of Auch	Day school	2			
<b>Castelmoron</b> (Lot-et-Garonne)	Daughters of Auch	Day school	4			
<b>Castex</b> (Gers)	M. de Barran	Day school	2			
<b>Cologne</b> (Gers)	Daughters of Auch	Kindergarten. Boarding/day school	3	1		The Third Order was authorized by the State February 16, 1856
<b>Estang</b> (Gers)	Local founders	Boarding/day school	3	1		
<b>Fleurance</b> (Gers)	Daughters of Auch	Boarding/day school	5	1	1	Sr. Marie Aimée de Jésus Lacoste, Superior of the Third Order of the Daughters of Mary
<b>Lagupie</b> (Lot-et-Garonne)	Motherhouse of Agen	Nursery school Day school	2	1		
<b>Mas d'Auvignon</b> (Gers)	Local Corporation	Communal school	3			
<b>Montesquiou</b> (Gers)	Daughters of Auch	Day school	2	1		
<b>Montréal</b> (Gers)	Commune	Communal school	3			
<b>Pavie</b> (Gers)	Daughters of Auch	Day school	2	1		Mother Marie Aimée de Jésus Lacoste died in 1897; she did not date this paper.
<b>Pergain</b> (Gers)	Rev. Pastor	Day school	2			
<b>Plaisance</b> (Gers)	Daughters of Auch	Boarding/day school Nursery school	5	1	1	
<b>Riguepeu</b> (Gers)	Local foundress	Day school	2		1	
<b>Saint-Clar</b> (Gers)	Daughters of Auch	Boarding/day school Nursery school	5	1	1	
<b>Sarrant</b> (Gers)	Daughters of Auch	Day school	2		1	

\* \* \*

**844. To the Administrators of the Departmental Relief Center, Auch**

July 1, 1836, Auch  
Rough Copy, Agmar

Honorable President and Messieurs,

The 10 young women who direct and take care of your relief center are today incorporated into the Institute of the Daughters of Mary, in the capacity of Companion Sisters of the said Institute, approved by the Government. You will be able to deal with their Mother General, Mother Saint-Vincent de Labastide, who remains in Agen in the convent of the Daughters of Mary.

You are going to have a novitiate of these Companion Sisters, Daughters of Mary, and you will have the assurance of having subjects always ready to replace the director of your center. The Mistress of Novices will be a religious with the rank of Mother in this Order, and she will be at the same time the superior of the relief center.

I have requested of the Honorable Prefect and I am asking you, Messieurs, for your protection and your intervention in order to obtain the necessary instruction in medical skills for these religious, who are to care for the sick.

I will also ask you, Messieurs, to raise the salary of the directors to the modest sum of 200 francs for each, as this seems necessary in calculating the finances of this foundation. I can promise you, Messieurs, in the name of the entire Institute of the Daughters of Mary and in particular in the name of the Superior General, the greatest consideration and deference for the establishment which you administer with so much wisdom.

I am with respectful devotedness, Honorable President and Messieurs, your very. etc.

\* \* \*

**S. 844-2. To Fr. Jean Lalanne, Layrac**

July 12, 1836, Agen  
Copy, Agmar

My dear Son,

I am afraid that if you do not practice a wise economy, your position will be very dangerous. You may find creditors, but you will not appease their desire to be repaid and they could proceed to seizure. I believe it would be prudent, for the Society of Mary and for Layrac, to have a written document stating that the furniture in your institution has been loaned to you to help your enterprise, so that I could defend you in case of a lawsuit.

\* \* \*

**845. To Bro. Jean-François Belleau**

July 15, 1836, Agen

Copy, Agmar

My Dear Son,

I have received your two letters of March 25 and of last May 18.

When I received the first, I was about to leave for Saint-Remy, and at that time I had just spoken about you with Father Chevaux; we decided between us that he would write to you. It is very possible that he did not do this, because he is always ill.

In receiving your last letter, I was surprised to learn you had left your home before your complete cure, especially during this very hot season. My dear Son, what advice can I give you in your present state of health, which you so freely describe to me? Six doctors, you say, believe as Brother Joly does that you have no hope of lasting very long as long if you lead the type of life usually led in our houses. Your present condition and the predictions of the doctors are very sufficient reasons for you to be dispensed from your vows, especially because you made them so quickly and before the condition of your health was sufficiently known, and you are influenced by all the other circumstances which preceded or followed your religious profession. Always preserve the sentiments which animated you at that time, live religiously, occupy yourself as much as your health will permit, and always believe, my dear Son, in my very tender attachment.

\* \* \*

**S. 845-2. To Fr. Jean Lalanne, Layrac**

July 16, 1836, Agen

Copy, Agmar

My dear Son,

What I said to M. Dardy was that Brother Mémain allowed you to use his name; Brother Mémain himself confirmed this and said it has happened frequently, and especially in this last incident. How we say something is not so important, if the meaning is clear.

I see no problem in Brother Mémain's resignation if he transfers to you both the duties and his rights before the law. It is more difficult to formulate the statement. A simple declaration, a private agreement, would suffice it seems to me, without a public proclamation. See Brother Mémain.

The question of the furniture has nothing to do with the above problem. I am pleased with your delicate handling of the matter, and I certainly do not wish to encourage you to engage in a fraudulent action. It is urgent now to resolve the problem with Brother Mémain.

Receive. . . .

\* \* \*

*Claude Mouchet (1815-1885) was born in Villers-sous-Ecot, Doubs. After receiving an excellent education, as is seen in what remains of his correspondence, he entered the Society of Mary in 1832. He fulfilled the functions of linen-drafter and infirmarian throughout his life, at Saint-Remy, at Merles, and at Luché. He was one of the most fervent religious of this generation, and Father Chevaux said this about him. "Wise and well-balanced intelligence, sound and solid judgment, mild and affable manners, capable for all employments inside the house: linen-room, infirmary, etc.;*

*obedient, respectful, charitable, truly humble, patient, accommodating, and disciplined; inclined to refuse to others what he believes is not permitted for himself; full of faith and confidence in God; of a tender, sincere, and enlightened piety." Father Chaminade directed him for a long while, and he preserved some of these letters of direction.*

*Two other religious in the Society of Mary had this same name and were also devoted to manual labor. Bro. Charles Mouchet (1818-1893), brother of Claude, was employed in several houses and died piously at the orphanage of Luché. Bro. Nicolas Mouchet (1814-98), a relative of the other two, spent nearly a 50 years in Paris, serving as cook, cellar man, and provider for Collège Stanislaus. He died at a ripe old age in the country house of Bellevue.*

#### **846. To Bro. Claude Mouchet**

July 17, 1836, Agen

Original, Agmar

My dear Son,

Your short letter of last June 3 tells me you have truly understood that I am your father, because you have felt you are really my child. I also have felt I was your father. You are continuing to follow the counsels I gave you. Be faithful to them. Do not worry about the distractions you may experience in your meditations; because they are not voluntary and do not arise in your heart, you have nothing further to do than to let them fall as soon as you notice them. The Blessed Virgin and Our Lord, to whom you always keep yourself united, will make up for your weakness and for the lack of stability in your mind. You are correct in believing the good God is leaving you all these defects to keep you humble and in perfect contempt of yourself, and that if you have some virtue and some good sentiments, you have these from the goodness and mercy of God, and by yourself you are only misery and sin.

I believe that by this time you will have arranged with Brother Clouzet the matter of your requisition for military service.

Receive, my dear Son, my tender embraces.

\* \* \*

#### **847. To Bro. Dominique Clouzet, Saint-Remy**

July 18, 1836, Agen

Original, Agmar

[With inserts from S. 847]

My dear Son,

Upon my arrival in Layrac, I found there your letter of last May 28. It served me as a sort of compass to direct my reflections toward its various topics. I desire you to write me more often, for I have not received any other letter from you since then.

I knew Brother Silvain would be at Saint-Remy until the holidays. I have just had a letter from M. Laugeay; he will come to see me as soon as he can leave his brother, whom he is helping.

According to what Brother Galliot wrote to me, Father Bardenet complains a great deal about your lack of generosity. He will have the repairs he undertook in Marast completed, but he will have no furniture made. He will spend about 10,000 francs instead of the 20,000 he believed everything would cost. I answered Brother Galliot that Father Bardenet had accepted

responsibility for all the material, etc., and that I took upon myself charge of the personnel; that it was in no way suitable to ship articles of furniture from Saint-Remy to Marast; etc., etc. . . . I understand very clearly that next year you will need teachers, and good ones. I will not lose sight of you.

Father Fontaine writes to me that he is not pleased with the number of working novices being accepted, for neither the community nor the novitiate is equipped in such a way that these young men can lead a truly religious life. In this matter he returns to the idea of the reuniting of the primary and secondary boarding schools in the château and says then all the buildings you occupy for the primary boarding school could be destined for the workers, whether religious or novices. I replied that I was not against the idea, and that I am not against considering all that would have to be done to realize this plan without inconvenience with the council before speaking of anything. It could be done only after the departure of all the boarders and without discussing it in any way.

I am not against this reuniting of the boarding schools because (1) it is high time, as I have told you, for the class of workers to be given a fixed way of life, one similar for all concerned. The good God has deigned to make this known to us. I have already spoken to you about this several times. At least temporarily, this community could do in the primary boarding school what it would have done in the winter orange-house or in the cart-shed if this had been rebuilt. (2) It does not seem that such a reuniting would require any expenses, or if it did, that they would be slight. . . .

I am afraid that at vacation time, you will not find your Working Brothers as well disposed to lead a truly religious life as they seemed to be last Lent if they do not earn what they need to live according to a given plan; if they do not support one another; if they do not of themselves earn all their expenses, even for their sick, their infirm, or their older members. If you take charge of them under these conditions, you will not have the results you expect. You will not content and satisfy them, and they will not be true religious, etc., etc.

I am now in a position to settle matters for Layrac, and in a few days I will be able to tell you all about it. Receive, my dear Son, my very tender embraces.

P.S. My dear Son, I believe you are already overburdened and should not take charge of novices with the attention they require. This is what I have stated to Brother Bousquet in the enclosed letter.

\* \* \*

**S. 847-2. To Fr. Jean Lalanne, Layrac**

July 22, 1836, Agen

Original, Agmar

My dear Son,

Your letter of July 14 deals with two distinct topics. On July 16, I answered the first about Brother Mémain. A few words today about the problem with the furniture. On this second topic you say, "The furniture belongs neither to me nor to Brother Mémain; it belongs to the Society, to the Sainte-Marie boarding school, and now it belongs to the Layrac school, the successor in all things to the Sainte-Marie boarding school."

Your reasoning, my dear Son, is not very convincing. You say that it belongs to the Society, and you are correct. However, it does not belong to the Society in the same way that it belongs to the Sainte-Marie boarding school. The furniture belongs to the Society, which allowed Sainte-Marie to use it. How can you conclude that it now belongs to the Layrac foundation, the successor of Sainte-Marie? You may only conclude that the Society allows Layrac to use it.

To me the furniture means various things. For instance, the library was no part of the furniture of the Sainte-Marie boarding school. The boarding school and the community already had their libraries. This library was never bought for the school and should never have been transferred to Layrac.

If you can have someone call on me next Monday afternoon, we can speak of these things and I know we can reach an agreement.

Meanwhile, please accept this token of my sincere and tender friendship.

G.-Joseph Chaminade

\* \* \*

**848. To Father Roland, Director,  
Major Seminary of Lons-le-Saulnier**

July 23, 1836, Agen

Copy, Agmar

We, the undersigned, Missionary Apostolic, Founder, and Superior General of the Society of Mary,

considering the zeal with which Father Roland, director of the Grand Seminary of Lons-le-Saulnier, seeks to extend and propagate the cult of the august Virgin Mary;

considering the services he has already rendered, both to the Society of Mary and to the Institute of the Daughters of Mary;

following the requests and solicitations he has made to use to affiliate him to the Society of Mary;

especially following the letter he wrote to us last May 10 at the time of our stay at Saint-Claude, when our said Father Roland renewed his requests while expressing his ardent desire to become an affiliate, wishing, as he tells us, to be aided by the prayers of the Society; to work with a new ardor to spread the cult of Mary, and to procure for her Children imitators of her sublime virtues;

we have affiliated him, as we affiliate and associate him by these presents, to the Society of Mary and even to the Institute of the Daughters of Mary, of which we are also the Founder. He may render to the establishments of both men and women all the services which depend upon him as much as his position permits and will participate in the prayers and merits of all the good works done by both Societies.

Our said Father Roland will have only to recite daily in union with us only the *Memorare, O piissima Virgo . . .*

Our Secretary General remains charged with making known this precious association and affiliation to all the establishments of the Society of Mary and to the motherhouse of the Institute of the Daughters of Mary.

Given at Agen, under our seal  
and the counterseal of our Secretary General  
July 23, 1836.

\* \* \*

*New difficulties are arising in the north, distant results of the July revolution and the trouble it had sown in minds and hearts and from the disorganization it had introduced into the novitiate. Brother Clerc, who had entered a short time earlier, was named director of the boarding school at Ebersmunster because of his Bachelor's Degree, somewhat rare at this time. He addressed to Father Chaminade proposals whose impertinence angered him; here is Father Chaminade's calm and measured reply.*

### 849. To Bro. Alphée Clerc, Ebersmunster

July 29, 1836, Agen

Copy, Agmar

My dear Son,

I could not take your letter of July 21 seriously. *Deus non irridetur*. Would it not be laughing at what is most sacred before God and men to desire, after 7 years of trials, to be dispensed from vows and promises for the reason that “you have no relish for religious life”? This lack of taste or relish should alarm you before God, for your past conduct has allowed tastes to prevail in you which are very different from those of the spirit.

Two reasons lead me to believe that you have not spoken seriously. The first is the physical impossibility of forming two separate boarding schools in Ebersmunster while keeping the novitiate there. And the second, still more important, is the uprightness, the justice, and the refinement which have always seemed to characterize you. How would the honest people of the region understand this? In the name of the Society, you have established an interesting boarding school. You have known how to win the confidence of the pupils, as well as of the general public. We have all done what we could to maintain and increase this confidence, and at the time when the boarding school has reached its peak, you would transfer it to a new establishment where, you say, “I will continue a boarding school of 50 pupils; I will direct this boarding school with Messieurs Peg, Caillon, and Hector, who are not members of the Society<sup>1</sup>; I will choose my business manager and all the employees.”

Would it not be the same if a boarding school head were to come and say to us, “Lend me the property where you have a boarding school. But to avoid the harmful results of my desertion and that of those I have associated to myself, we will hold our boarding school in the same place, and the Society’s name will disguise whatever there is of hateful appearance in my desertion. . . .” In the meantime, you would be giving the Society permission to establish another boarding school there!

My dear Son, can all this really be taken seriously! I can hardly believe it can, and to speak frankly, what would you say of me if I had fallen into the trap? I believe you are very weary of the administration at Ebersmunster and that, seeing there would be no change in spite of all the efforts I put into the matter, you said, “I will take on such a pleasant tone that I will oblige the Superior General to change things.” Fortunately, I had decided to do this before I received your letter of July 21, as you can see for yourself from the letter I wrote to Bro. Georges Loetsch, who must surely have shown it to you.

Receive, my dear Son, my usual greetings and salutations.

*[Father Chaminade did not believe or did not seem to believe in the impertinence of Brother Clerc and his associates. It was nonetheless real, and he had to act with energy to prevent a scandal. By his firm and decided attitude, he succeeded at least momentarily in maintaining these conceited minds in the line of duty. Several days later, he recalled to Brother Clerc with new force the rights of God over him (letter no. 856).]*

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<sup>1</sup> They were only postulants.

*At Besançon, the small community of the orphanage of Hospice Saint Jacques was being tried in another manner. Its director, Brother Gobillot, named in 1835 in place of Brother Bousquet (see letter no. 790), had clashed with Brother Toussaint, one of his colleagues. Brother Gobillot had come out badly, and in his discouragement he had even thought of withdrawing to the Trappists. What complicated the situation is that the orphanage depended upon the Hospital Sisters, whose Superior, Mother Lamy, pretended to rule over the brothers. The matter had gone as far as the archbishop; after being consulted, Father Chaminade answered in these terms.*

### **850. To Archbishop Mathieu of Besançon**

July 29, 1836, Agen

Copy, Agmar

Your Excellency,

I received the letter Your Excellency honored me with on July 18, and I bear just a trace of envy toward the respectable Mother Lamy, who is able to receive so easily the counsels of your wisdom, even in the most ordinary matters.

Mother Lamy wishes for the former head, Brother Bousquet, whom the administration of the hospital rejected, to come to take Brother Gobillot's place. I replied that there would be no slight difficulty in the matter; Brother Bousquet is not in a condition for teaching children, and in addition he is already designated for another position which would suit him perfectly.<sup>1</sup>

Brother Toussaint is pious and zealous, but he has a rather hot head. He can do great good, but he must be guided. The practices of piety which he inspired in his children were often superstitious. These difficulties were held in check by placing him under Brother Bousquet's direction. Brother Gobillot sought to check Brother Toussaint's zeal. When I left for Besançon, I told him not to oppose Brother Toussaint any longer in the exercises of piety he held for the little ones, as well as for the older ones under the name of the Sodality. But always fearful because of his hot-headedness, I subjected him entirely to Father Oudet,<sup>1</sup> who accepted the charge with pleasure. It seems he does not take Father Oudet's counsel either, and there are complaints, murmurs, etc. I have just received a letter from Brother Salmon<sup>2</sup> dated July 23 which entirely justifies Brother Gobillot's conduct and confirms everything he tells me by saying it also expresses the opinion of Father Meyer and Father Bardenet.

Brother Gobillot is patiently awaiting a reply to two letters he wrote to explain his recommendation for Grenoble. To send him elsewhere is no easy thing because of his general nature. Providence seems to have reserved him for the place he occupies, where he shows great virtue and wisdom. To send him away from the Society without sufficient reason, in my view, would be a clear injustice. To permit him to go to the Trappists, to practice monastic life there, would be no difficulty if he were admitted, but will he hold out under the trial? Will the Trappists wish to admit him to profession? Is all this not uncertain? The letter of acceptance he has received has no other object than a retreat. Your Excellency's decision will be regarded as an order to be carried out.

I have no person to replace him with immediately, but I will be alert to find among the novices of Courtefontaine a subject who might be fit to direct this small establishment. Neither Brother Toussaint nor Brother Salmon are yet qualified to be heads, nor are they able to govern.<sup>3</sup>

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<sup>1</sup> That of Master of Novices of the working novices at Saint-Remy.

<sup>1</sup> Chaplain of the hospital, who died there as a victim of his devotedness, leaving a reputation of great holiness.

<sup>2</sup> A religious of the same community.

<sup>3</sup> To do any teaching.

Mother Lamy wishes to have someone better than Brother Gobillot, and she is right. But how often is the better not opposed to the good! Brother Gobillot's removal may cause the complete failure of this establishment called the Charité, and in happier times we might be able to place it back on a solid footing. Your Excellency must have felt the importance of this project. Brother Gobillot can do what is essential, especially if he is encouraged and if he is not made the subject of idle gossip. He is very sensitive to blame. I had subjected him to Father Cart,<sup>4</sup> who by his mildness and goodness would have instructed him to accept a little direction sufficiently well. It is certain his head will turn as soon as everybody seems to disapprove of him. He has been extremely hurt by the fact that Mother Lamy intercepted the letter he received from the Trappists.

Here, Your Excellency, you have a letter much too long for you, who are so overburdened with work. But I could hardly make it shorter if I was to have you judge these matters properly.

Be pleased to accept the assurance of the profound respect with which I am Your Excellency's most humble servant.

P. S. I hardly dare to write either to Brother Gobillot, who is presently in difficulty, or to Brother Toussaint or Brother Salmon, who are for and against.

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### **851. To Bro. Dominique Clouzet, Saint-Remy**

July 30, 1836, Agen

Original, Agmar

My dear Son,

I was not able to answer your letter of last May before July 18, but I immediately knew of the concession of Brother Silvain made to you until next September, and that gave me ample time to answer.

I am answering Brother Galliot, who also speaks to me of the farms at Marast, and I am telling him it is good for him to retake them and have them developed through daily workmen. He had spoken to me about transferring the novitiate of the Working Brothers from Saint-Remy to Marast; I explained to him the extent of the difficulties involved. Also, after what Father Fontaine wrote to me, by reuniting the two boarding schools it would be possible to leave the entire primary boarding school building to the community of workers. My dear Son, I do not believe that you would ever succeed in forming true religious among the workers without having them together in community and somewhat isolated during the time of their formation.

I have not received the letter from Father Fontaine which you mention.

By this same mail, I am answering His Excellency the Archbishop. It will be turning Brother Gobillot's head to bring his troubles before so many tribunals, and especially before that of the highest authorities. I actually have no subjects to send as a replacement. The hospital in Besançon is daily becoming more difficult, now that the superior and Father Cart are no longer directing by themselves; but the superior is bringing everything that bothers her before the highest court. It seems Father Cart, the superior of the hospital and local superior of the Charité, is no longer bothering about it; neither is Father Oudet, the chaplain, etc.

Receive, my dear Son, the assurance of my tender friendship.

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<sup>4</sup> Vicar general of Besançon and superior of the Hospice Saint Jacques. He was named Bishop of Nimes the following year and died there in 1855.

*During July the Layrac matter had continued; unable to work with Father Lalanne, Brother Mémain had finally and definitively separated from him, once again to take up the direction of the schools of Agen (see letter no. 772 and note). For his part, Father Chaminade had abandoned Layrac to Father Lalanne, who would then direct the house at his own risk. The latter, furthermore, although provisionally dispensed from the obligations of his vow of poverty, remained united to the Society of Mary and acutely felt the need for its support.*

**852. To Fr. Jean Lalanne, Layrac**

August 2, 1836, Agen

Copy, Agmar

My dear Son,

By your letter of July 30 you ask if I want to and if I can equip the house of Layrac with subjects of the Society. Do I want to do this? Most certainly, I would wish to do it, my dear Son, as soon as we can be in perfect agreement and the subjects can lead a truly religious life there. Can I do it? Frankly, I am not able to say I can do so at the present time. You know about where we stand on the matter of subjects and the needs of the other establishments.

Will you keep the men you have? I believe, as you do, that these men are better than others you might be able to take. Furthermore, from the note you communicated to me you have a way of neutralizing their defects. With the exception of three or four, they will all enter and walk the straight and narrow path that leads to life everlasting. Regarding the serving brothers, you could place Brother Bidon at their head as Assistant Head of Zeal. He would help you keep this small group in religious regularity. I can tell him something about this when he comes, if you wish me to.

“In all cases,” you add, “I believe there will be more good than evil in dissuading the most influential members of the Society from the idea being given them regarding my pretended projects.” I divide these influential members into two classes, the resident members of Layrac and the externs or heads of the establishments. Regarding the former, I would see only good in freely manifesting your actual dispositions to them, but without changing anything of the agreements you may have made with them. Let the short note you addressed to me stand as it is, without pressing them to enter effectively into the Society. When they would request this, if ever any of them makes this request, we will see then what it would be best to do. Regarding the others, to whom no doubt you have directed the circular,<sup>1</sup> I believe the measure would be too extensive; very few have any distinct and exact ideas about what has actually taken place. I believe it would be better if I wrote to several, in the sense that I would consider possibly useful to them. I have spoken very little about what has taken place between us. Even Father Caillet understands nothing about this yet. Your circular is good and edifying, but nonetheless it is a little too brief. We will always remain united as to sentiments and religious observance. The house of Layrac will follow this arrangement, although we may be separated as to interests—even though the house is your property and the enterprise is undertaken at your own risk.

Yesterday I mailed your letter, addressed to Brother Clerc. I am, my dear Son, redoubling our tender friendship. . . .

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<sup>1</sup> Fr. Lalanne had thought of addressing a circular letter to the Society of Mary to make his situation known, and he had submitted the plan to Fr. Chaminade.

### 853. To Fr. Jean Lalanne, Layrac

August 4, 1836, Agen

Copy, Agmar

My dear Son,

I will answer with pleasure the seven articles of your letter of yesterday; but to avoid repetitions and undue length, I believe it is useful first to consider your present condition. There has been no break or rupture, only a serious tear. There has been an absolute separation, just as in marriage there is no divorce, but a separation of interests. Suppose you were entering the Society for the first time, just as you are at present; that you were admitted without the acceptance of any of your charges; and that you were permitted to make your vows with the modifications, exceptions, or permissions which would be necessary for you to disengage yourself. From this point of view, it seems to me, the seven articles or numbers must be answered.

1. “There is no break between us, and I will continue to consider myself and to be considered as a member of the Society of Mary.” There is no break between us—that is to say, a break of the religious bonds and of the habit of life which results from them. You will continue to consider yourself and to be considered as a member of the Society of Mary, although separated in temporal interests, although the house at Layrac is your property and the enterprise is conducted at your own personal risk.

2. “The work which I direct, being at my own risk, is also at my discretion. I do not ask to be dispensed from obedience, but for the favor of a sufficiently extensive permission so I can direct my project as I believe it should be directed.” Yes, my dear Son, the work of Layrac is at your discretion, and it is permitted to you to direct this project as you believe it should be directed.

3. “The establishment of Layrac is my property only in my quality as a member of the Society of Mary. I neither want nor can I have any property by any other title except as a member of the Society of Mary, and effectively you cannot have any other.” But regarding the property of Layrac, because it has not been acquired in your quality as a member of the Society of Mary and it is there that the break has occurred and has since grown larger, you are obliged to keep it, with all its financial burdens, until finally. . . .

4. “The people I will gather around me to live within the religious environment I will establish will be considered as belonging to the Society of Mary.” You will establish—that is to say, you will follow and cause to be followed—the religious Rule of the Society of Mary, and your subjects who have already been admitted by the Society will be regarded as belonging to it.

5. “The religious environment I will establish will be governed by the rules which are prescribed by the Constitutions given and received until this day, with those modifications in use by the *collèges*.” There were also modifications, but abusive ones. The suppression of the abuses has enlightened and continues to enlighten.

6. “The Superior General of the Society of Mary will in no way place any obstacle to the house of Layrac receiving whatever help in money or subjects may be offered to it, as to any house of the Society of Mary.” I understand very little of what you call subjects being offered as help. Regarding help in the form of money, the Superior of the Society will place no obstacle to its being offered to the house of Layrac, as to any other house directed by the Society of Mary, even if this house does not belong to the Superior—at least, not yet. He will always look upon these offerings as good works.

7. “As soon as the house of Layrac is free from peril and the other causes of its isolation end, it will enter into the way of all schools.” The house of Layrac will enter into the way of all schools when the Society of Mary will judge it to be to its advantage for it to be accepted.

It is said that Brother Gaussens is not as strong in the teaching of French as he seems to be. He is constantly complaining about his eyes and desires to be in a situation where he has little writing to do. I told him to wear spectacles, but he complains that they hurt him. Furthermore, I have already spoken to him about reassuming his former position, where he enjoyed a certain reputation.

I am at your service,

\* \* \*

*The house of Layrac was thus entering a new period of its existence, but for Father Lalanne as for Father Chaminade, this was leaving many other difficulties for the future.*

**854. To Bro. Claude Mouchet, Saint-Remy**

August 6, 1836, Agen

Original, Agmar

My dear Son,

I have answered the short letter you sent me through Father Fontaine in early June, and now I am adding a few replies to your July 25 letter. The temptations, the dryness during mental prayer, the involuntary distractions, even the involuntary sleep will in no way harm your meditations and especially their effectiveness if you always unite yourself to Our Lord Jesus Christ. My dear Son, it is he who prays for us and who is himself our prayer. Keep yourself always close to the Blessed Virgin in her love and confidence. All your happiness is in your union with Our Lord Jesus Christ by faith and love. Do not desire consolations or this fervor, which is so delicious. No doubt Our Lord sees that you would be proud if he gave you these, but be invariably faithful to him and remain at peace.

Other than that, follow exactly the practices which I have suggested to you. Receive holy Communion three times a week, always after careful preparation. If some temptation assails you, remain faithful, and may faith be the motive of your fidelity. In this lies everything.

Receive, my dear Son, my tender embraces.

\* \* \*

**855. To Fr. Jean Chevaux, Saint-Remy**

August 6, 1836, Agen

Original, Agmar

My dear Son,

I will not let this mail leave without telling you that I rejoice over your recovery, first of all because of the friendship I have for you; but even more because the Lord gives you more time to unite yourself more and more with him by the bonds of faith and love.

May all your meditations and even all your occupations be related to God by him, with him, and in him. This is a universal practice to render to God the glory we owe to him, to obtain all the graces we need, and to acquire the sanctity to which we are called. This practice becomes very easy if we habitually remain close to the Blessed Virgin.

My dear Son, spare this health which is so precious to you. Above all, avoid all imprudence. Guard against all contention of mind, as well as all affections of too tender a nature.

Receive my tender embraces. These are altogether fatherly.

\* \* \*

**856. To Bro. Alphée Clerc, Ebersmunster**

August 8, 1836, Agen  
Rough Copy, Agmar

My dear Son,

I have just received your letter of July 29. The quality and the suddenness of your decisions and proceedings astonish and afflict me. Nevertheless, I will make no reflection about them, for you do not seem to desire this. As a result of your desertion, clearly decided upon although not carried out, you ask me :to dispense you from your vows or to commute them, the vow of chastity excepted, of course.” My dear Son, I can neither dispense you from your vows nor commute them. They have been offered to God. They are the bonds which have attached you to God’s service. What authority on earth would permit itself to sever such precious bonds, unless there were reasons or motives which might be accepted by God himself? Nevertheless, I will have the copy of your two letters sent to His Excellency of Saint-Claude, your bishop. In his wisdom, he will be the judge of what is to be done.

My dear Son, your conduct, irregular as it is, does not change my sentiments of friendship for you. They simply take on the aspect of a tender compassion.

\* \* \*

**857. To Fr. Jean Lalanne, Layrac**

August 8, 1836, Agen  
Rough Copy, Agmar

My dear Son,

In answer to your letter of yesterday, I will point out to you that if you read closely the last letter I wrote to you, you will see there your position presented in a very clear and definite fashion. It cannot be satisfactory, but truly, whose fault is that?

I have just understood, finally, why the great library has no catalog, and why a certain number of very precious books are missing. It is evident that the case they were kept in has been lost. Is nothing else lost but this case? This library has remained for three or four months in the storage at the base of the ship, and no note was made either of the mail or of the packages taken on board and deposited in the storage. I forego all reflection.

Tomorrow, the last ceremony for the religious sisters of Auch will take place.

I embrace you . . .

\* \* \*

**S. 857-2. To Bro. Alphée Clerc, Ebersmunster**

August 9, 1836, Agen  
Copy, Agmar

My dear Son,

I have read and reread at various times your last letter dated July 29. In view of what is happening at Ebersmunster, I thought that the vacations which start at the end of the month were quite far away, and that you and M. Caillon and M. Peg would like to enjoy your freedom and see your families before taking another important step. I have given the necessary instructions. My dear Son, I cannot dispense you, etc.

My dear Son, I pray the Lord will grant you his light and his grace.

\*

Draft of a Circular to the Parents

I am flattered that you have the confidence to place your son in our establishment of Ebersmunster, and I could not wait until the end of the year to send him on holidays. Brother Clerc and the other professors of the school are behaving in such an unseemly manner that your son may have been unfavorably impressed. The year is too far advanced to make any changes. It is better to advance the holidays, and later to make up for lost time. An adjustment will be made in the tuition for this quarter. I am . . .

\*

Draft of the Notice Given to the Three Men

By order of the Superior General of the Society of Mary, I am obliged, Monsieur, to ask you to withdraw within 24 hours from the date of this notice. I am to allow you 25 francs for your journey. It is with a heavy heart that I carry out this assignment. I (or M. - - - ) will read you the full text of the order if you should so desire.

(signature and date)

\* \* \*

**S. 857-3. To the Community, Ebersmunster**

August 9, 1836, Agen

Copy, Agmar

I, the undersigned, Superior General of the Society of Mary, considering that, the students of the establishment of Ebersmunster, both day and boarding students, are unfavorably impressed by the sustained revolt of Brother Clerc, the director of the boarding establishment, and of the professors his followers, by their actions and their public declarations admitted by Brother Clerc,

considering that no word of advice, of counsel, could lead to an understanding, as Brother Clerc admitted in his letter of July 29 last,

we decree

(1) that the boarding school of Ebersmunster will cease operation on receipt of this notice and that the students will be sent home with a letter explaining the reason for their departure;

(2) that Brother Clerc, M. Caillon, and M. Peg will leave the building within 24 hours from the time of reception of this notice, and that each will be given 25 francs for his journey home;

(3) that the parents will not be charged for the days left to complete the classical year;

(4) that those students who deserve prizes and who would have received them at the end of the year will receive compensation at a later date.

Father Rothéa, Superior of the establishment of Ebersmunster, will see to the carrying out of this ordinance.

Done at Agen, August 9, 1836, in the course of our visitation, under our signature and countersigned by the Secretary General of the Society of Mary.

\* \* \*

*Letter 857 recalls the foundation of the Third Order of the Daughters of Mary. Before everything else, it was suitable to place an outstanding sister at the head of this budding work. For this reason, Father Chaminade looked to a Daughter of Mary of the house at Acey, Mother Léocadie Voisin, who came to Agen in early August and arrived in Auch on August 10. Father Chaminade consoles Father Perrodin about her departure and encourages him to hasten his own entrance into the Society of Mary.*

**858. To Fr. Jules-César Perrodin, Acey**

August 10, 1836, Agen

Original, Agmar

My respectable Son,

You have accepted Mother Léocadie's departure with regret. This sentiment is very natural, for a person knows what he is losing and not what he will gain. Mother Hyacinthe, who has been sent to replace Mother Léocadie, is actually more educated and better trained, but certain traces of self-love will prevent her from doing as well if she does not succeed in overcoming these. If the boarders as well as the novices show regret at having lost their Mother; and if Mother Gabrielle, the superior of the community, does not give her a certain latitude in the fulfillment of her functions, she will dislike Acey—and this will cause Mother Léocadie to be sorely missed. Let us hope, my respectable Son, that Father Bardenet will not continue to create difficulty as far as accepting the person replacing you is concerned. Keep your eyes wide open to find one. If he does not prove suitable, then a second must be found, and so on down the line. While passing through Arbois, Brother Girard spoke to me about a very good subject who was to present himself after having obtained permission to do so, and I spoke about him to the seminary of Lons-le-Saulnier at the time of a short visit I paid there. You might write about him to M. Girard, for he also might help you in locating him.

Otherwise, do not worry about delays. Let us always be subject to the order of Providence. Lead a truly religious life; apply yourself especially to mental prayer, in the manner in which we have spoken about it. It regretted that we were not able to continue, but you must have seen what the necessary consequence would have been.

Go from time to time to Courtefontaine, and if you notice anything that should not be as it is, notify Father Meyer about this or write to me if the case requires it. You certainly understand how important it is that this novitiate will become better and better.

May the Lord, my respectable Son, always shower abundant blessings upon you! Receive my tender embraces!

P. S. The Institute of the Daughters of Mary is in a position to extend itself greatly. The Lord has deigned to bless what I have done in Auch. Mother Léocadie has left this morning for Auch, to become Mistress of Novices and at the same time superior of the departmental relief center. The novitiate is very close to this house. On the first occasion, I will explain to you in detail this extension of the Institute of the Daughters of Mary. Brother Bonnefoi is very grateful and mindful of your kind remembrance.

\* \* \*

*After the Feast of the Assumption Father Chaminade goes to Condom, where he visits the convent of the Daughters of Mary and where he writes this letter.*

**859. To Bro. David Monier, Bordeaux**

August 18, 1836, Condom

Autograph, Agmar

My dear Son,

In Condom I received your letter of August 15, addressed to Agen. I will not answer the important reflections you make, but I hope to be in Bordeaux sometime during the first two weeks in September. From Condom I will be returning to Auch.

My dear Son, you arrange the rent for the central section of the Razac mansion at 2,500 francs a year, and this for two years. I authorize you alone to deal with this matter, and I will consider as done whatever you authorize.

Now I have only time to assure you of my inviolable friendship.

\* \* \*

**860. To Fr. Léon Meyer, Courtefontaine**

August 31, 1836, Auch

Copy, Agmar

My dear Son,

Try always to advance in the spirit of mental prayer, for it is the most powerful means of union with Jesus Christ. I take it for granted that you are united with the most blessed Virgin by faith, confidence, and love. . . .

\* \* \*

**861. To Brother Donzé, Saint-Remy**

August 31, 1836, Auch

Original, Agmar

My dear Son,

Your letter filled me with a tender feeling of compassion. I am too busy just now to give you in detail the counsels you need. I reduce them all to one, which is to enter seriously into the purgative way—that is to say, into a true spirit of penance. May all your prayers and all your actions of the day be done in this spirit of penance.

If your health is sufficiently recovered, you might go to the novitiate of Courtefontaine, but only after having conferred with Father Fontaine to learn if he really needs you. I am thinking of supplying him with a good supervisor. Also consult Father Chevaux, and receive my tender embraces.

\* \* \*

*At the end of August and during the first days of September, Father Chaminade finished regulating the foundation of the Third Order with city authorities.*

**862. To M. Gabriel, Prefect of Gers**

End of August, 1836, Auch  
Rough Copy, Agmar

Honorable Prefect,

Although I had the desire of presenting my respects to you at the time of my arrival in Auch, I refrained from doing so because of your numerous occupations connected with the holding of the General Council, as well as the serious disasters of August 24.

Would you kindly permit me to present to you the superior whom the Institute of the Daughters of Mary destines for the direction of the departmental relief center?

I am with profound respect, etc.

P. S. I have just learned that the administration of the departmental relief center is being joined this afternoon to the prefecture. I take the liberty of enclosing a copy of the title of the Superior' nomination and of addressing to the prefecture the letter I have just had the honor of writing to the Honorable Administrators.

Permit again, Honorable Prefect, for me to place this entire matter under your benevolent protection.

\* \* \*

**863. To Mother Léocadie Voisin, Auch**

August 29, 1836, Auch  
Rough Copy, Agmar

We, Missionary Apostolic and Founder of the Institute of the Daughters of Mary,  
Approved by Royal Ordinance,

After mature deliberation and the unanimous vote of the General Administration of the Daughters of Mary in session at Agen, have named and do name as superior of the departmental relief center Mother Léocadie, known in the world under the name of Mlle Voisin; and in this capacity, all the Daughters of Mary of the said house are directly under her authority. . . .

The present title of superior of the departmental relief center is given to Mother Léocadie without prejudice to any other title she may receive which is compatible with this one.

The superior, herewith named, will not require from the administration any personal salary and will always be in addition to the number of religious sisters judged necessary to the said establishment.

The departmental welfare administration will be asked to register the present nomination, so it may be of value to her, as well as to those who would follow.

Given at Auch, where we have come to this effect,  
August 29, 1836.

\* \* \*

## **864. To Administrators of the Departmental Relief Center**

End of August, 1836, Auch

Copy, Agmar

[With insert from S. 864]

Honorable President and Messieurs,

Major disasters have recently occurred in Auch, and especially at the departmental relief center. Heaven has protected the Daughters of Mary at just about the time their superior arrived. Nothing has lessened their zeal and their devotedness to the work which is being confided to them. Your solicitude for this establishment must certainly have made you all witnesses of this fact. Provided with her new title, the superior will certainly have the honor of presenting her respects and of asking you to hasten the definitive organization of this establishment.

Ten religious were mentioned as required for the service of this house, and a greater number if the various needs increase. The superior will be in addition to the number required, and no salary is requested for her.

I am with profound respect, Honorable President and Messieurs, etc. . . .

P.S. While the sisters in required number will be working in your center, they will not be using the names they have been given in the Order in order not to hinder the action of the Superior General. The superior of the house will accept their salaries and will make all personal expenses for their wardrobe. This is the procedure in the Institute of the Daughters of Mary.

\* \* \*

## **865. To Cardinal d'Isoard, Archbishop of Auch**

Auch, September 1, 1836

Copy, Agmar

Your Eminence,

Divine Providence has deigned to bless the steps I have taken at your instruction. Your Eminence has in your capital city and by extension given to the exterior works of the Daughters of Mary an approval for the direction of the departmental relief center. Furthermore, you have authorized a novitiate house which can furnish subjects for the various sections of your diocese which will request them. I am seeking to relieve the numerous difficulties being encountered by the establishment of Barran.<sup>1</sup>

I thank Your Eminence for having given me Father Chevallier as an assistant.<sup>1</sup> I have always looked upon him as my visible angel in everything I was able to do. Your prayers, Your Eminence, and his cooperation have nearly accomplished everything. I feel more and more my insufficiency for works which require delicacy and refinement. Furthermore, have I not come to Auch only through obedience and also to ask your protection for the convent of Condom?

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<sup>1</sup> This was a foundation planned for several years and halted by the July revolution (see letter no. 529).

<sup>1</sup> Fr. Louis-Antoine Chevallier (1800-1875) was a professor and then superior at the Grand Seminary of Auch and finally in 1840 vicar general of the diocese. For many years he was the soul of all the good works of the countryside. The devoted friend of Fr. Chaminade, he further strengthened their bonds by introducing the Sodality into the seminary together with his colleague, Fr. Larrieu.

Because of the benevolence which Your Eminence has deigned to exercise toward me, I dare to ask you to extend this protection, especially in the court of Rome.<sup>2</sup> The small act of foundation which I take the liberty of submitting for your approbation and for Your Eminence's signature, if you judge it suitable, may also receive the signature of the Superior General. Three copies could be made: one deposited in the archbishop's palace, a second in the administration of the Daughters of Mary, and third to remain in the novitiate house.

I would observe with pleasure, Your Eminence, that Father de Belloc, the vicar general of the diocese, would join the office of superior of the novitiate to that of the relief center, and that Father Chevallier would be the assistant director. His ardent but modest zeal would be a guarantee of the progressive development of these two establishments, according to the ideas with which the Lord has inspired us.

I will also take the liberty, Your Excellency, of recommending to you the venerable Sodality of the Immaculate Conception, established here during the vacancy of the episcopal See.<sup>1</sup> It had greatly diminished, and thus I indicated to Father Dupin ways of revivifying it. He is suitable for this work, but a recommendation on your part would do wonders and give additional zest to his zeal. For me there is no doubt that the Holy Spirit has inspired you to name him as the pastor of Sainte-Marie.

I am, etc.

\* \* \*

*Here is the act mentioned in the preceding letter.*

### **866. Act of Foundation of The Third Order of the Daughters of Mary**

September 1, 1836, Auch

Copy, Agmar

We, Missionary Apostolic, Funder of the Institute of the Daughters of Mary and Superior General of the Society of Mary, have come to Auch upon the invitation, which we have considered an order, of His Eminence Joachim-Jean-Xavier d'Isoard, Cardinal and priest of the Holy Roman Church, Archbishop of Auch, etc., etc. for the purpose of incorporating into the Institute of the Daughters of Mary, under the title of Companion Sisters, the actual directors of the departmental relief center. They will join with other young women who have manifested the desire of devoting themselves, under the protection of Mary, to the care of the sick and the education of young women, while leading an entirely religious life. With God's help, we have had the consolation of beginning a novitiate, after scrutinizing the subjects carefully and finding an abundance of these. Within a relatively short time, we hope to furnish subjects for small establishments in varying locations of the diocese. For this reason, we wish to buy a suitable house, with its gardens and outbuildings, situated in the place called Les Serres. This is very near the relief center, and we will occupy it after it is blessed.<sup>1</sup>

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<sup>2</sup> For a long time Cardinal d'Isoard had been part of the tribunal of the Rota and had even become dean of this tribunal. Thus he had developed important relationships in Rome. Fr. Chaminade refers no doubt to the plan he had already conceived of asking the Holy See for approbation of the Constitutions of the Society of Mary and of the Institute of the Daughters of Mary; two years later, he asked the cardinal to support this move.

<sup>1</sup> This house, surrounded by large gardens, is several minutes from the relief center, on the same street of the lower city but on the opposite side. It has remained the novitiate of the Daughters of Mary, and other works were begun there later.

This house will always be under the General Administration of the Daughters of Mary and under the jurisdiction and protection of His Eminence and his successors, the Archbishops of Auch. This is the will manifested to us by His Eminence, who has deigned to sign with us the present act of foundation, to be forever effective.

Given at Auch, September 1, 1836  
Guillaume-Joseph Chaminade

Seen by us, Auch, September 2, 1836  
J.-J.-X. Card. Arch. Of Auch

P. S. His Eminence takes the entire Institute of the Daughters of Mary under his special protection.

*[Under the direction of Mother Léocadie Voisin, the Third Order developed rapidly. It spread to the dioceses of Auch, at Barran (1837), Pavie, Cozaubon (1839), Montréal, Aix (1840), Labastide, Sarrant (1841), Mas d'Avignon, Saint-Antonin, and Fleurance (1843), Astaffort, Pergain (1845), Castelmoron (1846), and Cologne (1847). Then in the diocese of Agen, at Bon-Encontre (1849) . . . Several of these houses still exist. Father Chaminade had a special love for this last of his Institutes. Until 1842, each year he went to Auch to receive the vows of his Daughters and to give them his encouragement. On April 4, 1821, at their request the two branches of the Institute were united by the Holy See into one Congregation.]*

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### **S. 866-2. To the Prefecture of Gers**

September 5, 1836, Auch

With M. Gabriel, the Prefect of Gers, on the one hand and Father Chaminade, Founder of the Institute of the Daughters of Mary, on the other, it has been agreed and decreed as follows.

Article 1. The prefect of Gers, acting for and in the name of the department, entrusts the internal operation of the department relief center at Auch to the Institute of the Daughters of Mary.

Article 2. The number of sisters has been set at 8, counting the superior; the number may be increase if the needs of the center require it.

Article 3. Beginning in 1836, each sister and also the superior will receive an annual payment of 200 francs for wardrobe expenses. This is a variation on article 15 of the regulations, which sets this indemnity at 150 francs.

Article 4. In addition to this compensation, the sisters and the superior will receive room and board, in health and in illness, at the expense of the department.

Article 5. The sisters will observe in their entirety the regulations of September 10, 1834, mentioned above.

Article 6. Those sisters who become incapacitated while at the center will remain there are convalescent inmates, with nursing care at the expense of the administration. They will no longer receive the 200 francs compensation annually.

Article 7. For his part, Father Chaminade pledges in his name and in that of his successors to provide, at the request of the prefect, the personnel which the administrative commission deems necessary for the service.

Article 8. Travel expenses for those sisters who have been transferred not at the request of the administration will be the responsibility of the Institute. On the other hand, those resulting from a request of the center will be the responsibility of the center.

Article 9. Both parties agree that a 6-month advance notice must be given if the community intends to abandon the service, or if the administrative commission wishes to confide it to some other religious body.

Article 10. This present agreement will be submitted to the approbation of the Minister of the Interior. Done in duplicate at Auch, September 5, 1836.

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*On September 5, after having completed the organization of the Third Order, Father Chaminade returned to Agen and prepared to return to Bordeaux, where he was impatiently awaited after an absence of more than 5 years. On September 13 he was in Tonneins.*

**867. To Bro. Bernard Gaussens, Agen**

September 13, 1836, Tonneins

Rough Copy, Agmar

Obedience to My Dear Son, Brother Gaussens,  
Member of the Society of Mary,  
Former Head of the Primary Schools of Agen

My dear Son,

Not having been able to send you the obedience I intended to send before my departure from Agen, I have made up for it upon my arrival in Tonneins.

My intention, my dear Son, is that you will return to Saint-Remy (Haute Saône), where you were for such a long while, working under the direction and obedience of Brother Clouzet, superior of the establishment and head of the primary boarding school.

My dear Son, may the Lord deign to continue to shower abundant blessings upon your labors!

Given at Tonneins, where we are in the course of a visit,  
September 13, 1836.<sup>1</sup>

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*Father Chaminade had hardly signed this obedience when he heard that Marie-Thérèse de Lamourous was close to death. Setting aside all other matters he set out for Bordeaux, where he arrived in time to witness the last breath of his first spiritual Daughter on September 14 at 6 o'clock in the evening.<sup>2</sup>*

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<sup>1</sup> Bro. Gaussens answered this obedience. "I have received the obedience which you have had the kindness of sending me, and I thank you for the simplicity of its terms. How contented I will be under the yoke of an obedience such as you prescribe to me! I pray God to give me new strength to fulfill, more faithfully than I have done heretofore, the duties of a good religious and of a child of Mary."

<sup>2</sup> The date and the circumstances of Fr. Chaminade's return to Bordeaux cannot be determined with any degree of certainty. The tradition of the Miséricorde is that Fr. Chaminade assisted Marie-Thérèse in her last moments, even though Fr. Pouget does not mention this in his account. Fr. Chaminade was certainly in Bordeaux on Sunday, September 18, as is clear from his letter to Bro. David dated September 23.