

**The Sending of the Constitutions to Rome.
Preparation for the Foundation in Fribourg.
Formation of the Working Brothers Community
At Saint-Remy**

On several occasions we have heard Father Chaminade allude to the work of the revision of the Constitutions, to which he had applied himself in spite of the many cares and anxieties brought about by the government of the Society of Mary. The work was finally ended, and Father Chaminade prepared himself to submit it to the Holy See, with a view toward obtaining the approbation of his double religious family. The following letters allude to this project.

1052. To Archbishop Mathieu of Besançon

June 4, 1838, Bordeaux

Rough Copy, Agmar

[With insert from S. 1052]

Your Excellency,

It is true that Brother Huguenin has professed perpetual vows in the Society of Mary. The young man was very edifying during the first years he spent with us. I had even made the sacrifice of allowing him several years of study in view of the clerical state. He slowly allowed himself to be dominated by desires of the flesh. He has been enslaved by them for the past 3 years, and his health has deteriorated. He no longer seems to have any faith. It is not to the Society's advantage to have a member who would reenter unwillingly. Only if he gave proof of a true conversion could we accept him. If Your Excellency judges that he is worthy of some indulgence, I willingly forego any rights I may have over him because of his vow of stability.

In the Society of Mary, the vow of chastity is without restriction and unconditional. Any dispensation from this vow must be obtained from Rome.

I am about to leave for Auch to put the final touch to some Institutions which I started in this city at the request of His Eminence Cardinal Duc d'Issoire, who is its archbishop. The Lord has deigned to shower his benedictions on these establishments.

I intend to ask His Eminence to solicit from the Holy See the approbation of the Constitutions of the Institute of the Daughters of Mary, of which he has declared himself the Protector, and at the same time of the Constitutions of the Society of Mary, of which Your Excellency has deigned to examine the first part under the title of General Regulations. At the present time, I am just about finishing the second part of this work. I mean the editing of it, as I have changed nothing in what has been prescribed from the beginning of the Society.¹ I greatly desired that my departure would not have been so prompt, so that I could have placed this edition in your hands as I had intended.

My confidence in your lights and in your wisdom is frank and entire. Father Meyer is aware of this fact and to this effect, in the ardor of his zeal and devotedness to the Society of Mary, he went prematurely to speak to Your Excellency about the condition of Saint-Remy and Courtefontaine. His zeal, anticipating my views, brought it about that we are not entirely in agreement, and by the obstacles he is placing in the way he is slowing instead of hastening the changes or reforms which need to be made. I will shortly have the honor of presenting to you my views about Saint-Remy, and if it is agreeable to you, of soliciting your protection.

I am with the most profound respect, Your Excellency's most humble, etc.

¹ As has been seen in letter no. 759, the first part of the Constitutions, which concerned the general duties of the religious, had been finished and promulgated since the end of 1834. The second part, concerning the government of the Society, had been the object of Father Chaminade's work in the last years.

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The Archbishop of Besançon answered this letter.

Reverend and Very Honorable Superior,

I desire that the pious design of which you have spoken to me will be carried out and that the Holy Father will approve the Constitutions of the Order, for this is the best means of giving them authority and solidity.

Regarding any other projects you may have in mind, and whatever may concern the future, my dispositions are to tell you the entire truth as I will know it and in no way to hinder you in the exercise of your authority, but to second it within the limits of my office according to circumstances of time and place. The poor Superiors are to be pitied, without our adding to their burden by oppositions or untimely indications! I have always responded in this way to whatever has been said to me.

I am with the most respectful attachment, Reverend Superior, your devoted servant.

Césaire, Archbishop of Besançon

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1053. To Fr. Jean Chevaux, Saint-Remy

June 5, 1838, Bordeaux

Original, Agmar

My dear Son,

I always receive all your letters with a lively interest, even though I do not always answer them. All the details you give me in them serve for my guidance. I would also like to write to you at some length about what regards your interior, but I am very busy at present. I have just completed the revision of the Constitutions, both of the Institute of the Daughters of Mary and of the Society of Mary. I am now going to busy myself with the presentation of them for the approbation of the Holy See. I am also working at a *Manual of Direction*.¹ This work is difficult, at least for me, and requires a great deal of time. I wrote to Father Meyer and I expressed mild complaints regarding the last letter he wrote to you. I will not answer Father Fontaine, but give him many assurances of my sincere attachment. Among other things, tell him I will notify him in time of any change he might have to make in regard to the secondary boarding school. Continue, both of you, to walk firmly toward religious perfection.

I approve of the admission to the novitiate that the Council has granted M. Richet, M. Pirot, and M. Tisserand,¹ and the dispensation which it has accorded to M. Pirot, which was required for his admission due to his too-advanced age. We must still wait in the case of Jean Rare before admitting him to the profession of vows, to see what will be the outcome of his malady.

Receive, my dear Son, my tender embraces.

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¹ See *Spirit of our Foundation*, no. 862.

¹ Biographical notes. Alexandre Richet (1815-1880) from Besançon was brought up in the Charity Orphanage, where he found his vocation. He was employed in the interior service of the houses of Marast and Saint-Remy and died in retirement at Saint-Remy.

J.-B. Pirot (1801-1865) from Saint Marcel (Haute Saône) received a good education and had lived a long while in the world when he decided to enter religious life. He was assigned to farm work and lived and died in Courtefontaine in a holy way.

Jean-Claude Tisserand (1815-1872) from Salans (Jura) spent his life in Saint-Remy, charged with the care of the stable; he left the memory of a religious of great piety.

1054. To Bro. Dominique Clouzet

June 5, 1838, Bordeaux

Original, Agmar

[With insert from S. 1054]

My dear Son,

I have received your two letters of April 30 and May 21, along with the money order for 120 francs.

You must have received a circular from Father Lalanne. He was disturbed at the rumors concerning him and his conversion that were circulating in the north. They say that his change of heart is due to the predicament in which he has found himself, with no way out except to give himself to the Society.

I presume you know the facts concerning Brother Salmon. . . .

I will answer Brother David very briefly. I do not believe Bro. Charles Boillon, a carpenter, or Brother Bernhard, a stonemason turned baker, are asking to go to Saint-Remy. Brother Boillon seems to be doing well and I hope has overcome most of his prejudices against Saint-Remy. The stonemason is doing the baking only because the baker he trained has withdrawn from Courtefontaine. I do not think you could rely on him to work only at stonemasonry. With his skills he can do much better. He has made perpetual vows. I have dismissed the claims of Bro. J.-B. Boillon.

Some women, cousins of Brother Bousquet, came to see Father Caillet. Father Caillet had not been advised and wanted to dismiss them. They refused and said some rather insulting things about me. I told Father Caillet that in the event of their return, they should address themselves directly to Brother Bousquet. I am replying to Brother Bousquet and leaving the letter unsealed, for part of what I say concerns you more than it does him.

Young Auguste Passot is not exactly a victim of Brother Salmon. Already when I traveled through Saint-Remy he was very confused. If he does not undergo a true conversion, you should dismiss him with the prudence that circumstances require. As for M. Laugeay, I think he would do better at the novitiate of Courtefontaine rather than at that of Saint-Remy; but first he must be replaced.

I am very glad that you have ended the penmanship matter with Brother Coustou.² This young man, strangely enough, causes me worry. Nevertheless, there seems to be some amendment in his conduct. The trip he took to Agen did him great harm. Your example and the correspondence you will carry on with him may slowly bring it about that the light of truth may penetrate his mind, for he has always had great confidence in you. If he is finally won over, if he truly enters into the spirit of his state, the other establishments will easily reform themselves because all have their eyes fixed upon him, and all listen to him almost as they would listen to an oracle. You and he have almost been the two great objects of observation for all the lay members of the Society. If the conduct and words of both of you are always what they should be, we will arrive—at least I hope so—much more easily at the reform which is so sorely needed.

There is doubtless much to be said about the composition of the personnel of Saint Hippolyte, but Father Rothéa is very little qualified either to correct or to govern it. He also always remains superior of Ebersmunster,³ but there is the same old lack of government. It calls for a great deal of patience. Father Rothéa is always doing either too much or too little.

² There is a question of the penmanship method published by Bro. Coustou, director of Colmar, which enjoyed great success at the time.

³ See letter no. 876.

He grows impatient and complains that persons and things are not as he wants them. Often enough, he does not see too clearly and is slow to accept advice, and people become discouraged. Let us pray to the Lord to send us good directors and, in the meantime, let us do what we can to sustain and get the best from those we have.

Courage, my dear Son, and you know all that I wish to say by this one word. Thus, I am adding only the usual assurance, very sincere to be sure, of my inviolable devotedness.

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Here are two letters of affiliation to the Institute of the Daughters of Mary addressed to pious ladies of Colmar, one of whom, Mme Boileau, has been in contact with Father Chaminade since his visit to Colmar in 1835.

1055. To Mme Joséphine Boileau, Colmar

June 13, 1838, Bordeaux

Rough Copy, Agmar

My respected Daughter,

I am finally answering your letter of last March 4. It is unnecessary to tell you in detail the causes which have delayed this answer, which I should have sent you much sooner. I am sending your respected friend the Certificate of Affiliation that she is asking of me. You will see in the letter than accompanies it what you yourself have become since my visit to Colmar. I am not neglecting to send a similar certificate also to you, for the complete regularization of your affiliation by having it inscribed in the registers of the motherhouse of the Daughters of Mary. This will add to your affiliation only a sort of formality which is not essential but is customary.

The Constitutions of the Daughters of Mary are going to be presented to the Holy See for approbation. I have altered them somewhat. I will have the sample copy which is in your hands replaced by one entirely like the one I am going to give to His Eminence Cardinal Duc d'Isoard, Archbishop of Auch, who has officially declared himself protector of the Institute of the Daughters of Mary. The establishments which I started in his episcopal city on my return from my trips in the north of France are giving great consolation to this pious prelate.

Receive, my respected Daughter, the expression of my tender and inviolable devotedness.

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Certificate of Affiliation for Mme Boileau

We, Missionary Apostolic, Founder of the Order of the Daughters of Mary, etc.

Declare to have affiliated to the Daughters of Mary Mme Joséphine Boileau, in the most intimate manner, at the time of our visit to Colmar. This declaration is only to serve her as a certificate of such an affiliation, and to regularize it by having it inscribed in the Registers of the Motherhouse of the Daughters of Mary in Agen.

Given at Bordeaux, under our seal and
the counterseal of our private Secretary
June 3, 1838.

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1056. To Mme Antoinette Richard, Colmar

June 13, 1838, Bordeaux

Rough Copy, Agmar

My respected Daughter,

In your letter of last January 25, which has finally arrived, I heard the voice of your heart and I understood its desires. You ask for the privilege of affiliation, not only to the prayers and merits of the Daughters of Mary, but to their very Institute. You desire to live and to die as a true Daughter of Mary, by conforming in your state and condition as much as possible to the spirit of the Constitutions and Regulations to the letter. It is the same type of Affiliation Mme Boileau has. Just as she, you will always have at heart the interests of the Institute of the Daughters of Mary, assisting it through all the means in your power according to the circumstances Providence will offer you or permit you to have. In order to enter into a more particular communion with the Daughters of Mary, I invite you to recite every day the Little Office of the Sacred Heart of Mary.

In a few days, my respected Daughter, I will go to Agen, to the motherhouse of the Daughters of Mary. There I will have the Certificate of Affiliation inscribed on the list that corresponds to it, as well as this letter which accompanies it. For a long time, Mme Boileau has been meditating on the Constitutions of the Daughters of Mary. She will even be in a position to explain their spirit to you, so you can gain from your frequent interviews with her. You might even at times be able to recite the Little Office of the Sacred Heart of Mary together.

Receive, my respected Daughter, the expression of my tender devotedness together with my paternal benediction.

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Certificate of Affiliation for Mme Richard

We, Missionary Apostolic, Founder of the Institute of the Daughters of Mary, etc.

Following the information that has been given to us concerning the pious and edifying conduct of Mme Marie-Joséphine-Antoinette Richard, née Lichtenberger:

Following the often-repeated requests she has made to us to affiliate her to the Daughters of Mary,

Desiring to grant her wishes, we affiliate her by this letter to the very Institute of the Daughters of Mary, praying her as much as it will be possible for her to conform her interior and exterior conduct to the spirit of the said Institute, and to direct her interests as a Daughter of Mary in the sense of her affiliation.

This act will be inscribed with the letter that accompanies it, in the Registers of the motherhouse of the Daughters of Mary in Agen.

Given at Bordeaux, under our seal and
the counterseal of our private Secretary
June 13, 1838

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Nevertheless, Father Chaminade had set out for Haut-Pays, where he proposed to visit the house of the Institute of the Daughters of Mary and to come to an understanding with the Archbishop of Auch for the sending of the Constitutions to Rome. On June 21 he arrived in Agen, where he stayed until the end of the month. He spent the entire month of July in Auch. From there he went to Condom, where he remained until August 5. Then he visited Cazaubon and other small houses of the Third Order, and passing through Agen he was back in Bordeaux by August 13. A few days after his arrival in Auch, he addressed this letter to the archbishop.

1057. To Cardinal d'Isoard, Archbishop of Auch

July 8, 1838, Auch

Original, Arch. Of the Archbishop

Your Eminence,

I am in no hurry to acquaint you with the good order I found, both in the House of Refuge and in the novitiate,¹ because I consider it a fact known to everyone. However, what I do hasten to announce to Your Eminence is that the house of the novitiate is really much too small for the number of subjects whom, following your views, we have to train there. New postulants are continually offering themselves, but in all truth, it is impossible to receive them even at the risk of great inconvenience. To be sufficient, lodging facilities should be double what they are now. Now expenses for that would not be considerable, according to the opinion even of the president of the Commission. Furthermore, the novitiate will soon have the benefit of new resources for its existence due to the increase in personnel at the House of Help.

To meet the expenses of the new building, Your Eminence, I would propose the opening of a subscription campaign. Several respected ecclesiastics of your city to whom I have spoken about this would seem to be greatly in favor of it. If it would be pleasing to Your Eminence, I would draw up the lists, and I would have the honor of presenting them to you. I would thus hope to find the necessary funds as much in Auch as in the better cities of the diocese.

I will always be at your orders, Your Eminence, when it comes to answering the remarks you might make about our Constitutions. I think I have foreseen one, which could have been at first brought up, and which is about the canons of the Fourth Lateran Council concerning the approbation of religious Orders. [See letter no. 1074.]

I am, with the most profound respect, of Your Eminence, the very humble and very devoted servant.

P.S. I would be very much pleased by a verbal answer, if Your Eminence deigned to confide it to my secretary.¹

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At Saint-Remy, Father Chevaux was being tried by a crisis of spiritual desolation. Father Chaminade sends encouragement to him.

1058. To Fr. Jean Chevaux, Saint-Remy

July 24, 1838, Auch

Original, Agmar

My dear Son,

Why would you fear this interior answer, "You are rejected by God"? This can come only from the devil, who is essentially a spirit of falsehood. Always go to the Lord in all confidence, whatever may be the distaste or the dryness you experience in your meditation. These are only trials of your faith, and by your fidelity in uniting yourself to Jesus Christ your faith will become more lively and strong, I would even say more meritorious. Happy those who go to God in pure faith and without consolation!

¹ See letter no. 866.

¹ Bro. Roussel, who was accompanying Fr. Chaminade on this round of visits.

Hardly had I received your letter of June 21, when from Agen where I was then I wrote to Father Meyer on the subject of Charles and Georges.² I was at that point when I was given the answer of Father Meyer, which I had not yet read. He tells me Georges never presented himself in Courtefontaine, and that Charles was sent there by Brother Toussaint with the request that he be made to make a short retreat. Father Meyer took care of that, and finding no religious disposition in him, dismissed him forthwith. You see, my dear Son, that you were poorly informed about this matter.

I am stopping here, my dear Son, but embracing you very tenderly

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Continuing the steps he had taken in view of the presentation in Rome of the Constitutions of his religious family, apart from the precious help of Cardinal d'Isoard Father Chaminade sought to secure the help of the other archbishops or bishops in whose dioceses there were houses of the Institute, and he requested letters of recommendation from them.

1059. To Bro. Dominique Clouzet, Saint-Remy

July 24, 1838, Auch
Original, Agmar

My dear Son,

Your letter of July 12 led me to write sooner to the Archbishop of Besançon than I would otherwise have done. You will read my letter to His Excellency and communicate it also to Fathers Chevaux and Fontaine. Then you will place it in an envelope and, if you send it by mail, you will be careful to prepay it. It would be still better if you could deliver it in person without too much trouble, for then you could possibly give the archbishop explanations of what might be said too briefly in my letter.

You would then take note of his decisions regarding the matters that concern Saint-Remy. You would also charge yourself with the short letter to the Holy Father which I have asked of him. As you must have noticed, I wish him to express to His Holiness the desire he has of seeing the two Orders—the Institute of the Daughters of Mary and the Society of Mary—approved by him. Possibly His Excellency would also be kind enough to express some satisfaction concerning the establishments which are in his diocese. This letter to His Excellency will be joined to the messages of His Eminence, the Cardinal Archbishop of Auch, and you will see to it that there is no delay or negligence in sending it to me once you have received it.

Father Lalanne continues to give me proofs of a genuine conversion. When the matter of the approbation of our Constitutions will be ended, I propose to speak to you of a general system of temporal administration, such as it is determined by our Constitutions. These Constitutions, however, contain nothing new; they contain only what has always been practiced, or what should have been practiced according to the spirit of the Society. Perhaps, with a certain severity of order, we might turn our eyes to Layrac. In a long interview I had in Agen with Father Lalanne, he agreed to all the true principles of education that I explained at Saint-Remy in several conferences. He is trying to conform himself to these, but he is supported very little by his professors.

It is possible that His Excellency understands very little of the interest we put in the community of Working Brothers. I have not yet been able to communicate to him the second part of our Constitutions. The class of workers, especially that of the farmers, is a third branch of the Society which is very essential to it in the ends it proposes to itself.

² No doubt, two children of the Charité orphanage in Besançon.

In your correspondence with Brother Coustou, try to bring him back to the point of penetrating himself thoroughly with the spirit of his state and of practicing its various forms. Receive, my dear Son, my very tender embraces.

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On July 4, Father Chaminade had joyfully received the eulogistic approbation given by Cardinal d'Isoard to the Constitutions of the Daughters of Mary and of the Society of Mary. These documents were legally drawn up as follows.

I

We, Joachim Jean Xavier d'Isoard, Cardinal priest of the Holy Roman Church, with the title of the Most Holy Trinity of Mount Pincius, by the mercy of God and the authority of the Apostolic See, Archbishop of Auch, Primate of the Novempopulanie and of the two Navarres, etc., etc.

After having read and had seriously examined the Constitutions of the Institute of the Daughters of Mary which have been presented to us by its venerable Founder, Considering:

1. That the ends of this Institute, namely, the personal sanctification of the members and that of the neighbor, are purely in the views of faith and of divine glory;
2. That the means, all perfectly adapted to the ends in view, bear in their admirable combination the seal of the Spirit of God;
3. That the organization, regulating as a whole the state, duties, and functions of the persons in their various relationships, is suitable to sustain the work and to revivify it without ceasing by the most happy medium of simplicity and evangelical prudence;
4. Considering, moreover, that Divine Providence, which alone has been able to inspire this work, has perfectly adapted it to the immense needs of our times, and that the experience of the great good it has already done for 22 years in various dioceses, and especially in ours, is one infallible guarantee of that which it will do wherever it will be developed;

On the report of our Vicars General, who have read the said Constitutions with as much care as satisfaction, and with their counsel and advice,

We have approved them in their entirety and in each separate part. We approve and determine them by this letter and ardently wish that it will please the Holy See to confirm them by its Divine Authority for the greater glory of God.

Given in Auch, etc.

II

We, Joachim Jean Xavier d'Isoard, etc.

After having read and after having had the Constitutions of the Society of Mary seriously examined before God,

Considering: That to the merit of the Constitutions of the Institute of the Daughters of Mary by the same Founder, the Constitutions of the Society of Mary join the priceless advantage—in order to reach all classes of society—of combining the priest to regenerate it in the principal spirit of his divine mission, the man of the world to associate him in the apostolate in sanctifying him in the difficult employment of teaching, and the workman to spiritualize his work and assure his eternal salvation;

Upon the report of our Vicars General who have read the said Constitutions with as much care as satisfaction, and with their advice and counsel;

We have approved them in all their entirety as in each part. We approve them and we determine them by this present letter, and express the ardent wish that it will please the Holy See to confirm them by its divine authority.

Given at Auch, etc.

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N.A. 1059-2. To Archbishop Mathieu of Besançon

July 24, 1838, Auch

Printed in Volume 8-2 and Volume 9. This is from Volume 9.

Copy at Agmar 218.2.44¹

Your Excellency,

For several days now I have been at Auch with His Eminence and with His Excellency the Bishop of Ajaccio, putting final touches on the great affairs of the Institute and of the Society of Mary. The two prelates have read and carefully examined the Constitutions of the Daughters of Mary and those of the Society. Their vicars general have also examined them in turn, and all share in a common satisfaction. His Eminence, well disposed to use all his influence with the Holy Father, graciously wishes to take care personally of soliciting from Rome the canonical institution of the two Orders, so greatly desired by our friends and, above all, by Your Excellency. His Eminence's only desire is that the posting which he is going to make to the Holy See of all the documents may include your own recommendation.

It is true, Your Excellency, that you have already fully complied with His Eminence's desire on several occasions and above all in your honorable letter of last June 11. However, it seems to him more proper that in a special letter to the Holy Father you express, the esteem you have for the two Orders and the desire you have of seeing them finally canonically instituted by the Holy See. Therefore, Your Excellency, I come to ask of your generous charity this renewed proof of the great interest Your Excellency has in our work. Your letter to the Holy Father will be added to those of His Eminence, in the same packet.

Now, Your Excellency, as to matters at Saint-Remy.

Knowing only too well your concern for this establishment, I have no fear that these details will trouble you.

Despite the repeated observations of Father Meyer, I would be of the opinion, Your Excellency, to decide as follows the use of the château at Saint-Remy and its dependencies, at least provisionally for the coming year.

1. Unite in the château the two boarding departments, primary and secondary.
2. Community of workers in the dependencies.

At the time of the July Revolution, the two schools were together in the château. Their separation was made only in order to make some peace with Father Lalanne. The dependencies were being used for the normal schools founded in your diocese. Today the normal schools no longer exist. The workers would occupy those buildings. If the normal schools were to be reestablished, we would seek the necessary means for locating the community elsewhere.

According to this plan, the community of farm workers and others would have their novitiate attached to it. Because everything is ready for this purpose, it could include as many as 100 people.

Reform has already succeeded; it is almost completed. The novitiate is growing, and fervor is beginning to reign there. We consider this community as a nursery for the third branch of the Society. For this reason, we give it our most special attention. From within it, we will draw the colonies needed for Marast, Ebersmunster. . . .

As you can see, Your Excellency, I am not at all in favor of suppressing the boarding departments at Saint-Remy. The principal reason is that they are at the château, as they were originally. But I am of the opinion that the two should form only one because that is what they were at the beginning. It is true that the secondary department has diminished greatly in numbers.

¹ Original in the diocesan archives of Besançon, Mathieu collection, A VII, packet 6. Document consigned to Agmar by Eddie Alexandre.

Far from being surprised at this, on the contrary we have considered this as the punishment foreseen by the Lord. This boarding department, so numerous and famous during a certain period, had very little of the spirit of the Society. The exteriorly brilliant education being given there was not suited to the formation of Christians, not even of reasoning people!

Now that Father Lalanne has taken things greatly to heart, he is in agreement with everything. It is not that I disapprove of an extensive instruction, but this must be approached differently. Another experience at Layrac has completely disillusioned Father Lalanne. He has returned in good faith to the true principles of instruction and of education. All the pupils at Saint-Remy, except for the very youngest, had to be dismissed. Those who had been allowed to stay as less bad still caused a lot of evil. Finally, the last two who had remained from the former times had to be dismissed, and Saint-Remy seems to have taken on new life.

This is what Brother Clouzet has just written to me.

The pupils of the primary boarding department, 39 in number, are doing very well. They are all very happy at Saint-Remy. They love and respect their teachers, and the latter instruct them with great zeal. . . . Almost all the pupils will return next year, and we are expecting a large number of new ones.

The secondary boarding department is doing much better since the dismissal of the two pupils who created much chaos. Father Fontaine, who continues to become even better known, has several requests for next year. I believe, Good Father, that the moment has arrived when Saint-Remy will finally undergo considerable development. . . . With a little more patience and courage and with the help of God, Saint-Remy will become what it should have been long ago. I am the first to confess *mea culpa*.

God is also blessing the community of workers. Several days ago we received four young farmers, whom the Good God seems to have been preparing for a long time.

A few words yet, Your Excellency, regarding the novitiate of the lettered religious. Presently this is at Courtefontaine, and it seems it should remain there. At first, I consented only halfheartedly to having it built there. I did so only after frequently repeated requests from Father Meyer, Father Bardenet, and all those who were to be part of it. I did so, moreover, only after ten or twelve days of prayer, even after having written to Your Excellency to ask for the location of the community of philosophy students which you were transferring elsewhere. . . .

Today, because God blesses this establishment and because the resident quarters are too limited for all the candidates who are coming, would some wish to transfer that novitiate to the chateau of Saint-Remy. . . ? Given its magnificence, however, is the chateau suited to the formation of young teachers to the spirit of poverty and disdain for luxury? And how many other considerations would oppose such a move! At first, I gave my word to His Excellency of Saint-Claude, to Father Bardenet, to Mlle Coudre. . . . Father Meyer may well say that all those involved rejected my word. The fact is that since the issue has been raised, no one has thought to do so. Secondly, the novitiate may be enlarged without inconveniencing the boarding department; it is prospering and receiving many candidates. . . . Finally, dividing the novitiate is not an easy enterprise to carry out. If it is divided, the number of directors and teachers would have to be doubled. What is even more noteworthy is that by separating from the others those who sleep in the community at night, we would be uniting the two sections.

Therefore, Your Excellency, nothing will be changed if this is your pleasure. I promise you nothing will be done at Saint-Remy without it. I have not given you my word halfheartedly. I am sending this letter through Brother Clouzet, who will share it with the other Heads. He will have the honor of delivering it to you in person. If you permit, he will await your decision concerning both the question of uniting the two boarding departments and the question of materials and methods of teaching. I will write to them myself to this effect, to clarify for them as best I can what they are to do in order to walk according to the spirit of our Constitutions and of faith.

Your Excellency, Father Meyer has often shared with me the great interest you take in the Society of Mary and the benevolent intentions you have of procuring for it good candidates, especially for the priesthood. It may be that you are thinking of the administration of your minor seminaries.² Without seeking to know your intent, I am always ready to do whatever may be of service to you and of help in your administration. I assure you that I will always remain, with the most respectful and true devotedness, the most humble and obedient servant of Your Excellency. G.-Joseph Chaminade

P.S. When the Bishop of Ajaccio learned that I was about to write to you, he asked me to offer you the homage of his respect and gratitude. He does not know how to express to you the respect and gratitude he owes you for the offer you made him while in Paris to celebrate every week the tremendous sacrifice of the altar for him and his diocese. He attributes to the execution of this wonderful promise the blessings with which heaven has gifted his ministry in that harsh land. I am happy, Your Excellency, to be today the echo of a bishop and to be able to express to you his sentiments, which I share but which fear that I may sadden your heart has forced me to refrain from expressing until now.

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1060. To Archbishop Donnet of Bordeaux

July 26, 1838, Auch
Original, Agmar

Your Excellency,

I have received with much gratitude the observations of Father de Vezins.¹ When they came to me, His Eminence, the Cardinal of Auch and the Bishop of Ajaccio² were examining them in their turn and also handed in their notes. All these observations were carefully gathered and joined to those of Bishop Vezins and those of the Archbishop of Besançon. Finally, the vicars general, charged by His Eminence to give the final judgment, agreed to do so as was proper.

Today, Your Excellency, the work is completed. His Eminence, with the advice of His Excellency the Bishop of Ajaccio and the other examiners, has just endorsed it by an ordinance in due form. Altogether willing to use all his influence, he is kind enough to take upon himself the solicitation from the Holy See of the Canonical Institution of the Institute and of the Society of Mary. He would, however, desire that all the papers will be sent to Rome and be supported by your favorable vote. In consequence, it would seem suitable to the cardinal that in a personal letter to the Holy Father, Your Excellency would give expression to the esteem you have for the two religious bodies and to the desire you have of seeing them canonically approved by the Holy See.

² This the bishop's notation. "August 4. That the article which gives some houses a lay superior is to be examined; ask for information before writing to the pope. Rest of the letter approved, except for the minor seminaries, which I do not plan to confide to them."

¹ Fr. Jean de Levezou de Vezins (1793-1867) had been married and had five children from his marriage when in 1830 he entered the ecclesiastical state. Ordained a priest in 1836, he was named vicar general of Bordeaux by Archbishop Donnet and in 1842 was promoted to the See of Agen, which he administered with great zeal until his death. The Archbishop of Bordeaux had charged him with the examination of the manuscript of the Constitutions of the Society of Mary and of the Institute of the Daughters of Mary.

² Bishop Toussaint Casanelli d'Istria (1794-1869), from Vico in Corsica, had known Cardinal d'Isoard in Rome and was his private secretary, then his vicar general. Promoted in 1833 to the See of Ajaccio, in the course of a long episcopate he renewed his diocese, which he had found in the most lamentable state. In 1840 he called the Daughters of Mary there; since that time they have successfully directed important works of education there. At this time, Bishop Casanelli was in Auch.

I am coming, then, Your Excellency, to solicit from your inexhaustible charity this new proof of the great interest you have in our work. Your letter, which Father Caillet will be glad to take upon himself to transmit to me, will be joined to those of His Eminence in the sending of the Constitutions.

I am, of Your Excellency, with the most profound respect and the most lively gratitude, the most humble and most submissive servant.

* * *

1061. To Bishop Jacoupy, Agen

July 27, 1838, Auch
Original, Arch. Of the Bishop

Your Excellency,

His Eminence the Cardinal of Auch, has been infinitely mindful of the remembrance of Your Excellency. He has received news about you with a very keen interest and has often asked me to tell you of all the solicitude he has in your regard.¹ Several times I have been able to take notice of all the veneration which the vicars general and the respected priests who surround His Eminence have for Your Excellency, but above all I have been impressed as well as edified in the present circumstance. Here is the fact.

His Eminence, having deigned to take note of the Constitutions of the Institute and of the Society of Mary, that is to say, of the sisters and of the brothers, valued them to the point of speaking favorably of them to his vicars general and to other respected people. The Bishop of Ajaccio hastened to examine them himself and has equally approved them with high words of praise. The Reverend Vicars General examined them in their turn upon the order of His Eminence and of the zealous Bishop of Ajaccio, and after a work as conscientious as deliberate, they judged them to merit fully the approbation of the cardinal. Consequently, Your Excellency, a most favorable attestation, in the form of an ordinance, has been written following the Constitutions in the two copybooks with the expression of the ardent desire of His Eminence to see them canonically instituted by the Sovereign Pontiff. The Bishop of Ajaccio has also been kind enough to write in his own hand and under his personal seal, in the copy itself, his sentiments of esteem and approbation. His Eminence and the Bishop of Ajaccio are entirely ready and disposed to use their influence at the Court of Rome to have the Constitutions canonically approved.

However, before sending on all these papers, His Eminence and His Excellency would desire a brief letter from him whom they call the Patriarch of the Bishops of the region. You understand, Your Excellency, that this is a question of yourself. I, then, am taking the liberty of coming to ask you for this short letter to the Sovereign Pontiff in which you would express the esteem Your Excellency has for the two Orders of Mary and the desire you have of seeing both canonically instituted by the Holy Father.

I am asking Your Excellency to have your letter sent on to the convent of the Daughters of Mary. The Good Mother will then see to it that it reaches me without delay.

Your Excellency, with profound respect I am your most humble and most devoted servant.

* * *

¹ The reference is doubtless to the infirmities of the older bishop which in 1841 obliged him to resign his post and to retire in Bordeaux.

This letter is to calm certain last-minute concerns of the Bishop of Agen.

1062. To Mother Saint-Vincent, Agen

July 29, 1838, Auch

Original, Arch. Of the Bishop of Agen

My dear Child,

When I had sent to you by Brother Roussel a copy of the approbation of His Eminence and of that of His Excellency of Ajaccio, I had in mind doing this only for your own satisfaction, as I told you in no uncertain terms in my letter. It is very clear that if I had wanted it to serve as a basis for the letter I am requesting from the Bishop of Agen, I would have had it checked and certified by someone qualified to do so.

I was not asking the Bishop of Agen for the approbation of the Constitutions, or rather, I had no intention of presenting this petition to him.¹ I was only asking His Excellency to deign to join His Eminence of Auch in soliciting from the Holy See the canonical institution of the two religious bodies, so well known to him.

The Constitutions, my dear Child, are not changed. You have read them, and your Council has read them. You can all guarantee them to His Excellency, even under oath if necessary. If they have been edited anew, this has only been to render them presentable to the Holy Father.

The approbation of His Eminence and that of His Excellency of Ajaccio are clothed in all the required formalities to insure the authenticity of this kind of document. They presuppose, in effect, a previous examination, and carry the seal, the seal of the prelates and the counterseal of their secretaries. They are then registered in the files of the secretariat of the archbishop.

The house of Agen is and remains always the motherhouse or the central house. There is no more change in this regard than in any other. The House of Refuge in Auch and its novitiate are centers only in relation to the Third Order, which is in that city, and the Constitutions speak at length of the absolute dependence of this house on that of the convent of the Daughters of Mary in Agen. The Civil Statutes have regulated it, the Constitutions suppose and even require it, and the petition to the Holy Father will certify it.

I am returning, my dear Child, on the word of innovation of His Excellency of Agen. It is certain that there is no innovation. The Constitutions are exactly as he approved them. The editing may have somewhat changed, but the basis, the object, the means, the organization, the government—in the end, everything—is essentially the same, and the Bishop of Agen will assure himself of this, I hope, when he has received a sample of the Constitutions approved by the Holy See.

Receive, my dear Child, the expression and assurance of my entire devotedness.

[On August 3, Bishop Jacoupy, fully reassured, wrote the following letter to his old friend, Father Chaminade. “My dear Abbé, it gives me great pleasure to second the request you have addressed to me on July 27 and to join His Eminence the Cardinal Archbishop of Auch, and also His Excellency the Bishop of Ajaccio, in placing at the feet of His Holiness the expression of my sentiments of esteem, no less than my desires, in favor of your Institute . . . May the God of all mercy bless and crown a work which seems so well fitted and adapted to procure his glory and the salvation of souls!”

Then followed the very praiseworthy letter of recommendation of the Institute, of which we will quote only the following passages. “In this city of Agen for more than 20 years, there has been established the motherhouse of the Daughters of Mary. . . . In this same city, as in other localities of the diocese, houses of religious of the same Institute have been erected, especially

¹ The Constitutions of the Institute of the Daughters of Mary had been approved from the beginning by Bishop Jacoupy and his council. This is why Fr. Chaminade had not believed it necessary to seek a new approbation.

with a view to the education of poor children. Now, enlightened as a result of constant experience, I am able to testify that the male religious and sisters of this order have everywhere and always spread the fragrance of their religious life, and instructed numberless boys and girls in the elements of humane letters and especially in the dogmas and precepts of the Catholic religion. If at times in the past conflicts arose, the one and only cause, if I am not mistaken, is the fact that the Constitutions of the Order had not been confirmed by apostolic authority. In what concerns these Constitutions, the fact that following long experience their fruits have seemed good, it is certainly permitted to me to conclude that the tree which has borne them must also be good.”]

* * *

S. 1062-2. To the Mayor of Courtefontaine

July 30, 1838, Condom

Copy, Agmar

I have read with the greatest interest the letter of July 23 with which you have honored me, and also the copy of your correspondence of July 20, 21, and 22 with His Excellency of Saint-Claude. I was unaware of the facts they contained. If I had been informed from the beginning, I might have taken care of all the grievances which the commune of Courtefontaine leveled at the bishop. As I understand it, the main bone of contention is the erection of a parish house. Because you have already informed His Excellency of this matter, I can intervene only to try to convince him to give satisfaction to the commune. I will write to him with this mail.

As for the second point of your complaint, I can remedy it by direct action. It has always been my firm determination to have your parish served better than it ever has been in the past.

Receive. . . .

* * *

S. 1062-3. To Bishop de Chamon of Saint-Claude

July 30, 1838, Auch

Copy, Agmar

Through an official communication, I have just received from the mayor of Courtefontaine the copies of the three letters he had the honor of sending you on July 20, 21, and 22 concerning Mlle Coudre, the establishment, and the commune. After a careful reading of these, it seems evident to me that (1) the mayor is being urged on by people who are not strangers to Mlle Coudre, but who are very hostile in their intentions; (2) the root of the difficulty lies in the promise made by Mlle Coudre to furnish lodgings to the pastor of the parish, a promise she does not intend to keep; (3) in case judicial means are not able to make her keep her given word, an appeal can be made to her weakness, her conscience, which it is said has already been compromised by her conduct toward the commune, which she has tricked. Then there is some more or less bitter criticism of the present pastor which, in the mind of the mayor, is a mere accessory.

I have understood also from what they say about one of your letters, Monsignor, that Your Excellency sees the situation from the same angle, and that you have replied very appropriately to such ridiculous charges. They would have liked to see you take a stand in your letter, Your Excellency, and they were disappointed when you did not do this.

The more I examine the matter, the more I find myself logically and rigorously obliged to approve the decision you have made.

1. The hostile attitude of the commune and of some of the people in the commune is clear enough and does not need to be dwelt upon. I merely wish to say what someone must think of an action done under the pretext of conscience but in the interests of evil, to say the least.

2. I was told that Mlle Coudre had promised purely and simply to lodge the pastor of the parish, and her later conduct tended to confirm that promise. Yet she who is so pious and charitable has a conscience flexible enough to deceive her commune and to frustrate hopes which were based on a sacred commitment.

Let us see very briefly what element of truth there is in this assertion. Mlle Coudre promised to lodge the pastor, but she did not do so; what hypocrisy! But neither did she lodge Father Meyer's predecessors! She does not even lodge Father Meyer himself!

But, they say, Father Meyer might no longer be pastor; that particular position might cease to exist; events may correspond to frustrate the parish and deprive it of her benevolent action. Agreed. But in either case, Mlle Coudre would be unfaithful to her promise. Why? Must she be held to her promise by people who persecute her outrageously? It would have to be proved that Mlle Coudre's conscience does bind her to that extent, to establish that she has not kept her promise because it was not recorded in a public act.

The need for this has been understood, Monsignor, but at the same time it was felt that it was impossible to face up to it. Therefore, any public attack was carefully avoided. Instead, her conscience is put on trial, and an attempt is made to show that she tramples it underfoot. To do this, recourse is made to various means to which Your Excellency is no stranger. Without parading these means in review, I say Mlle Coudre does not need to worry because she is faithful to the full scope of her promise and that nothing obliges her to go beyond this because, finally, she never intended to bind herself in justice to be helpful to her commune. However, Monsignor, she did more to appease her enemies; she offered them a house, and the commune has the effrontery to refuse that offer in the name of conscience and of justice! This refusal cannot easily disguise the malicious intent of implicating her in a false move which would then be an excuse to humiliate her. It was probably for the same reason that I had been approached; here, Monsignor, is the text of my answer. [*See letter 1062-2*].

With this quotation, I will close my long letter.

Please. . . .

* * *

In sending Father Chaminade these letters of recommendation which he had solicited, Archbishop Mathieu asked him to state his thought precisely regarding the articles of the Constitutions which regulate the relationship of the priests and the laymen in the Society of Mary. Thus the following letter.

1063. To Archbishop Mathieu of Besançon

August 12, 1838, Agen

Original, Arch. Of the Archbishop

Your Excellency,

I hasten to fulfill your wishes regarding article 243 of our Constitutions. I believe I had contented myself with announcing to you at some time that I had affirmed all your observations,¹ without, however, giving you concrete proof of this fact. Thus it is with pleasure that I am going to make this point clear to you. I would do this as freely and willingly on all the other points, if it is your good pleasure for me to do so.

¹ Letters no. 759 and no. 913.

Article 243 stated, “All the schools are usually run by lay religious. The priests are employed in the direction of the teachers and the children, as well as in other accessory works. They above all are to fill themselves more and more with the general principles included in the next chapter” (*De l’Education chrétienne*).

Subscribing to the judgment which Your Excellency passed upon this, I modified it as follows. “These schools (there is a question of primary schools) are run by the lay religious. The functions of the priests in the Society are defined in the second book of these Constitutions.”¹ It has seemed advisable to me, Your Excellency, that the priests should not be charged with the direction of the small primary establishments. Here is the reason for the modifications, as I have the honor of placing it before you.

Now here, among the 12 articles contained between the numbers 349 and 361, is the one which will fully inform you as regards the position of the priests in the Society, article 360. “The Superior General, the General Heads of Zeal and of Instruction, the Masters of Novices, the Superiors of the large establishments, and the Provincials are chosen only from among the religious priests of the Society.” The other articles regulate the nature of the functions of the priests in general, namely, the work of retreats and missions, the direction of the convents of the Institute of the Daughters of Mary, the direction of the principal establishments of the Society, the exercise of the ministry in the Tribunal of Penance for all the faithful, teaching. . . .

Here, Your Excellency, is how I have done justice to your observation. I have tried to grasp the thought of Your Excellency and to develop it to the best of my ability in thus wording the article you noted and those which complete it with regard to the priests. I would consider myself very happy if I were able to succeed in giving them in the Society a position conformable to the general spirit of the Church. I wanted, at least, to place the lay religious in a subordinate rank to that occupied by the priests.² It is the privilege of Your Excellency to decide whether I have taken the proper means to attain this end.

I thank Your Excellency for the zeal you manifest in leading our work to an ever greater good. God alone knows all that my heart owes you and gives you in the matter of gratitude and devotedness! Please accept as testimony of this, Your Excellency, my services and those of the entire Society, which considers it a glory and a privilege to be under your orders.

¹ Articles 349 and 361.

² According to the principles of Canon Law concerning the relationship of clerics and laymen. From these autograph notes of Fr. Chaminade for the editing of the Constitutions of 1839, the following passages precisely express his thought on this point.

“The three classes distinguished in the Society of Mary really form but one single body, such as during several centuries were the children of the great Saint Benedict, whom the children of Mary look upon as specially sent by God to people in Europe with numerous colonies of true religious. . . . All in the same spirit aspired to the same end. However, considering the needs of the century and of religion, they journeyed toward the eternal crown on different roads, that is to say, by using different means according to their age, condition, and talent, and all have in view first their own salvation and then the salvation of their neighbor. . . . These different classes of the Society do not form as many distinct entities, for there is a question of one single body. They are all united in the same works and act in concert under the influence of a head, just as the different members of the body obey only one soul in the various functions which they exercise. Each member of the Society must remain in peace and be content with the rank assigned to him, being persuaded that in one body, all the members cannot occupy the same place, but that they are all equally necessary to the body, and that the excellence of each one consists in faithfully accomplishing the function confided to him on the part of God, whatever it may be.

“If by the needs of the times, circumstances, and talents, an educated lay religious were to be named superior of an establishment, the priest, the Head of Zeal of this establishment, would doubtless owe to the superior tokens of respect and deference for the maintenance of the order of the house and of regularity, but he would not depend upon him for his functions, either regarding the time or the method. If the superior found abuse or disorder in this, he would refer the matter to the Superior General.”

These principles have been confirmed by the Holy See in the definitive approbation of the Constitutions. See article 358 and the following.

I was unable to acquit myself of your honorable commission in regard to His Eminence the Cardinal of Auch and of His Excellency of Ajaccio, for the two prelates are at the Saint Sauveur baths. Their return is fixed for September 2, and it is at this time, if not sooner, that the sending of all the papers to Rome will take place.

I am, Your Excellency, with the most profound respect and the most lively gratitude, your very humble and very devoted servant.

P.S. I am finally returning to Bordeaux, from whence I will leave for Auch during the month of September to travel with His Eminence and His Excellency of Ajaccio.

* * *

Father Chaminade has returned to Bordeaux and hastens to write this letter to the archbishop; it is interesting from more than one point of view in the news it brings about Father Lalanne and in the sentiments of faith and supernatural disinterest it expresses.

1064. To Archbishop Donnet of Bordeaux

Bordeaux, August 14, 1838

Original, Agmar

Your Excellency,

The fatigues of the painful trip of yesterday make me fear some disagreeable consequences for Your Excellency. This thought makes me send you my secretary to offer you my greetings and to inform me somewhat on this subject.

I am also profiting by the circumstance to give to Your Excellency the letter Father Lalanne has the honor of addressing to you. I judge from what Father Lalanne himself tells me that you will have ample reason to be satisfied with it. For myself, I no longer have any doubt as to the sincerity of his conversion.

I have learned, Your Excellency, that the Society of Mary of Lyons¹ is seeking to establish itself in Bordeaux and in the diocese. I am really delighted over this fact and at the thought that it will be realizing the good I was unable to accomplish. I have learned at the same time of the proposal to equip some boarding schools under the auspices of Your Excellency. This is again a favor on the part of Divine Providence which I applaud with all my heart. If this is the case, Your Excellency, and if the boarding school of Layrac would be suitable, we would transfer it willingly, taking for granted that we are unable to maintain it. If the Mirail Hôtel were equally suitable, we would easily come to an agreement about it. The distance between the places is sufficiently great so that the boarding school in Layrac would in no way harm that of Bordeaux.

These are projects, Your Excellency, which I am bold enough to submit to you. If you thought they could be carried out, I would be honored to come to an agreement with you after the Feast of the Assumption, at an hour which Your Excellency would be pleased to determine.

I am, of Your Excellency, with a very profound respect and the most lively gratitude, the most humble and the most obedient servant.

¹ This is the first time there is a question in the correspondence of Fr. Chaminade of the Society of Mary of Lyons or of the Marist Fathers, but the relationships between the two Societies and their founders were of longer duration; several times, it seems, there was even a question of uniting the two religious families. "I am unable to make the trip to Bordeaux at this time," wrote Fr. Colin, founder of the Marist Fathers in 1832, to Fr. Champagnat, founder of the Little Brothers of Mary or Marist Brothers. "I do not think I can make it even this year. I am asking you strongly to make it, if you can. . . . I have just received from Fr. Chaminade, Superior of the Society of Mary of Bordeaux, a letter in which he invites us and tells us he will be in Agen for some time and that we could stop there if we cared to." The letter in question has not been preserved. See *Apôtre de Marie*, XIII, p. 373.

*

Here is the letter of Father Lalanne just mentioned, in which his soul is once more revealed.

Layrac, August 9, 1838

Your Excellency,

Although you have let me know that you no longer wish to intervene in my affairs with Father Chaminade, it will not be indifferent to you to know that, by the grace of God, they are happily concluded.

It is now a duty of justice that I am fulfilling in restoring with Your Excellency the reputation for prudence and cleverness of this wise old man, whom my complaints could have injured. I must admit that there is much of my doing in the reproaches addressed to the administration of Father Chaminade. If I had been more faithful to religious obedience in all its extent, others would also have been more obedient and more humble, and meeting with less obstacles, the Superior would have brought the work more easily and more promptly to its proper ends. As soon as I recognized my wrongs, I frankly admitted them. I consented without looking too closely to all Father Chaminade wanted, to all that I thought he desired. I left it to Providence to lift the obstacles and remove the embarrassment that resulted to me from this abandonment, basing myself for funds and faith on this maxim of the Gospel, Quærite primum regnum Dei. [Seek the kingdom of God first.]

Another motive, Your Excellency, makes it a duty for me not to leave you unaware of my present disposition; it is that of gratitude. The respect I have always professed, thanks be to God, for episcopal authority has made me take under serious consideration the very wise counsels you had the kindness to give me, instead of the dispensation I was asking for. From that moment on I began to fear that I was not in line with truth and justice. I made reflections, but I could not escape from the labyrinth of my reasoning. It was necessary for me to have recourse to the light of faith and to do by the spirit of sacrifice, by obedience, and by abnegation, what reason represented to me as weakness, imprudence, and error. Be kind enough, then, Your Excellency, to excuse me if I have come for a moment to distract and overtax your solicitude. My situation, which may seem very slight to your eyes, is for me of great importance, and sentiments which I should not suppress, as well as reasons of conscience, oblige me to tell you of it. For the rest, although far from the diocese which you administer and in which I was born, I ask you to look upon me and to believe of me, Your Excellency, to be the most respectful and most devoted servant.

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This letter was not to be the last token rendered to the memory of Father Chaminade on the part of the repentant Father Lalanne.

Bro. Amédée André, the business manager of Stanislas Collège under the direction of Father Lalanne, made this touching declaration before the judges of the Regular Tribunal. "Father Lalanne used to speak of Father Chaminade always with tears in his eyes. How many times I heard him tell me, 'Father Chaminade loved me much and pardoned me a great deal!' . . . And he used to continue to speak with complacency and admiration of his venerated spiritual Father, as he was accustomed to call him."

And still later, at the time of the movement of the remains of the Servant of God, Father Lalanne ended his discourse with this solemn affirmation. "As witness of his acts and his words, we here affirm in the sight of Heaven—which has been a witness of them like ourselves—that never have we ever seen him spending, I am not saying a day, but a single hour of his time and of

his continual work, whatever it may have been, that did not refer to God and to the conduct of souls in paths leading to God. No one will be able to produce from him a writing, a letter, a proposal, an instruction, an example, or a counsel that did not serve piety. It is not possible to define this man otherwise than to say that he was a man of God in the strictest sense of the word.”

* * *

In the following letter, Father Chaminade gives an account to Brother Clouzet of the sum total of his proceedings in view of the approbation of the Constitutions in Rome, and he informs him of a project for a foundation in Fribourg, cherished for several months, regarding which he had recently decided. This foundation, the first of the Society of Mary outside France, was to have immediate success in its short existence (1838-1847) and was to serve Germany, Austria, and America.

1065. To Bro. Dominique Clouzet, Saint-Remy

Bordeaux, August 16, 1838

Original, Agmar

My dear Son,

I have received an answer from the Archbishop of Besançon to the letter I had the honor of addressing to him. His Excellency agreed to everything regarding the arrangement for Saint-Remy¹ and the Constitutions. But on this last point he desired some explanations relative to an article which in his eyes seemed to impair the dignity of the priests of the Society. He desires these explanations because he wishes to be basically informed concerning all phases of our work. His benevolent desires are certainly according to my heart and in addition they are expressed with such modesty and devotedness on the part of an archbishop that I should not hasten to satisfy them. In consequence, I have just written to him, and I expect soon to receive his letter to the Sovereign Pontiff.

The Excellencies of Agen and of Montauban and the Archbishop of Bordeaux have already sent me their letters, and I am completely satisfied with them. From day to day, I am waiting for the one from the Bishop of Lausanne and Genève.² Here is the occasion on which I asked it of him. For some months, the pastor of Fribourg³ has been urging me, on the part of His Excellency, to grant to their unhappy canton, in Fribourg itself, an establishment of our brothers, in order to render ineffectual the impious efforts of the propaganda working so powerfully throughout Switzerland. After allowing myself to pray in order to gain time and to consult God leisurely, seeing all the good that could be done by us in this country, I finally gave my word;

¹ See the end of the letter and also letter no. 1067.

² Bishop Pierre Tobie Yenni (1774-1845), from Morlon in the canton of Fribourg, for 30 years occupied the See of Lausanne, to which Genève had been joined since 1819, but during this time he had his residence in Fribourg. One of the most salient works of his episcopate was the multiplication of Catholic parishes in the Protestant part of his diocese. He had the consolation of consecrating around 50 new churches there. He was distinguished by his zeal for the instruction of youth and by his admirable charity for the poor, as well as by his exemplary prudence in deliberations, his energetic firmness in execution, and finally by his tender piety toward the Most Holy Virgin. He died December 8, 1845, Feast of the Immaculate Conception, and was buried in Fribourg in the Church of Notre Dame.

³ Fr. Jean-Pierre Æby (1795-1868) from Fribourg was named pastor of this city in 1823 by the assembly of citizens, as was then the custom. During his long career he fought with intrepid courage for the defense of the rights of the Church and the interests of the Catholic faith in the canton of Fribourg. One of his most beautiful accomplishments was the creation of the Catholic schools of Fribourg, confided by him to the Society of Mary. Exiled at the time of the defeat of the Sonderbund, which suppressed these schools, he returned to Fribourg several years later and died there as provost of the Chapter of the Church of Saint Nicholas. “In all regards, I prefer your Congregation,” wrote Fr. Æby to Fr. Rothéa, “because it is placed under the protection of the Blessed Virgin Mary, Patroness of our diocese.”

in answering the holy bishop, who had written to me himself, I told him how our affairs stand, along with the desire I had of being sustained in the Court of Rome by his powerful influence. The good prelate accepted with eagerness, and I will soon receive his letter to the Holy Father.

The establishment planned for Fribourg is to open its schools around All Saints Day. The teaching personnel must be carefully chosen. There is a question of equipping a primary school in conjunction with a superior primary school, directed by a former pupil of the polytechnic school.¹ . . . For this, there is a question of obtaining the necessary certificates in Fribourg itself by means of an examination before the Council of Education. Three teachers will suffice in the beginning.

I have cast my eyes on young Meyer and on Brother Laugeay.² The third has not yet been decided upon. Young Meyer, because of his talents and conduct, seems to me suitable as head, although he does not have the experience and levelheadedness of Brother Laugeay. In the last analysis, the true head of the establishment will properly be the pastor of Fribourg, under the authority of the bishop himself. There is every reason this should be undertaken because of the great difficulties that will need to be overcome, and this is another reason that makes me think young Meyer may be suitable. See for yourself what subjects might be fitting for this establishment, which is likely to become very important from every point of view. In Fribourg, someone from the Society is being asked to come to an understanding with the pastor about the materiel of the establishment. I see no one more suitable than you to carry out the plans of His Excellency and mine. You will look after not only the materiel of the school, but also and above all, the obstacles the establishment will encounter in the public mind, in the Government, and in the municipality. You will skillfully note all desirable information.

If I did not suppose this trip is practically impossible for you before the distribution of prizes, I would ask you to undertake it immediately; but because this would even slightly impair you, postpone it until later, but postpone it as little as possible, and then let me know about it immediately.

You know I have promised the Archbishop of Besançon some details about the plan for the boarding school such as we are contemplating for Saint-Remy. The principal idea is to make of the two boarding schools one homogenous and compact whole.³ The lessons and the courses will need to be graded according to the capacity of the children. There will be no other exterior distinction among the pupils than that of the degree of their instruction and their goodness. . . . Because this is the method used to introduce the French schools into the best regarded *collèges* today, the projected merger will be easier.

You will be kind enough to come to an agreement with Fathers Chevaux and Fontaine in order to draw up together your plan of studies, suitably developed. I will then submit it to His Excellency.

It is useless, my dear Son, to recommend discretion to you about your trip to Fribourg and the subjects chosen. Speak of it only to Father Chevaux and Father Fontaine.

Receive, my dear Son, my tender embraces.

P.S. Before leaving for Fribourg, you will write to the pastor to inform him that I am sending you to him, according to the desire he expressed to me. His address is Father Æby, Canon, Pastor of Fribourg, Switzerland. You will also give me information about your departure, so you can perform the errands I have for you.

* * *

¹ Doubtless, of Zurich.

² Fr. Chaminade adds in a note, "I was forgetting that Bro. Laugeay is not available . . ."

³ See letter no. 960.

Here are new encouragements for Father Chevaux in his interior difficulties.

1066. To Fr. Jean Chevaux, Saint-Remy

Bordeaux, August 24, 1838

Original, Agmar

My dear Son,

It seems evident to me that Divine Goodness is trying you. Its friendly hand, although somewhat rough, is striking in order to cure you. In a spirit of faith and sacrifice, submit yourself to what it will be pleased to perform in you. What difference does it make, my dear Son, how you happen to be, provided you are honoring God? It is sufficient for you to be what God wants you to be, in joy or in sorrow, in light or darkness. Always remain in peace then, and protest to the Lord with the apostle that neither hunger nor thirst, neither nakedness nor abandonment . . . that nothing will ever separate you from God's love.

If you are careful to act as you should in the state you are in, you will benefit greatly. Oh, my dear Son, how happy is a soul when it proves to God, by fidelity in the most terrible helplessness and abandonment, that it seeks no one but him and that, provided she possesses him, she regards all the rest as nothing! Possess your God in faith, for God abides in you, and enjoy this precious treasure, although God hides himself from your eyes. Address yourself also to Mary and ask her to be herself a Mother to you, in showing you her son. Guard against giving way to disgust, for then the devil would congratulate himself, to the shame of Heaven and of your faith. . . . Cast your eyes on Saint Theresa, who spent 10 years in a much more terrible state than yours, and try to imitate her. This strong soul did not shorten by a minute the hours which she had heretofore consecrated to the most sublime contemplation in spite of the fact that to pray was for her an awful torture. . . . On the other hand, you know what singular favors were the fruit of such a long perseverance and such a painful martyrdom.

Continue to give all your care to the primary boarding school and to the community of Working Brothers. Do your part, and leave to God the care of all the rest. In all things, act in such a way that as far as you are concerned, no blame can be placed at your door.

Goodbye, my dear Son; do not be afflicted beyond measure because of your position, for in the eyes of faith it has nothing but what is a source of consolation. Be watchful over yourself; be faithful, and take reasonable care of your health. Regarding the restitution about which you speak to me, you will do well to say the Masses to make it. It is a good work in which I am also willing to do my share.

Receive, my dear Son, the assurance of my tender attachment.

P.S. When you have not been able to put in the full time prescribed for meditation, I do not permit you to make up for this at night, for the few hours given to your rest are already short enough.

* * *

1067. To Bro. Dominique Clouzet, Saint-Remy

Bordeaux, August 25, 1838

Original, Agmar

[With insert from S. 1067]

My dear Son,

I have received your messages of August 16, as well as the letters of Brother David¹ and Father Chevaux, dated last July 20.

Brother David requests to be placed far away from his parents. What is he teaching in your boarding school? I will see if I can replace him. . . . I am answering Father Chevaux. I wrote to you lately, my dear Son, to tell you about a trip you should make to Fribourg to gain information on the following points: (1) the locality, (2) the furniture of the schools and teachers, and (3) the salaries which have already been determined; 600 francs are assigned for each head, and all the expenses for the first establishment are already agreed upon. I understood this to include the trip of the teachers to Fribourg.

This information, which would suffice for an ordinary establishment, cannot be sufficient for me for this one. The reading of two notes which the pastor passed over to me, in addition to the report made to me about some Swiss papers, and also even the *Friend of Religion*, enable me to understand the great difficulty which French religious have in gaining permission to teach in Switzerland. The ecclesiastical authority which is calling us cannot hide these obstacles, no more than the teachers themselves can hide the fact that they are religious of Mary. Foreseeing these difficulties, I lately sent to the pastor the royal ordinance which authorizes us, along with the Civil Statutes of the Society . . . The Diète is assembled, but there is no appearance that we will be able to formulate the request for an authorization, even among the Catholics, because of the spirit that reigns in Switzerland.

Here you have the great question that must be taken up, not only with the pastor but also with the bishop who resides in Fribourg. It is the one of Lausanne and Genève. I am very willing, by all sorts of efforts and precautions, to enter into the views of the clergy and Catholics of this canton, but we must avoid endangering them and ourselves along with them, because with the young religious endangered, the Society would also be endangered by this very fact. There is a very active correspondence going on between French propaganda and the majority of the Swiss authorities. Might not the time have arrived to come to the help of the Catholics of this canton? Nevertheless, we can remain on the alert to seize the first favorable occasion. Here is what you will have to treat very especially. Upon your arrival in Fribourg, go straight to see the pastor Æby.

I think that the route to be followed passes through Colmar. You will do well to pass by there and to have a few serious but friendly interviews with Brother Coustou. This interesting individual is following a way of perdition (1) by his vanity and by the luxury in his clothes and the objects he has for his private use, and (2) by his visits and the company he keeps. You could consult Father Laurent, the pastor of Colmar, about him and he would give you sufficient directions as to what could be done.

The Bishop of Lausanne and Genève has just sent me a letter destined for the Sovereign Pontiff, asking him for the canonical institution of the Society of Mary. You will not fail to thank His Excellency.

¹ Bro. Etienne David.

You will have understood, my dear Son, that in bringing together the two boarding schools to the château, I meant to relieve the place of the primary boarding school and to leave it entirely to the use of the community of workers. If as a result we could equip a normal school, we would see what decision to make. This matter is of the highest importance for religion, and so we must give it the greatest care and solicitude. I will return to this later on and speak to you about it in greater detail.

The Archbishop of Besançon answered the letter you gave him from me and said he was approving the entire arrangement of Saint-Remy and Courtefontaine, and also the continuation of the novitiate in the latter village in spite of all the observations of Father Meyer. These are his own words. You will have him as protector for the boarding school. I am saying now “for the boarding school” because there should now be a question of only one boarding school, in which the teaching will include all the materials of primary and secondary instruction. In this regard, I am awaiting all the observations you will make to me in connection with Fathers Chevaux and Fontaine. I am inclined to believe nothing should be said at this year’s end at the meeting projected and agreed upon. It would be early enough to do this during the course of the vacation by a new prospectus for the boarding school of Saint-Remy. You might draw up a plan for this prospectus—you understand that when I speak to you, I am speaking to all the members of the Council—and you will see to it that it is passed over to me as soon as possible.

Marast is to receive some Latinists next year, but only in the first classes. May there be a noble and religious emulation between Marast and Saint-Remy! Only good can result from this. The two schools are at a sufficient distance from each other not to annoy each other. Furthermore, both belonging to the same Society, what one would seem to lose would be of benefit to the other without in any way harming the Society itself. The difference there will be between the two establishments will be that Saint-Remy will have more complete courses.

A more serious difficulty, at least at Saint-Remy, is that students on the secondary level will be the reason those of the primary schools will pay extra tuition. Examine this very carefully to see whether the cost for room and board could not be brought into line with that of the seminarians. It is to be expected that in case a reduction would need to be made, you would regain an advantage over them. It seems to me there is a difference between Saint-Remy and Marast, but it should be minimal. Study the situation very carefully and report to me as soon as possible. We must reach a definite decision.

I immediately gave the Archbishop of Besançon the explanations he was seeking. I am still waiting for the letter he intends to send to the Holy Father.

I will seriously examine the personnel of Marast. I will do the same for all the other establishments in order to make the necessary changes. I would like to know your ideas about Marast.

I cannot understand why you can still be short of mattresses; see if you cannot come to an understanding with Father Lamotte.

Receive, my dear Son, my tender embraces.

* * *

Father Chaminade writes of a vocation of a singular character; it was to have a happy ending.

1068. To Fr. Jean Chevaux, Saint-Remy

Bordeaux, August 27, 1838

Original, Agmar

My dear Son,

I hasten to announce to you the early arrival in Saint-Remy of an ecclesiastic already of a certain age who came all the way to Bordeaux to present himself for entrance into the Society. A former Jesuit, with 26 (?) years of profession, he left the Society of Jesus for the Glorious Days,¹ or perhaps at the time of its dissolution in France by the ordinances of June in 1828, and he has since exercised the holy ministry in Saint-Vit near Courtefontaine for nearly 8 years as assistant pastor. He is provided with a highly favorable recommendation given a short time ago by the archbishop. His name is Glussot.² As he revealed himself but little in spite of his frank and honest appearance, and as I saw him, according to our Constitutions, to be the victim of two major irregularities by reason of his former state and of his age, I thought it my duty to refuse him admission. The good man experienced a sorrow that did not permit him to insist, so he left for Solesmes. Having arrived in Angoulême, a certain something, as he says, induced him to write to me to express his sorrow and disappointment and to ask me once more to permit him to enter at Courtefontaine.

Touched by his perseverance, I thought it was my duty to answer him immediately at the address he indicated, and I permitted him to go not to Courtefontaine, but to Saint-Remy. This subject has a talent for philosophy, as he taught it among the Jesuits for 8 years before leaving them. I am unaware of the motive for this leaving. I believe it is due to some type of quarrel. You will see, if he presents himself, but he could be of great help to the establishment.

Receive, my dear Son, my tender embraces.

P.S. As soon as he has arrived, if this really takes place, you will tell him to let me know of it by direct correspondence with me, according to the offer I have already made to him orally at the time of his departure from Bordeaux. During the vacation, you will occupy him as you will judge suitable.

* * *

Everything is ready for the sending of the Constitutions to Rome; Father Chaminade officially informs the Society of Mary of this and prescribes prayers for this intention. In the same circular, he gives his children directions for the good use of time during the vacation.

1069. Circular to the Entire Society of Mary

Bordeaux, August 29, 1838

Original, Agmar

For some days now, my dear Children, I have been proposing to myself to speak with you about the great things that are being accomplished in favor of the Society, but the occupations to which these gave rise did not allow me to follow this wish of my heart any sooner. Finally, by the grace of God, I have put the final touch to our Constitutions. I have done more. I went to Auch to

¹ The name given the three days of the 1830 July revolution.

² Biographical note. J.-B. Glussot (1788-1848) from Desnes (Jura) entered the Society of Jesus at the time of its restoration in France and left at his own request, not on the occasion of the "Glorious Days" or ordinances, but on the occasion of the deep troubles caused in this Society by the doctrine of de Lamennais on the bases of certitude or the philosophy of common sense. His case was not unique. Admitted into the Society of Mary after a long trial, he lived a holy life, giving the example of the most perfect religious obedience; he died suddenly in Marast on February 5, 1848, as he descended from the altar.

submit them to His Eminence Cardinal d'Isoard, and the pious prelate was kind enough, after a most careful and conscientious examination, to approve them in the most flattering and authentic manner. The Bishop of Ajaccio hastened to do as much. There now remains only the sending of everything to Rome to obtain the canonical Institutions so much desired and, in fact, so very desirable.

Now I have the happiness of announcing to you that everything is ready. Our Lords the Bishops in whose dioceses the Society and the Institute have spread join us in special letters to the Sovereign Pontiff to solicit this favor. His Eminence and His Excellency of Ajaccio have taken it upon themselves to present them to the Holy See. In consequence, a director of the seminary of Auch, a priest no less distinguished by his virtues than by his talents, Father Chevallier, is to leave for Rome toward the end of the coming September, charged with this important matter. I am confident that all will have a happy ending.

Let us pray to the Lord, my well-beloved Children, whether to thank him for what he has already done, or to ask him to complete his work. Let us pray to Mary to be mindful of us in this beautiful circumstance, and let us tell her with love to show herself to be our Mother, today as always.

Now let us say a word or two about the coming vacation. Do you not admire how well it coincides with our grand project? What a powerful incentive for us to pass it in a holy manner! In truth, we would be rendering ourselves very unworthy of the favor we are soliciting from heaven if we were not to live as true religious, especially at the time of our dealings with the court of Rome.

My dear Children, before regulating the vacation timetable I have consulted God in prayer, and I have asked how a religious of the Society of Mary is to conduct himself during this time. Here is, then, what it seems to me to be the expression of the will of God.

The vacation is a time of rest for the soul, a time of rest for the body, and a time of preparation for the following year.

I am saying first, a time of rest for the soul.

Oh, my dear Children, how true it is to say that your souls are in need of rest, after an entire year of fatigues, agitation, and sufferings! Ceaselessly occupied with exterior things, ceaselessly drawn away from their God by the exterior functions of teaching, is it not to be feared that your souls have grown accustomed to dissipation and that they experience that uneasiness, that vague anxiety of which the heart of the guilty Augustine was the sad theatre?

But where will you look for this delicious rest of the soul, and where will you find it? Your experience, like that of Saint Augustine, would suffice to allow you to know, even if the holy Scriptures did not tell you in the plainest terms. "My heart," says the holy Bishop of Hippo, "did not know the sweetness of rest, as long as it sought it outside of you." "Seek," says faith to you, "seek the Lord and you will find rest for your souls." Then in the Lord, my dear Children, that is to say in the exact and faithful observance of your Rules, of your vows, and of your exercises of piety, you will look for and find this rest. Exclusively occupied with God and with yourselves, so to speak, you will consecrate to this care—the only care necessary here below—all the prescribed and available time. The exercises of piety will then be made in community with exactitude and edification. On no pretext whatever will there be any dispensation unless it is a case of real impossibility. The conferences will be more frequent. I desire that each day a definite time will be set for prayer in common for the purpose of obtaining the success of our proceedings at the court of Rome. At the end, the hymn *Veni Creator*, the Litany of the Blessed Virgin, and the *Memorare* will be said, beginning with the day on which this circular will be received.

I have said in the second place, that vacation is a time of rest for the body.

It is certain, my dear Children, that you need rest from the physical as well as from the moral point of view. The bow that is constantly stretched ends by losing its elasticity. It is permitted to the tired traveler to stop on the road from time to time, to regain his breath in anticipation of the rest to be had once the journey is ended. Rest is then necessary, because you have worked hard and long. You need it, and with happiness I see heaven granting this to you.

Profit, then, by the time that is offered you and know how to make the best use of it. The suspension of classes, the recreations, the longer and more frequent walks—here you have, my dear Children, the means to satisfy your need to the last degree. Only be careful to conform yourselves to the teachings of reason and of faith on this point. Reason tells you to profit from your walks in the matter of education, as you do from your studies. May everything that you see and all that you say, may every step you take and all your proceedings have real utility. My dear Children, faith is no less exacting. Listen to what it tells you through the mouth of Saint Paul. “Whether you walk or whether you take nourishment or rest . . . do it all for God and with God!” Consequently, do it in the order of obedience and of divine wisdom. In conversations, do not lose sight of the fact that he who is listening to you will one day require of you an accounting of useless words. Banish from your conversations everything that may wound charity or justice. May all that you do be directed toward heaven!

I willingly permit that from time to time, excursions may be made in the neighborhood. However, no stop is to be made anywhere to take nourishment. In case of need, care will be taken that light provisions are taken along. Staying out all night is never to be done.

Finally, my dear Children, the vacation is a time of preparation, whether for the retreat which ends it or for the school year which follows it.

You will prepare yourself for the retreat by the exercise of prayer, as has been said above. You will also prepare for it in granting yourselves rest according to the views of faith.

Regarding your duties, you will prepare yourselves by study to resume these fruitfully. To perfect ourselves in matters of teaching which are already familiar, and to learn the others, as well as to apply ourselves in all of them—here we have in three phrases all the intellectual work of the vacation time.

Thus, my dear Children, your vacation will be taken up by three diverse occupations: prayer, recreation, and study. In the relative importance of these three matters, you will know that prayer, placed in the first rank, is not to be neglected. Circumstances will possibly sometimes prolong study to the prejudice of recreations and reciprocally, but never to the prejudice of prayer or the exercises of piety.

I give over to the wisdom of the heads the care of drawing up the vacation regulations according to the plan I have just traced out.

Order requires that the Rule, once determined upon and settled, will be punctually observed; otherwise, the vacation time will be harmful, and the religious of Mary will fall short of what is expected of them from their profession.

As you plainly see, my dear Children, I take it for granted that each one of you will spend the vacation time in your respective establishments. We will assemble for the retreat, and I will be careful to determine the time for it.

Receive, my dear Children, the renewed assurance of my tender attachment, with my paternal blessing.

Among the letters of recommendation received by Father Chaminade, here is one from the Bishop of Strasbourg, in whose diocese were to be found the greatest number of the houses of the Society of Mary.

I have learned with genuine satisfaction that His Eminence the Cardinal Archbishop of Auch has formally approved the Constitutions of the Society of Mary and those of the Institute of the Daughters of Mary. This is a matter of primary justice rendered to this work in which you have been working for a long time with so much constancy and which has already rendered so many services in several dioceses, particularly in mine. The cities which have your establishments do not cease to praise the manner in which these good brothers form the minds and hearts of children. Knowing how to attract them, and almost without punishment and constraint, they lead them to study and remain in the path of duty. It would be desirable that still more consideration could be given to their Society, in order to induce young men to enter it so that it would be further able, in time, to give establishments to the numerous localities which desire them. Without a doubt, the best means to attain this end and to give to the Society of Mary and the Institute of the Daughters of Mary the renown and universal recommendation they merit would be to obtain from the Holy See their canonical institution, and I can assure you that no one desires this more than I. I would consider myself happy to be able to contribute to this project, persuaded as I am of the need our youth have of pious teachers and of virtuous women to give them a solid education and to form their hearts to virtue, for this is the double and precious advantage which your brothers and your Daughters of Mary procure for the children who are confided to them (August 17, 1838).

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1070. To Archbishop Mathieu of Besançon

August 31, 1838, Bordeaux

Original, Arch. Of the Archbishop

Your Excellency,

I learn with as much pleasure as gratitude that you wish to ordain to the sub-diaconate during the coming September Bro. Antoine Fidon, a member both of your diocese and of the Society of Mary. After his ordination, he himself will have the honor of offering to Your Excellency the assurance of his deep gratitude, with the usual declaration of discharge which I am hastening to get to him.

In order not to predate this act of discharge I left the place for the date blank, telling him to fill it in on the day of his ordination before placing the declaration into your hands. Your Excellency, if you think this manner of proceeding is not sufficiently legal, I am eager to give you complete satisfaction.

I have the honor of announcing to Your Excellency that Our Lords the Bishops of Agen, Bordeaux, Saint Claude, Strasbourg, and Montauban have already granted my request. Their letters to the Holy Father, which I have here with me, are written in Latin and adorned with the seal of their respective coats-of-arms. I am confident that you are not forgetting the one Your Excellency promised me with so much goodness. Because these letters will leave for their destination only around the middle of next month, I will be very glad to be able to bring your

letter to Auch myself along with the others. I hope then that Your Excellency will deign to send it to me soon, in case it is not already on the way.¹ I am, with the most profound respect and the most lively gratitude, Your Excellency's very humble, very affectionate, and very devoted servant.

* * *

Antoine Fidon (1806-1874) is one of the most outstanding religious of the second generation of the Society. Born in Charmoille near Vesoul, he first attended the seminary of Besançon; then, like Father Chevaux before him, frightened at the thought of the responsibilities of the priesthood which the superiors of that time imbued with exaggerated Jansenist principles, he returned to his family and devoted his time and talents to business. However, with the attraction to the more perfect life continually haunting him, he entered the Society of Mary at Saint-Remy, where he made his first vows in 1834. Employed successively in Saint Hippolyte, Bordeaux, Courtefontaine, Marast, and Ebersmunster, in 1840 he assumed the direction of the new institution of Sainte-Marie in Besançon, a work he carried out for 20 years. Then in 1860 he was named provincial of Franche-Comté, a position he held until his death. His body rests in the cemetery of Courtefontaine alongside of that of Father Lalanne.

In a circular written on the day after his death, Good Father Chevaux retraced, in terms which we are reproducing almost verbatim, the life and virtues of this religious. "In 1838, Father Fidon made his perpetual vows in Courtefontaine. Here is what he wrote on this occasion to Good Father Chaminade. 'I abandon myself entirely to you, so that you may dispose of me as it will seem good to you, persuaded that you will always know how to suit the burden to my weakness, which is great from all points of view. . . . I desire some words on your part about the obligation of the vows and the matter of assuming obligations with God himself, both of which I assume for my entire life. I must have the very precise will of fulfilling them in all their integrity, in such a manner as to be at peace on the great day. . . .' The words "on the great day" are underlined in the letter, and they were never effaced from the mind of Father Fidon. What led him to the holy rigors of austerity was, and he often repeated it, the fear of being condemned on the great day, either because of himself or because of those for whom he had been responsible.

"About the same time, he was advanced to Holy Orders and he again wrote to Good Father Chaminade. 'It would be far better to remain all my life just as I am, rather than to think of this divine ministry if I were not to be eager to acquire the virtues it calls for. In this state of mind, may I dare to recommend myself to your good prayers so that I may obtain from the Lord that he himself someday prepare me to become a worthy minister of the altar?'

"In Besançon he joined and included at the same time functions which would have been irreconcilable for anyone else. Thanks to his tireless activity, he lent himself to the slightest details, he responded to all calls, and he was always present when there was a question of service. We have seen what he thought of the obligations of the priest and of the religious. Here is how he understood his duties as director. 'Thrown into this career,' he says in a letter to his superiors, 'I have done what I could to fulfill what I thought to be my duty. I made efforts to inspire in the pupils piety and devotion toward the Most

¹ On September 7, the archbishop sent his letter of recommendation in these flattering terms. "For many years now a devout brotherhood which calls itself by the name of Mary has beneficially served God and neighbor in this diocese. The brotherhood has a mixed composition, consisting not only of laymen but also of clerics. They instruct boys in the primary levels and also in the more advanced humanities; they cultivate the fields around their establishment and everywhere, and to everyone they offer an example of religious charity, humility, and edification. Yet the final form of this Institute is still uncertain; indeed it is lacking in that its Rule which was submitted to the high judgment of Your Holiness may be confirmed by your apostolic sanction. Having reflected on this in prayer, I gladly declare my assent to the present Rule. There is nothing on my part which could stand in the way of this great good."

Holy Virgin; in the religious, regularity, whether for the spiritual exercises or for silence. . . ; I have lived in poverty, and I have tried to have it observed by my subordinates.'

"God destined Father Fidon for the greatest trials by sending him corporal sufferings which were no longer to leave him a single day of rest. He had not yet reached an advanced age when already the labors and infirmities of which we speak had diminished his strength and weakened his courage. Although reduced to a visible state of exhaustion in his travels and visits, as well as in the place of his residence, he always refused the reliefs which charity made it a duty for us to offer him. With nothing short of heroic perseverance, he never ceased to struggle against the complaint that was to bring about his end. It can be said that he died with his boots on, because until Saturday, May 2, when he was to undergo a painful operation, he looked after his affairs and followed the rule of the community in all its details. On Sunday, May 3, the progress of the illness caused all hopes entertained the day before to vanish. He himself no longer wished a cure to be mentioned. He had made the sacrifice of his life to God and from then on devoted his moments to prayer, to short exhortations to his visitors, to acts of patience, of resignation, and of conformity to the holy will of God. 'Pray! Pray for the pupils who are confided to you! Make your meditations well! Be full of charity toward one another! Above all, be humble and obedient!' . . . such were the recommendations he addressed to those who during this day came to be edified at his side. This day was for him the beginning of the great day, that is to say, of the happy eternity.

"Man of faith and of prayer, man of the rule and of penance, Father Fidon bore these marks in his exterior, in his words, and in his conduct.

"Justus ex fide vivit. [The just one lives by faith.] This was the almost invariable theme of the instructions he gave to the pupils, as well as to the religious, and in truth, faith inspired his resolutions and directed everything he did and accomplished.

"Prayer was his favorite occupation and relaxation, for all the time not claimed by the duties of his charge or the demands of nature was invariably consecrated to prayer, in particular to ejaculatory prayers and the recitation of the Rosary.

"For him, the Rule came before everything. It was the most serious guarantee against the efforts of the enemy and the most certain pledge of perseverance for the young religious.

"Finally, it is known that by his love for penance and mortification, he ceaselessly strove to come close to the austerities of the ancient Fathers of the Desert whose lives he loved to read in preference to any other subject."

About Father Fidon, in addition to the Circular of May 26, 1874, see Apôtre de Marie, II, page 138, and the "Notice on Father Demangeon," p. 25.

* * *

The following letter brings us back to the foundation of Fribourg.

1071. To Bro. Dominique Clouzet, Saint-Remy

September 3, 1838, Bordeaux

Original, Agmar

My dear Son,

I have just received a letter from Fribourg, the contents of which make me write to you without delay to urge you not to delay your trip to that city. Arrange your affairs in such a way as to be able to leave right after the distribution of prizes, if this has not yet taken place; and if it has, then make arrangements to leave at the earliest possible date.

It is believed that the more surely to remove all the difficulties, the presence of the religious would be necessary—and they are being asked for—also a detailed account of the materiel of the establishment. . . . To gain time I am going to answer by the same mail that I do

not consider the trip of the religious opportune before having the assurance that the local and cantonal authority will not hinder them, and that according to the desire of the pastor, I have engaged one of our heads to go to Fribourg soon to come to an understanding on all these matters.

It seems the examination material for obtaining the necessary certificates is not too difficult. What perplexes me is that it seems necessary that a teacher teach the different subjects in German and pass his own examination in that language. It is probable that he must know the German script, but this peculiar difficulty may still be avoided.

The most prominent parents of Catholic youth have already addressed the request for the authorization necessary for the new school to the Council of Education. . . . The form in which they have drawn up their wish seems ingenious to me, for they are very active and claim to be hoping with great confidence for the realization of their project.

Go, see, weigh, and take all possible information on the spot. I do not believe it would be prudent for us to send them teachers before they have secured the requested authorization. I asked Father Æby to send me a sample copy of each textbook, such as the cantonal and national history, geography, bookkeeping. . . but he answered that it would be both difficult and expensive to satisfy me on this point. . . . See if you cannot take care of this matter. At the same time, you could secure copies of the laws regarding teaching, the examination programs, and all similar documents.

Receive, my dear Son, my tender embraces.

P.S. Upon your return to France, you will hasten to send me a detailed report of everything. If you do not happen to stop in Alsace, send it to me when you arrive in Saint-Remy. Be sure to write to Father Æby at the time of your departure to inform him of your coming.

Pay a visit representing me to M. De Nicolay¹ and to the Right Reverend Bishop.

* * *

N.A. 1071-2. To Fr. Antoine Fidon

September 9, 1838, Bordeaux

Printed in Volume 8-2 and Volume 9. This is from Volume 9.

Copy at Agmar 218.2.46³

I the undersigned, Superior General of the Society of Mary, declare that I take responsibility, in lieu of a clerical title, for Fr. Antoine Fidon, ordained by His Excellency Césaire Mathieu, Archbishop of Besançon. Father Fidon has attached himself in a permanent manner to our Society, where he hopes, with the grace of God, to persevere. I discharge the said Lord Archbishop from any obligation in conscience relative to the placement and support of the said candidate for the rest of his life.

* * *

¹ The Marquis of Nicolay, former Peer of France, with whom Fr. Chaminade had had a close relationship before 1830 (letter no. 505) and who had taken refuge in Fribourg at the time of the July revolution.

³ Document consigned to Agmar by Bro. Eddie Alexandre.

Father Chaminade consults with Father Perrodin about the vocation of Father Glussot, informs him of the negotiations relative to the sending of the Constitutions to Rome, and speaks to him again about his own vocation.

1072. To Fr. Jules-César Perrodin, Acey

September 10, 1838, Bordeaux

Original, Agmar

My dear and respected Son,

A priest, employed as assistant in Saint Vit, has recently come to present himself to me asking for admission into the Society of Mary. His name is Glussot. He was dismissed¹ from the Society of Jesus in 1828, after 26 (?) years of membership for, as he says, philosophical opinions indifferent to the faith. Since 1830 he has exercised the holy ministry in Saint Vit, where he has won the finest testimonials from the Archbishop of Besançon.

Since he presented himself without having been announced after leaving the Benedictines of Solesmes, and because he did not disclose himself as is desirable in the postulant stage, considering his age and his former religious profession which constitute in his case two major irregularities, and considering also the justly questionable motive with which he colors his leaving the Jesuits, I thought it was my duty to make him understand that he would not be suitable for us. Nevertheless, promising not to lose sight of him, I am proposing that he enter into correspondence with me.

Father Glussot, greatly disheartened at my decision, left without making any observation. I was no longer thinking of the matter when, having arrived in Angoulême, he wrote to me to relieve his heart of the burden that oppressed it. In this letter, rather long and written with great abandon, he told me he had presented himself only after your counsels and those of Father Bardenet. He indicated that you had given him, so to speak, the assurance of his admission and you had strongly urged him to renounce his plan with the Benedictines of Solesmes . . . that he had come only with this hope, and that he felt cruelly mistaken. . . . He adds that a certain something forces him once again to ask the favor which has been refused him; he is ready to go wherever we may choose to send him. Then, he makes sure that it is in no way sadness or distress that is urging him, but solely the desire to end in the religious state a life which was consecrated to it long ago.

Since his departure, I have reflected that his leaving the Jesuits might well have been the result of a quarrel in the heat of a discussion about his philosophical ideas. What he tells me of your advice and even of your requests to make up his mind to come to us, the testimonial of the archbishop, and his renewed insistence and request made with a great manifestation of feeling has made me decide to assign him at least temporarily to Saint-Remy until further information is received. He answered me in a clear tone of joy that he was satisfied and would leave immediately for his destination.

I would be very glad to know directly from you and Father Bardenet what you know about this person. You must know to what point he has come and why he left the Society of Jesus.

The affairs of the Society continue to improve at a rapid pace. Our Lords the Bishops, to whom I have written to invite them to join His Eminence in the request which is to be presented to the Holy See for the canonical institution of the Society of Mary and of the Institute of the Daughters of Mary, have already sent me their letters intended for the Holy Father. I will soon leave for Auch, and I will put these letters in the hands of His Eminence; he will send them with the Constitutions to the Sovereign Pontiff as part of his official mail. A director of the Auch seminary is charged with the task of bringing everything to Rome and representing me there.

¹Fr. Glussot had not been dismissed, but had requested and received dispensation from his vows. See letter no. 1068.

He is to leave around the end of the month. I have been particularly satisfied with the letter to the Holy Father of His Excellency the Bishop of Saint Claude, as well as with his letter to me.¹ I will send both to the Court of Rome. I know I have no need, my dear and respected Son, of recommending this undertaking to your fervent prayers. In writing to Father de Montgaillard and to His Excellency, I had occasion to speak to them about you. Here you have what the vicar general answered me. “Regarding Father Perrodin, I believe he must still be left with Father Bardenet, who has chosen him as his heir. After the death of this good old man, things will easily take another course, and your Congregations will lose nothing by the fact.” In ending his letter, the vicar general adds, “His Excellency will receive my letter to his address only on his return to Saint-Claude.”

He also tells me about Father Bardenet that “Father Bardenet took part in the retreat of the priests of the diocese. I had all the time I wanted to speak with him of our poor establishment of Saint-Claude. A plan has been drawn up, and if as I expect and hope no further obstacle is encountered, we will soon have the entire Jannin house as well adapted for numerous classes as for the conditions needed in a boarding school. The matter is being taken care of at the present time, and in less than a month I will be able to give you positive news.”

Receive, my dear and respected Son, renewed assurance of my perfect devotedness.

My respectful regards to Father Bardenet, please, and also to the community of Acey. Write to me about Father Glussot as soon as possible and tell me frankly what you and Father Bardenet know of him.

* * *

Everything ready for the sending of the Constitutions to Rome, Father Chaminade wrote his requests and then went to Auch, where he was to place the bundle of papers in the hands of Cardinal d’Isoard.

1073. To Cardinal Lambruschini, Rome

September 16, 1838, Bordeaux

Copy, Agmar

Your Eminence,

I had the honor of conversing with you in Paris about the Society of Mary and the Institute of the Daughters of Mary at the time of your memorable nunciature in France.¹ No doubt you have had time to lose sight of me in the midst of the great matters with which you have been charged in Rome since that time. Then you deigned to manifest so great an interest in the two emerging orders that you had the charity of offering me your powerful mediation for obtaining

¹ The letter of recommendation of the Bishop of Saint-Claude pointed out the good accomplished in his diocese by the houses of the Society of Mary, especially by the normal school of Courtefontaine and by the houses of the Daughters of Mary. “Of what usefulness are these schools, with what success they are frequented by the youth of both sexes, what discipline, what piety, what zeal animate them—all this is proved by the amendment of morals, by the increase of religion, and in the very transformation of the parishes.”

And in the personal letter addressed to Fr. Chaminade, the bishop adds these encouraging words. “In the course of my two official visits, Your Eminence, I had the satisfaction of visiting your two houses of Acey and Arbois. I could not have been more pleased with the condition of these two convents, where I found a good number of boarding students. I also visited the school in Salins, which is very well organized and with which I have been perfectly satisfied. Next Saturday I will visit that of Orgelet. I know the entire city is completely satisfied with the good services of your dear brothers. The school of Saint-Claude is getting along equally well.”

¹ From 1827 to 1830.

from the Holy See their canonical institution.² If I did not make use of such an advantageous offer, the fact is that the time ordained by Divine Providence did not seem to me to have yet arrived. The fact is that I also had the confidence that you would not refuse me your influential protection when this would be needed.

Today, Your Eminence, my advanced age, the ardent wishes of the Society and of the Institute and of our friends, and especially the immense needs of the Church of France all seem to prove to me that that time has come. In consequence, the remembrance of your many kindnesses, forever engraved upon my soul, brings me to the feet of Your Eminence, to ask you to lend your support to the works which formerly were so close to your heart, and which since that time have only consolidated more and spread in the midst of the storms and tempests which are afflicting and laying waste to our unfortunate country.

Today, Your Eminence, these same Constitutions of the Society of Mary and those of the Institute of the Daughters of Mary which Your Eminence was kind enough to offer to present to the Holy See for approbation have now had ten more years of experience and success. They have merited the most praiseworthy approbation of His Eminence Cardinal d'Isoard, Archbishop of Auch, and that after the most serious examination on his own part and that of his vicars general. The Archbishops of Bordeaux and Besançon and the Bishops of Ajaccio, Agen, Saint-Claude, Saint-Dié, Lausanne and Genève, Strasbourg and Montauban unite with His Eminence and place with him humble supplications at the feet of the pontifical throne, to ask Saint Peter to grant canonical institution to the two Orders of Mary. This is saying, Your Eminence, that all the bishops in whose dioceses we are established have only one voice to attract and call down upon us the blessings of the Holy See.

Your Eminence, will I dare to implore you to endorse the request being made to the Holy Father in the sacred interests of the divine glory and the salvation of souls? Will I dare to recall to your honorable memory both your generous offers and your infinite kindnesses to me?

The messages, the sending of which his Eminence Cardinal d'Isoard is kind enough to take upon himself, contain along with the two Constitutions the letters of recommendation of the archbishops and bishops who deign to interest themselves actively for us, as well as the humble requests I thought it was my duty to address to the Holy Father, one for the Society and the other for the Institute. They are followed by an outline of the designs with which Divine Providence has inspired me in the foundation of these two Orders.

This letter, Your Eminence, which I have the honor of addressing to you, contains a third request to His Holiness in the same folder. If Your Eminence does not find it too ambitious in regard to favors of the Roman Church, I dare to ask you to present it yourself at an opportune moment to the Holy Father, and to support it according to the needs of the occasion. I would not wish to harm by any indiscretion on my part the other two requests, the purpose of which is so serious.

I was hoping again to invoke your protection at the Holy See, Your Eminence, in favor of a third Institution which, although separated from the two others by its special object, admirably has contributed to sustain their work by the miracles of Providence since the end of the last century and is located in the great city of Bordeaux.¹ But it has been impossible for me to work at the Constitutions which the venerable Founder, Mlle de Lamourous, has left. I am thinking of occupying myself with this shortly, and if this is not displeasing to Your Eminence, I will have the honor of submitting my work for your approval. There will be no question, as there is today, of a canonical institution,² but of the simple authorization of the religious association and of the approbation of its Rules.

² See letters no. 440, no. 616, and no. 811.

¹ The work of the Miséricorde.

² Fr. Chaminade hoped to have the Society of Mary and the Institute of the Daughters of Mary recognized as religious Orders in the canonical sense of the word.

I have confidence, Your Eminence, that the circumstance which makes me importune you at this moment will have, in the enlightened eyes of Your Eminence, a degree of interest which will incline you to excuse the liberty I have taken and to urge with all your power the happy conclusion to this matter. Your name, already so dear to the Church, will now be such under a new title in the heart of your happy protégés of the Institute and of the Society of Mary, who will bless you before God from age to age as one of their most outstanding benefactors.

With gladness, their Superior General comes to place this sacred engagement at the feet of Your Eminence. Deign, Your Eminence, to be pleased to accept it. I have the honor of being, with the most profound respect and the most heartfelt gratitude, Your Eminence's very humble and very obedient servant.

Joseph Chaminade, Honorary Canon
Founder and Superior General of the Society and of the Institute of Mary

* * *

1074. To Pope Gregory XVI, Rome

September 16, 1838, Bordeaux

Copy, Agmar

Most Holy Father,

The last of your children, humbly prostrate at the feet of Your Holiness in profound realization of his extreme unworthiness, but with the most tender and most respectful filial love, has the honor of placing there, with the Constitutions of the Society of Mary of which he is the Founder, a brief outline of the designs with which Divine Providence has inspired him in the foundation of this Order, the ardent wishes of His Eminence Cardinal d'Isoard, Archbishop of Auch, and the humble requests of several venerable prelates, archbishops, and bishops, who have been kind enough to join His Eminence in soliciting its canonical institution from the Holy See.

The great Pontiff Pius VII of holy memory, Most Holy Father, who so well governed the Church during the evil days of the French Revolution, did not disdain to cast a favorable look on the cradle of the Society of Mary and to enrich it with the most copious blessings by a special Brief dated May 25, 1819. The divine goodness wishes to make us indebted to Your Holiness for the consummation of a work begun under such favorable auspices, protected and even propagated by worthy bishops and already so rich in fruits of salvation.

The Constitutions, Most Holy Father, placed at the foot of the pontifical throne so it may please Your Holiness to approve them if they are deserving of this, have been tried with success for more than 20 years in several sections of France. In the briefest way possible, they express the ends, the means, the organization, and the government of the Society.

Conformably to the holy canons of the Fourth Lateran Council,¹ they have been edited in the spirit of the Rule of Saint Benedict, canonically approved by the Church, but with the modification that the times, places, and particular purposes of the work have rendered indispensable.

In discussing the great principles of Christian and religious perfection, I thought it was my duty, Most Holy Father, to enter into some detail and to remove all possibilities for natural interpretations, as well as to settle minds for all time. I wished to abandon everything to the infallible judgment of Your Holiness.

¹ The Fourth Lateran Council held in 1215 under Innocent III had voted the following declaration. *"In order that an excessive diversity of religious orders may not cause severe confusion in the Church of God, we firmly forbid anyone to set up a new one. However, anyone who would desire to enter religious life should take up one of those institutions already approved. Similarly, whoever wishes to found a completely new religious house will choose among the Rules and Institutions already authorized."* At the time, this decision was being interpreted to the effect that each new foundation of a religious Congregation must have some connection with one of the religious Rules already approved.

Submissive in mind and heart, according to the precept of my faith, to the successor of Peter to whom alone Jesus Christ has confided the care of feeding his Church, shepherds and flocks, I believe what he believes, I condemn what he condemns, and I adhere immutably to his immutable teaching.

With these sentiments, Most Holy Father, daring to raise my eyes and voice to your pontifical throne, I implore of Your Holiness the Apostolic Blessing for the Society of Mary, of which I am by order of Divine Providence the very unworthy Founder and, regarding myself, the smallest and the most useless of your children, Most Holy Father.

Guillaume-Joseph Chaminade,
Founder and Superior General of the Society of Mary

* * *

The request regarding the Daughters of Mary is identical, word for word, to the one above except for the substitutions of the names. Here is the third request announced.

1075. To Pope Gregory XVI, Rome

September 16, 1838, Bordeaux

Copy, Agmar

Most Holy Father,

The Founder and Superior General of the Society of Mary, Missionary Apostolic, humbly prostrate at the feet of Your Holiness, has the honor of imploring you to open the treasures of the Church in favor of his Order, for the greater glory of God and the happy success of his labors, and to accord him the following favors.

I. For his successors, the title and quality of Missionary Apostolic with which he himself has the honor of being invested.

II. For all the priests of the Society of Mary,

1. The power to organize everywhere Sodalities of the Immaculate Conception and to affiliate them with the application of the same indulgences to that of Bordeaux, which has the advantage of being affiliated to the Roman Sodality since July 4, 1819; and where there is no priest of the Society, in case of need to name secular priests as directors to sustain and develop them, all under the authority of the Ordinaries;

2. The power to erect the Stations of the Way of the Cross and to bless crosses with the application of the same indulgences;

3. The power to bless the crosses, crucifixes, medals, and rosaries, with the application of all the indulgences accorded by His Holiness in his *Elenchus* printed in Rome in 1831, and also the indulgences named after Saint Bridget;

4. The faculty of enjoying for themselves and those who assist at their Masses the benefits of privileged altars;

III. For all the religious of the Society of Mary, priests and lay members, a plenary indulgence and the Apostolic Blessing on the day of their profession and on the day of the annual renewal of their vows.

He now expresses the most ardent wishes for the preservation of the days that are so precious to Your Holiness. He and all his dear Children consider themselves happy to be able to place at your feet the tribute and homage of their submission, their love, their feeble services, and their lives, calling with all their strength upon your divine but difficult ministry the consolation and the dew of heaven.

* * *

This is followed by interesting description of the work of Father Chaminade.

1076. To Pope Gregory XVI, Rome

September 16, 1838, Bordeaux

Copy, Agmar

Short Sketch of the Plan which the Author of the Constitutions of
The Institute of the Daughters of Mary and of
Those of the Society of Mary Had in Founding the Two Orders.
Most Holy Father,

If it had been permitted to me to come in person to cast myself humbly at the feet of Your Holiness, I would have revealed to you the most intimate sentiments of my heart. I would have said, with an entirely filial simplicity, how great has been my sorrow for such a long time at the sight of the incredible efforts of impiety and of modern rationalism and Protestantism, sworn to the ruin of the beautiful edifice of revelation. To erect a powerful dam to withhold the torrent of evil, Heaven has inspired me to solicit from the Holy See at the beginning of this century the letters patent, giving me the title of Missionary Apostolic in order to revive or to rekindle everywhere the divine torch of faith, while presenting to the astonished world on all sides, imposing masses of Catholic Christians of every age, gender, and condition who, reunited in special associations, practice our holy religion with neither vanity nor human respect, in all the purity of its dogmas and morals. Filled with this thought and furthermore urged by worthy prelates, I poured out my entire soul in a humble supplication at the feet of Our Holy Father Pius VII who, deigning to listen favorably to my prayer, accorded me most ample powers by a Decree of March 28, 1801. From that time, Most Holy Father, fervent Sodalities—some of men and others of women—were organized in several cities in France. Religion had the happiness of counting a large number of adherents in a relatively short time, and great good was accomplished.

But, Most Holy Father, this means, however excellent it may be when it is wisely used, is not sufficient. Philosophy and Protestantism, favored in France by the ruling power, have taken hold of public opinion and of the schools, attempting to spread in all minds, especially during childhood and youth, this libertinism of thought, still more baneful than that of the heart from which it is inseparable. Moreover, who could even conceive of all the resulting evils?

I have believed before God, Most Holy Father, that it was necessary to found two new Orders, the one of virgins and the other of young men, who would provide to the world by the fact of their good example that Christianity is not an outmoded institution. They would show that the Gospel is as practicable today as it was 1800 years ago; they would challenge the propaganda hidden under a thousand and one disguises; and they would take over the battleground of the schools by opening classes of all levels and subjects, especially for those classes of people most numerous and most abandoned.

Here you have, Most Holy Father, the design with which Divine Providence has inspired me in the foundation of the Society of Mary and of the Institute of the Daughters of Mary more than 20 years ago.

The Society of Mary began under the auspices of the holy Archbishop of Bordeaux, Archbishop d'Aviau, in the capital city of his diocese. Until the death of this venerable prelate, it was the work of his heart. It includes three classes: (1) that of the educated laymen whose principal mission is the spread of the knowledge, love, and practice of our holy religion by the means of teaching; (2) that of the members devoted to manual labor, which has for its object the opening of schools of the arts and crafts for young men of the ordinary classes, to defend or dissuade them from the contagion of the world, and to teach them to sanctify their labors by the

practice of the Christian virtues; and finally (3) that of the priests, which is the soul and the salt of the two others. When this last class will be sufficiently numerous, it will devote itself in the world to the exercise of all the functions of the holy ministry. It is charged with the direction of the Society of Mary and of the Institute of the Daughters of Mary.

The Order of virgins, Most Holy Father, which has taken the name of Institute of the Daughters of Mary, was founded in 1816 in the city of Agen, under the protection of the venerable bishop of that diocese, who is kind enough today to ask Your Holiness to grant it canonical institution. With the means at its command, it works toward the same ends as the Society of Mary. Consequently, it occupies itself with the work of teaching, with works proper to persons of their gender, with Sodalities, and with works of charity. Thanks to the cooperation of His Eminence Cardinal d'Isoard, it can henceforth render to religion the greatest services.

The Constitutions of the Society of Mary, Most Holy Father, and that of the Institute of the Daughters of Mary develop the ends, the means, the personal organization, and government of the two Orders according to the spirit of Saint Benedict, adapted as much as possible to the immense needs of the present century.

These two Orders have taken as their distinctive name that of the august Mary. May they make it known, loved, and cherished in all the earth! For I am intimately convinced that Our Lord has reserved to his holy Mother the glory of being the particular support of the Church in these latter days.

Do not consider, Most Holy Father, the personal unworthiness of the one who has dared to steal from Your Holiness, in his own favor, some precious moments in order to stammer at your feet a few words about the works of which he is merely the wretched instrument. However, Most Holy Father, consider the holy name of Mary under the auspices of which he presents himself before your throne and which constitutes all his glory and all his strength!

Guillaume-Joseph Chaminade,
Superior General of the Society of Mary

* * *

1077. To Cardinal d'Isoard, Archbishop of Auch

September 25, 1838, Auch

Original, Arch. Of the Archbishop

Your Excellency,

With matters as serious as they are urgent forcefully recalling me to Bordeaux next Saturday at the latest, I am taking the liberty of asking Your Eminence to deign to put the finishing touches on your messages to Rome.

What a happiness and consolation it would be for me, Your Eminence, if I were able to see with my own eyes next Thursday,¹ the day I must leave Auch, the two letters of Your Eminence—that for the Sovereign Pontiff and that for Archbishop Lambruschini, his Secretary of State! Thus the purpose of my journey would be happily accomplished, and there would then remain for me only to call down with all my strength the blessings of Heaven upon the wishes of Your Eminence, upon those of Our Lords the Archbishops and Bishops who are kind enough to interest themselves in us, upon those of my heart, as upon those of all my children, and finally upon the steps of the pilgrim of Mary² charged with depositing them at the feet of the pontifical throne.

¹ September 27.

² Fr. Chevallier.

Your Eminence, I would have come to present my humble petition in person if the fear of importuning you and if the infirmity with which the good God is afflicting my ears³ had not made it a duty for me to refuse myself the honor and the pleasure of dealing directly with you.

May Your Eminence deign to accept my deep regret, as well as the token of the profound respect and the lively gratitude with which I have the honor of being of Your Eminence the most humble and most obedient servant.

[Father Chevallier himself could not go to Rome as had been agreed upon and settled, but he offered to see that what Father Chaminade was sending would safely reach one of the Roman acquaintances of Cardinal d'Isoard, Canon Valentini, a Roman, of the Chapter of the Basilica of Saint Lawrence in Damaso.]

New circumstances again prevented the execution of this plan, and the various papers gathered in Auch were returned to Bordeaux, from which they left for Rome at the end of December, carried by a businessman of Bordeaux. Finally on January 24, 1839, Canon Valentini was able to acknowledge their reception to Father Chaminade.]

* * *

S. 1077-2. To Fr. Narcisse Roussel, Auch

September 27, 1838, Auch

Copy, Agmar

Obedience

The Superior General of the Society of Mary to Fr. Louis-Aimé-Narcisse Roussel.

I have appointed you, my dear Son, as director of the boarding establishment of Saint-Hippolyte (Haut-Rhin).

You will conform in all things to the arrangement made on September 1, and you will leave immediately for your new destination.

May the august Mary deign to protect you, my dear Son, on this long and difficult journey.

* * *

Correspondence is resumed on the subject of the foundation in Fribourg. Brother Clouzet went there as he had been directed, and he made his report on the projected work. Father Chaminade answers him even from Auch, where he had just arrived. He also recalls to him the principles of religious poverty, especially in what concerns the furnishings of the houses of the Society of Mary.

1078. To Bro. Dominique Clouzet, Saint-Remy

September 21, 1838, Auch

Original, Agmar

My dear Son,

The details you give me in your letter of September 10 about your interviews with the pastor of Fribourg, joined to those which you have sent me from Fribourg itself, have informed me sufficiently. I will send three subjects, but it will mean a great deal if they can be there before All Saints Day. For the two French schools, I am assigning Brothers Benoît Meyer and David. They will easily be able to come together and leave, following the same route you have followed.

³ Perhaps Fr. Chaminade was already beginning to suffer from the deafness which increased in his last years, but which partly disappeared in the summer of 1849 after medical treatment.

I will not delay in sending them their obediences. For a long time I have been uncertain about the choice of the teacher of German, but I am thinking of deciding upon Bro. Benoît Enderlin. He would be leaving alone from the place in which he would happen to be once he has received his obedience. I would desire that all three leave only after their respective retreats. The retreat in Alsace will take place only near the end of October, just as in Saint-Remy, but it will be earlier in Courtefontaine. Brother David would then be able to attend this latter one. I will write to the pastor of Fribourg.

It is annoying, my dear Son, that my letters do not reach you on time. You might be able to say a word about this to the postal authorities of Vesoul. Could a better address be used than the one we have been using thus far?

I had foreseen the difficulty of the merger of the two boarding schools.¹ This merger will be sufficient so that the two works will form only one boarding school, in spite of the separations indicated by the Academy, so that we may be able to profit by the exemption from the university fees.² It is very easy to separate the pupils in class, in the study room, and in the dormitory, and to give to each division of the boarding school two directors, one having a certificate and the other having a diploma. Many things, especially penmanship and linear drawing . . . are common to the pupils of both divisions; in consequence, these may be taught in such a way that there will be only one class for all and only one teacher for each subject. Several advantages will result: the number of teachers will be lessened, the pupils will become better acquainted with one another, and all manner of distinctions will disappear. At Saint-Hippolyte, the Academy pays practically no other attention than to the diplomas and certificates. The recreations are in common, just as are the refectory service, the walks, attendance at church, etc. There is no other distinction there than that established for the sake of order. Nevertheless, be severe regarding the separations in class, in the study room, and in the dormitory when being questioned, especially in the beginning.

It is not permitted to receive as gifts fancy goods more costly than those allowed by the Regulations, whether of furniture or of clothing. With all the more reason, such articles which would come from a person's family or would be brought along on entering the Society, such as gold watches, personal and private umbrellas, overcoats, boots, etc., would be forbidden. The heads and the superiors who need a private room, as is generally necessary for the priests, may admit only the necessary articles of furniture, preferably those which are simple and poor. This is according to the spirit of our Rules. Strictly speaking, some framed pictures could be introduced, not precisely for decoration, but for piety. Fancy frames and charming pictures, however estimable elsewhere, are forbidden there. There should be no idea of establishing picture galleries.

In order not to wound the delicacy or hurt the feelings of his pupils and their parents, Brother Coustou could have moved the chest of drawers and the chairs to the parlor. It is to be presumed that he would no longer have been given such gifts.¹ As for yourself, my dear Son, you would do well to place in the chapel the two pictures of which you speak, just as you have done with that of the beautiful virgin.

My dear Son, let us not be religious halves, for such religious end by not being religious at all, even if they were three-fourths religious. These can hardly hope for heaven, because only the just enter there, and the word "just" is synonymous with that of "saint." I am stopping here and embracing you tenderly.

* * *

¹ See letters no. 960 and no. 1065.

² Collected from the pupils of secondary education.

¹ Similar presents on the occasion of his feastday.

1079. To Bro. Dominique Clouzet, Saint-Remy

Bordeaux, October 7, 1838

Original, Agmar

[With insert from S. 1079]

My dear Son,

I am satisfied with the manner in which you looked after my commissions in Fribourg. The pastor being absent and you having been able to see him but for a few hours, it was not easy for you to go deeply into questions of policy, the knowledge of which, nevertheless, could be of great use to us. Moreover, I have found this respected pastor to have a very fine character, one worthy of all confidence. However, today when there are real threats of war and the advance of French troops against Switzerland and Genève as an objective, and Genève itself wisely making its preparations for resistance, would it be prudent for our young religious to enter Switzerland and to present themselves in Fribourg?¹

I have definitely named Brothers Meyer, David, and Benoît Enderlin. I told Father Meyer that you would take care of the traveling expenses of the first two. If there is no inconvenience, they can leave together from Besançon, following the same route you took. Brother Benoît, whom I am joining to them as a teacher of German, will leave alone from Ebersmunster at the end of the retreat, for it is very close to Switzerland and even to Fribourg.

I do not believe France is seriously considering war against Switzerland; nevertheless, if these appearances should cause dangers in communications, the departure of our young men would need to be postponed. You might write about this to Brother Benoît, addressing your letter to Father Rothéa in order to have him give it to him immediately. Better than anyone else, you will know what is best to be done under the circumstances. Some troops are leaving Besançon by the orders of General Jeannin. Without a doubt there must be no cowardice on your part, but neither must there be rashness.

I have not written to the pastor of Fribourg, but you may write to him immediately that following the report you have given me of your trip to Fribourg, I have not delayed in sending obediences to our three young religious I believed best fitted to fulfill the plans of His Excellency and his own. Here they are.

Bro. Benoît Meyer, brother of Fr. Léon Meyer, Master of Novices in Courtefontaine. This young man has conducted all his classes well and has considerable teaching experience. Last year he was the director of the large boarding school of Courtefontaine. He has great love for instrumental music, in which he has a certain skill, but he may be employed in teaching music only to a very moderate degree owing to the weakness of his lungs. He also has taste and talent for drawing, etc. He is an Alsatian by birth. I have reason to believe that he knows five languages—Latin, Greek, French, German, and Italian. I have appointed him as head, although he is younger than his two colleagues.

The second is Bro. Benoît Enderlin, an Alsatian by birth, all of whose education has been received in this country. He has been teaching in Alsace for many years. He is qualified to teach German and also the ordinary school subjects in German. He has always been remarkable among the teachers in the department, as much in the eyes of the Academy of Strasbourg as among the assistant prefects and other civil authorities. His knowledge of primary teaching is also quite varied. . . .

¹ In fact, there were rumors and threats of war between France and Switzerland. The future Emperor of the French, then Prince Louis Napoléon, was plotting in Arenenberg in Thurgovie in the castle of Queen Hortense, his mother. France called for the expulsion of the seditious, but Switzerland refused to banish any subject because the prince had himself naturalized as a Thurgovian citizen. The French ambassador was recalled from Berne, and a division of 25,000 men was concentrated in Lyons. On October 14, Prince Louis Napoléon left Switzerland, and calm was reestablished.

The third is Brother David. You will add here his baptismal name and the modest talents he has in primary teaching, although he has successfully made all his studies. I am taking all necessary measures so they may be at their post by All Saints Day.

We can talk later about your wonderful machine.

I am going to write to Marast and have Brother Kessler go to Saint-Remy for as long as Brother Dumont needs him.

In pressing matters, my dear Son, and when you do not have time to write to me, act in agreement with the members of your council. The circular to which you refer seems to have been dictated by prudence. Take good care of Father Chevaux; see to it that he takes all the care his health requires. He must be relieved of all teaching. I would have liked to replace Brother David, but I still have not found anyone suitable. I do not think he will be needed now that both boarding establishments have been combined. The same teacher can teach the students of both institutions for such matters as writing, arithmetic, etc. This will establish a bond between the students. I would have liked to send Brother Laugeay to the novitiate at Courtefontaine and to replace him with someone equally qualified, but I was told that Brother Laugeay has no understanding of silence, which is rather surprising. What is the situation?

Father Glussot could teach a few classes of Latin. Father Fontaine could arrange this with him or any other type of assignment. However, he must not be overburdened. He taught philosophy for the last 7 or 8 years he was with the Jesuits. Will he persevere? I think so, once he is admitted. I will answer his last letter.

If Brother Edel is truly striving to advance in virtue, it may be risky to remove him from this present position. You did well to warn me.

I will relay to Brother Troffer what you have told me about Brother Salmon.

M. Dardy has replaced Brother Etignard at Layrac and seems to be working with enthusiasm. It is difficult to find the right person. I would very much like to speak to you about the finances of the Society; I hope to be able to do so after All Saints.

Receive, my dear Son, my very tender embraces.

* * *

S. 1079-2. To Bro. Dominique Clouzet, Saint-Remy

October 8, 1838, Bordeaux

Original, Agmar

Just as the mail was about the leave and as I was finishing my letter to Father Glussot, I received your letter of October 2, my dear Son. I really think the engraving of the calligraphic work of Brother Coustou will need to be done in Paris. This was his first proposal. Both the distance and the prices quoted had caused us to decide to apply to Nancy, where Brother Coustou had some printing done at good prices. However, with lithography more common today than engraving, the costs will be less. I think it would be better if Brother Coustou himself went to Paris; he is more knowledgeable than you are about all the precautions that must be taken if this is to be a successful venture. I think he should take the entire second notebook with him and complete the first one. Give him any advice he may need, both for his work and for himself.

My dear Son, keep reminding Brother Coustou of the spirit of his state. I will do my utmost to find someone who can replace him. However, the success of the enterprise depends on his collaboration, on his sincere and wholehearted resolve.

I think the decoration of the chapel you refer to should not be started immediately. Our financial position cannot sustain an expense of 4,000 francs, even spread over three years. We must take a hard look at the finances of the entire Society—first the General Administration, and

then each of the communities. After that we will see what can be done about the chapel at Saint-Remy, and when it can be done. We will strictly follow the directives contained in our Constitutions. I do not intend to innovate.

G.-Joseph Chaminade

I wrote to you the day before yesterday. My dear Son, receive my paternal embrace. You should consider the 650 francs received from M. Glussot simply as a deposit entrusted to your care.

* * *

1080. To Bro. Benoît Enderlin, Ebersmunster

October 10, 1838, Bordeaux

Copy, Agmar

My dear Son,

By this time you must have received my letter of obedience for Fribourg. Here I am adding this note only for a few slight observations.

1. If the rumors of war between France and Switzerland should become more serious, Brother Clouzet will write to you about this. Until the present, it does not seem these rumors will harm in any way either the opening of classes or the relationship of one country with the other.

2. Brother Meyer has received his obedience with submission.¹ He has only one regret—and I am very glad this is a regret—that of being named head. As you may know, he is the youngest of the three. I knew this well, but I have reasons which made me overlook this consideration. No matter. To console him, I will write to him that you will be his necessary counselor, for you are older and have greater experience. In this way, everything will work out well and to the satisfaction of everyone concerned.

My dear Son, try to make a good retreat, and may you accomplish your mission as a true religious, as a true child of Mary.

Receive my fatherly greetings.

* * *

¹ Here is how Bro. Benoît Meyer acknowledged reception of his obedience. “My Good Father, if I had listened to the first sentiments that I felt at the reception of the letter with which you have honored me, I would have spoken to you at length of the fears I experienced in seeing, on the one hand, my incapacity which is vastly greater than you seem to believe, and on the other, the importance of the post you desire to confide to me. However, remembering that you have cast your eyes upon me only after mature reflection and after having consulted God, I have the firm confidence that the expression of your will is that of God. What better can I desire in this world than in all things to accomplish the divine will? Thus, my Good Father, in this thought and conviction nothing frightens me. Should you send me to the most distant countries, your order that I should obey would suffice, possibly not without difficulty and some sacrifices, but at least without hesitation. In this way, my Good Father, be assured that I am ready to bring all the necessary sacrifices as well as to do my very best for the success of the new establishment” (October 1, 1838).

S. 1080-2. To Fr. Jean-Baptiste Prost, Bordeaux

October 14, 1838, Bordeaux

Copy, Agmar

Obedience

To my dear Son, Fr. J.-B. Prost, a member of the Society of Mary.

As I reorganize our establishment at Saint-Hippolyte (Haut-Rhin), my dear Son, I turn to you with confidence to fill the delicate post of treasurer of the house, without prejudice to other functions the director will confide to you.

Leave without delay so that you may make the annual retreat which will take place at Ebersmunster, an establishment not far from your new home.

May the august Mary, our Patroness and Mother, protect you during the long voyage you will make to arrive there.

Done at Bordeaux, signed by me and countersigned by my Secretary General.

* * *

1081. To Bro. Benoît Enderlin, Ebersmunster

October 18, 1838, Bordeaux

Copy, Agmar

My dear Son,

I have read with great interest your letter of October 11. Your dispositions and the observations it contains are all equally satisfactory to me.

You understand the importance of the mission which is being confided to you, and you find yourself lacking in the sentiments which should animate you in the face of such an enterprise. Without here examining to what degree the remains of the old self are still in you, or what the weakness of your virtues happens to be, work seriously from this moment on at the purification of your heart from all remains of self-love, vanity, the search for glory, and the esteem of others. Attach yourself more and more by a lively faith to Jesus Christ—humble, poor, and carrying his cross. Be truly religious. Only zeal for the glory of the Lord and his august Mother will animate whatever you do or undertake. Before leaving, you might wait for what Brother Clouzet may have to tell you. I will give him your Ebersmunster address. In the meantime, work at the proper regulation of your inner self. You might also study your German grammar. The examination you will need to pass will not amount to much, I hope, but you will need to be of service to your brothers in several matters, for example in penmanship. You will distribute all the teaching subjects among the three of you.

Regarding Ammerschwir, you must know that I have named Brother Fischer to replace you. I have also named Brother Stinzi for the small class.¹ Brother Fischer will examine him seriously and have him work, for it is finally necessary that it should be determined whether this subject is fit or unfit for the work of teaching.

I am including here the nomination of Brother Hoffman as director of Ribeauvillé. As you give it to him, you will tell him from me to write to me a few days after he has assumed his functions, about (1) everything that may be of interest to his interior life and (2) all that may concern the establishment of Ribeauvillé.

In writing to Father Rothéa, I made a strong plea that he would receive free of charge the young postulant whom you have prepared for the novitiate. He will surely receive him.

May the Lord shower upon you, my dear Son, abundant blessings. Receive my tender embraces.

* * *

1082. To Bro. Dominique Clouzet, Saint-Remy

October 18, 1838, Bordeaux

Original, Agmar

My dear Son,

I am still awaiting news from you regarding the departure of our three young men for Fribourg. I take it for granted that you have announced them to the pastor, but would it not be advisable for you to write again to tell him that their departure is being delayed only by the movement of troops and of their arrival at the frontier? At the same time, you could ask the pastor if there would not be another motive for delaying this departure because of the irritation which the Swiss authorities might feel toward the French, even at the time when there might be some thought of conciliation. Ask him to inform you as definitely as possible, and tell him that I am going to profit by these delays, so the professors may exercise themselves more and more in the virtues of their state and render themselves useful in their respective establishments until the time when the time of their departure will be announced to them. I have just written to Brother Enderlin not to leave before he has received a letter from you, addressed to Ebersmunster. I will write the same to Brother Meyer. You will hold back Brother David and have him keep busy preparing himself. We must not be sending half-religious to Fribourg for such an important mission. My dear Son, place in this correspondence all suitable honesty, exactitude, and prudence. . . .

¹ Biographical notes. Jacques Stintzi (1808-1851), from Sainte Croix en Plaine (Alsace), entered the Society of Mary in Saint-Remy in 1831 and was a professor in various schools, in particular those of Ribeauvillé and Sainte-Marie-aux-Mines, where he died. Bro. Hoffmann, the director of Ribeauvillé, pointed him out as “docile, full of goodwill, a model of virtue and of application. If he did not succeed as might have been expected,” he explains, “it is because he was badly directed” (letter of October 16).

His cousin, Jean-Baptiste Stintzi (1821-1900), following his example, entered the Society in 1837 after having taught for several years in Alsace. He left for America after Fr. Léon Meyer in 1849 and there successfully directed schools in Cincinnati, Cleveland, Dayton, and Rochester for nearly twenty years, and fulfilled the functions of Inspector of the Province. He died there piously in a happy old age, leaving the memory of one of the most virtuous religious of this epoch. (See *Messenger de la Société*, II, p. 438.)

A third religious of this name, Bro. André Stintzi (1838-1902), also from Sainte-Croix-en-Plaine and possibly a relative of the first two, spent the greater part of his life in the houses of formation as a professor of the postulate of Ebersmunster, then for 30 years was assistant to the Master of Novices of Austria in Graz, where he died. He was an excellent religious, remarkable for his piety and mildness.

How many miles is it from Besançon to Fribourg? Is the trip easily made and at a low cost?

In the arrangements Father Fontaine has proposed for the school year of 1839 in Saint-Remy, you answered that you would stay with the community—I imagine that of the Working Brothers—and that it was advisable for Father Fontaine to take charge of the entire direction of the boarding school, and you would take charge of all the registers and the financial matters. I would be well pleased, my dear Son, with this arrangement providing you remain with the community of Working Brothers to reform it completely, in order to imbue it with the spirit of our Constitutions so finally this third part of the Society will respond to the ends we have proposed to ourselves. I spoke to you somewhat about this at the time of my stay in Saint-Remy. You understand that if there is still something to be reformed in you, there would be the obligation to work at it constantly; and what a happy obligation this would be to place yourself entirely in the hands of Our Lord Jesus Christ in order to form true disciples for him! You could train Rosette to replace you when you would be absent, if he is capable of this, for I foresee that you will need to be absent for some time, more or less long.¹ While waiting so you can have a complete copy of the Constitutions, I will have an extract made for you of what more particularly concerns the class of the Working Brothers.

My dear Son, because we have entered upon the way that leads directly to heaven, let us walk upon it with giant steps!

One after the other, my dear Son, I have received the letters of Father Chevaux and those of Father Fontaine. I will soon answer them all. Share with them my tender embraces.

* * *

By this same mail Father Chaminade gives Father Fontaine precise directions on various points of religious poverty and questions relative to the interests of the Society of Mary in Franche-Comté.

1083. To Fr. Jean-Baptiste Fontaine, Saint-Remy

October 20, 1838, Bordeaux

Original, Agmar

My dear Son,

What pleasure your letter of October 12 has caused me! For me it is a matter of true consolation.

The five weeks of absence which you have just spent in giving retreats have been well employed, but it must be admitted that our religious Sisters of Acey and Arbois have been too little attentive in the matter of respecting your time.

A few days ago Brother Clouzet notified me of the complaints of the archbishop on the subject of poverty of your chapel. He had already had a new altar made. Among other decorations, he had the intention of having paintings made that would cost around 4,000 francs. I am very glad that it is to be put in really decent shape, but not just now to run up a bill of 4,000 francs for paintings, considering the condition of real want in which we happen to be. If the Archbishop of Besançon really knew our situation, far from ordering expenses, he would forbid them.

¹ Fr. Chaminade was thinking of confiding to Bro. Clouzet the post of Head of Temporalities, vacant because of the withdrawal of Bro. Mémain on November 11, 1837.

I am going to give an answer, my dear Son, to your various difficulties.

1. The entreaties Father Bardenet¹ could have made to you to eat meat, whether at dinner or at supper, could easily have been matters of mere courtesy. Moreover, they will cease on his part as soon as you speak to him of your Rule, and he will surely be edified as a result.

2. To accept coffee or liquors, whatever the occasion, means exposing ourselves to many requests and solicitations. It is far better to utter a categorical refusal, such as, “I never take any.”²

3. You have done well in accepting the invitation to dine at the house of Mme d’Oussières³ on the representations of the Mother Superior.

4. Nor have you done wrong in not accepting an invitation to dine in the house of the pastor of Mesnay.⁴

5. The same regarding the dinner with the pastor of Arbois, considering the circumstances in which you happened to be.

My dear Son, I now come to the second series of your just observations.

1. I will try not to lose sight of the elder Brother Chevassu in Besançon, or of Saint-Remy, on the subject of secondary as well as of primary teaching, but in the meantime do as you have done in the past: make the best of the situation.

2. The reproach of the archbishop on the subject of the apparel is only too well-founded. The example of the lay directors in Saint-Remy has caused me great sorrow on this matter in several establishments. I am hoping that little by little the reform will be complete.

3. A visit of the General Superior to the convents of Acey and Arbois would really be useful, but her absence would have still greater drawbacks; then there is her health, the expenses, and also Father Bardenet, who has caused himself to be feared. . . .

4. I greatly desire that Father Chevaux have absolutely nothing to teach. I recently said as much to Father Glussot so that he himself would meet the needs which might arise as a result.

I wrote to Brother Clouzet by yesterday’s mail that the resolutions you tell me you have made pleased me greatly. I made it a point to give him the reason, namely that you truly wanted to make the Working Brothers a real religious community. He was to place himself at its head, to make a complete job of the reform, etc., etc.

There is no question of Father Fridblatt for Saint-Remy, and if there should happen to be, it would be for the exercise of zeal and to serve as chaplain for the community of Working Brothers.

Fathers Perrodin and Bardenet have just given me excellent reports about Father Glussot. You will consult with him. If he can really be admitted, then he must not be kept waiting. I will say a word about this when answering Father Chevaux. A little later, I will speak to you about M. Dumont and M. Guillegoz.

From all these observations you see, my dear Son, that it is necessary for you to still stay in Saint-Remy, although I would be very happy to be able to withdraw you from there. I have some intention of calling you to Bordeaux to be with me; but we must let this project follow its normal course.¹ Bring yourself entirely up to date, as much as possible, on everything that refers to instruction, education, and teaching.

¹ At the time of the stay of Fr. Fontaine in Acey for the retreat of the Daughters of Mary.

² Faithful to this recommendation of Fr. Chaminade, Fr. Fontaine could write to him the following year, “I have been very much urged and even importuned to take liquors, but knowing your mind in the matter, I absolutely abstained” (October 17, 1839).

³ Founder and benefactor of the house of the Daughters of Mary in Arbois.

⁴ A place close to Arbois where Fr. Bardenet had been pastor before the Revolution.

¹ Doubtless Fr. Chaminade was thinking of confiding to Fr. Fontaine the post of Head of Instruction, vacant since the preceding September 9 because of the resignation of Fr. Lalanne. The need of leaving this religious at the head of the Saint-Remy boarding school prevented this plan from being realized.

You have done well, my dear Son, to write to me about all your ideas with the greatest candor and simplicity. Let us seek only God in the entire abnegation of ourselves. This must be our motto.

Receive my tender fatherly embraces.

* * *

1084. To Bro. Claude Mouchet, Saint-Remy

October 20, 1838, Bordeaux

Original, Agmar

My dear Son,

I have greatly delayed my answer to your letter of last June 9, but you have lost nothing thereby because I have had your letter constantly before me on my desk. Thus I thought of you almost every day, without counting the time I allot to prayer for all my Children.

For some time I have had in mind a project for you, but this is not yet the opportune time to talk to you about it. Always continue to advance in the love of God and in the hatred of yourself—that is to say, of the child of Adam—because the love of God will bring it about that you will love yourself as his child, in order to render yourself worthy of him, while uniting yourself more and more to Jesus and to Mary and endeavoring to imitate them.

You ask me, my dear Son, in what fidelity consists for you. It consists (1) in obeying exactly everything that is prescribed for you by the General Regulations of the Society, by the particular counsels I have given you, and by those which the present director of your conscience may give you; (2) it would consist also in a general correspondence to grace, not only to grace or to all the graces you receive, but to grace as a whole, or to everything included in the graces which are granted to you. Under this last point, you will always be able to grow in fidelity.

Only now, my dear Son, do I notice that at the time of your letter you were suffering from pains in the pit of your stomach that were quite considerable. Not having received any answer to your letter, you should have written to me again about this ailment. Are you now entirely cured? Or has the malady grown worse? Has it perhaps only diminished? If it still exists, speak of it to Brother Clouzet at my request, and he will have the kindness to speak to me of it himself. There is no question, my dear Son, of increasing your penances, until I have learned that you are no longer ill, that you are feeling really well and that you have fully regained your former strength.

Receive, my dear Son, my very tender embraces.

* * *

1085. To Fr. Jean Chevaux, Saint-Remy

October 21, 1838, Bordeaux

Autograph, Agmar

My dear Son,

In fact, Father Glussot wrote to me as soon as he arrived in Saint-Remy. His letter announced a certain agitation in his soul. In my answer I forewarned him of the temptations he would have to encounter, especially in the beginning. I recalled to him the evangelical maxim, *Nisi efficiamini sicut parvuli* [unless you become like little children, etc.]. I told him always to open his soul completely to you and to give you permission to tell me everything you would judge necessary for me to know, and that furthermore, everything would soon be favorably decided.

I wrote to Fathers Perrodin and Bardenet about him. Both praise him highly. His leaving the Jesuits seems to have been decided upon only after a quarrel of self-love following some discussion. I had not noticed his extreme slowness in eating, and he had not spoken to me of any type of infirmity. He must be shown confidence, for he was warmly approved in the diocese of Besançon. The archbishop gave him a praiseworthy certificate at his departure from Saint Vit. You may permit him to hear the Confessions of the boarders. On the other hand, you will get to know him better by observing him at work. Weigh and observe everything with Father Fontaine and write to me.

Upon the advice of the council, I am willing to admit Bro. Xavier Wodling¹ to perpetual profession. The same, regarding temporary vows for M. Rare.

The disappearance or withdrawal of M.S.--- in the manner of which you speak to me would be a serious type of apostasy, and if he returns he would have to expiate his fault by penance. At this time, I recall that he wrote to ask me for permission to delay his entrance until the cure of his malady, but he was not complaining. He must have my answer in hand. I should have had news of his departure.

I will try to follow up the matter of Brother Salmon. I have already written about this to Father Meyer.

Tell Ravoire to write to tell me everything that has happened to him since he came to Saint-Remy and also to tell me of his present dispositions. Someone will be kind enough to serve him as secretary. I will answer him.

Yes, my dear Son, I pray and always express wishes for your spiritual advancement. Have confidence in the Lord and his holy Mother. Renew yourself in courage. *Qui coepit opus bonum, ipse perficiet* [the one who has begun the good work will bring it to perfection].

Receive, my dear Son, the assurance of my inviolable devotedness.

P. S. I have been my own secretary so I could send Brother Bonnefoi to an exercise of the retreat. I have just read your letter of April 5. I forgot to tell Brother Clouzet that at the coming of the pupils of the primary school, and often after that, it will be satisfactory for them to go to the château until they are well accustomed to it and their parents are well satisfied with the change. He should act with them as Father Fontaine acted with the parents and pupils of the secondary school. You are to come to an understanding and aid one another so that everything may work out as smoothly as possible.

* * *

1086. To Mother Saint-Vincent, Agen

October 22, 1838, Bordeaux

Original, Arch. FMI

[With insert from S. 1086]

My dear Daughter,

Father Caillet has just shown me the letter you wrote to him on October 20 and the minutes of the council of Auch, which you had forgotten to include in your letter of October 17.

¹ Bro. Xavier Wodling (1811-1863) from Elsenheim (Alsace) entered the Society of Mary in Saint-Remy in 1834 and spent his life there and at Ebersmunster, occupied with garden work. Fr. Chevaux regarded him as "faithful, obedient and laborious, gifted with a fine simplicity, sufficient religious instruction, and with a tender and candid piety."

Father Caillet brought me two letters, one from Mother Chantal and one from Mother Gonzaga. Both are good, and so I will try to profit by them in order to do them a little good. The latter has clearly grasped what does so much harm to Mother Chantal in her manner of teaching. Mother Chantal has done harm to Sister Marie- Sophie¹ and doubtless to several others. Mother Gonzaga will be able to talk to you about it.

Do not worry about Sister Marie-Sophie. Do not seem to notice what is going on in her inner self. If you do make any remarks or reproaches to her, do so moderately. Do not blame Mother Chantal with her or in front of her. Be especially kind to her, but without affection. It is to be presumed that little by little her soul will resume its usual calm, and then you will be able to begin to deal with her, etc. Generally, before all treatment of a spiritual malady, act in order to win the esteem and confidence of the patient as much as possible. It will perhaps be good to have Sister Marie-Sophie tell everything that she has at heart and everything she should wish to report of Mother Chantal, good and bad, but only between the two of you. Share her difficulties all you can.

Father Caillet really needed the 1,500 francs I was carrying so that he himself could make payments. He told me you had received 1,000 francs which you destined for me or which were destined for me, it does not matter which. Have these sent to me as soon as possible, but in a way that is absolutely secure. The machine for autography and lithography² has just come from Bordeaux with all its attachments. It must be paid for upon delivery.

There are two verbal accounts of the councils held in Auch—one concerning the taking of the habit presents no particular difficulty, and you did well to approve it. That which concerns the three establishments will suffer very little from this approval. (1) Everything is being prepared for Barran regarding materiel and personnel. (2) I have lately indicated the repairs which are to be made for Cazaubon, and I have said that M. Laborde Luran, more than anyone else, could begin making them. Regarding the personnel, Mlle Laborde Luran is to be superior; Mlle Barthe, second in command. It will be necessary to add two others to these. Sister Marie-Thérèse has the qualities and the virtues of a superior. On the other hand, we will always be able to change her if we believe it necessary. I think she would be prepared for such a move.(3) There seems to be no difficulty at all for the third establishment in Labastide Savès, if the materiel is ready.

I am stopping here, my dear Child; you know very well that work here is never lacking, but let us take care not to preoccupy ourselves. Let us always be indifferent toward work, and may all our ardor be concentrated in our hearts, which must seek only to please God in all things.

Receive this new assurance of my inviolable devotedness.

* * *

The designation of Bro. Benoît Meyer for Fribourg had caused anxiety in the community of Courtefontaine, where this young religious, under the direction of his brother, the superior of the establishment, was directing the primary boarding school with success. From there, touching letters were sent to Father Chaminade by Fr. Léon Meyer and by other religious requesting that Bro. Benoît Meyer not be sent to Fribourg, although he had already been announced for that assignment. Only a fragment remains of Father Chaminade's reply.

¹ The future Mother Marie-Sophie Baud, fourth General Superior of the Institute of the Daughters of Mary, 1874-1888.

² Destined for the printing of the Constitutions. See letter no. 1088.

1087. To the Community of Courtefontaine

End of October, 1838

Original Fragment, Agmar

. . . the Catholics of this important city. This promise has been made by Brother Clouzet, who was sent to weigh and examine the project in all its phases.

Consider, my dear Children, if there would not be an injustice in standing back. As soon as the promise was made, the Catholics bought a large house and furnished it as the first establishment, and if the project meets with success they have promised to buy a still larger one.

Consider, my dear Children, whether it would be proper, not only to compromise the Society of Mary by embarrassing its major Superior, but also the first heads of the Catholic canton of Fribourg, of whom one is a Deputy in the Federal Diète of the nation.

Consider above all, the importance of the mission, not only for Fribourg itself but for the entire canton or the State of which this city is the capital . . . You understand that here I cannot explain myself too much.

What is to be done in a circumstance so provoking for you, for the pastor,¹ and for me?

My dear Children, we all have the same end in view, the same prospect, the same interest—that of working with all our strength at the support and propagation of the faith, each person in the post assigned to him for this purpose. We have the greatest need to remain always perfectly united. The divergence of ideas and feelings could kill the Society, and it is necessary that there will be only one Head in the Society, just as there is only one Head in the Catholic Church. All the subordinate authorities, at whatever level of elevation they may be placed, are always to submit their ideas and their sentiments to this Major Superior.

My dear Children, I am very sorry not to be able to do everything you would have desired at this time, but I fondly hope that your zeal and your devotedness will help you to make up for it.

Receive here, the expression of my inviolable devotedness.

* * *

Father Chaminade's reply to Fr. Léon Meyer is not extant, but it was severe, as is indicated by this letter to Brother Clouzet, to the point that the good religious felt the need to excuse himself with Father Chaminade.

You desire that I explain myself about the principles which direct me in the pretended struggle that I am obliged to carry on against you. Oh, my Good Father, if you could read in the depths of my heart, or if at least I could, by means of some expression give an adequate idea of the pain and sorrow I am experiencing! I do not know how you could have imagined that I should wish to provoke a quarrel with authority, or to state it better, a quarrel of one authority with another—I, who desire from the bottom of my heart only the smallest post of which you judge me capable! . . . (October 25)

* * *

¹ Fr. Léon Meyer, pastor of Courtefontaine.

Father Chaminade keeps Brother Clouzet informed about his difficulties.

1087-2. To Bro. Dominique Clouzet, Saint-Remy

October 24, 1838, Bordeaux

Original, Agmar

My dear Son,

I have just received your letter of October 18, and by the same mail that of Father Æby, the pastor of Fribourg, also dated October 18. I am going to quote the most important passages to you.

“Now that everything is very calm here, our request is going to be addressed to the State Council. This council, I hope, or the Supreme Council, will subscribe to it, but the matter will drag along until after All Saints Day. . . . Good Brother Clouzet must have written to you that I was able to see him for only a very short time. I had been absent for a week, and his letter telling of his coming had come to Fribourg only after my departure. I regret that this excellent religious left so soon after my arrival, and that his stay in Fribourg was not made more agreeable. The repairs of the house, which Brother Clouzet saw only begun, are now finished and the house now looks entirely different.

“As soon as I receive a favorable answer, I will let you know of it. In the meantime we are working and praying.”

I wrote to Father Meyer and I am speaking to him with firmness, which seems to me proper, about the almost odious manner in which he receives the orders being sent to him. I told him he may keep his brother, as well as Brother David, until a new order is issued, and I asked him to prepare them well by penetrating them thoroughly with the religious spirit, in order to fulfill worthily a mission which is likely to become so important for religion.

I rejoice, my dear Son, that as far as exterior matters are concerned, you are cutting down to what is absolutely necessary, conformably to our state. This is proof to me that what is interior is falling more and more into line. You may make use of your old cloak on your trips by removing from it whatever might still suggest a certain ostentation, if anything of the kind should still exist.

I understand that you cannot retreat from the enterprise you have entered into for the decoration of the chapel because the work is already very advanced.¹ It would seem from your second to last letter that the painting was to cost up to 4,000 francs and from the one I am now answering, it would seem that the entire decoration, the altar, and the large painting of the Virgin . . . etc., would be included in this sum. It is very surprising that you have agreed so quickly to such an expensive enterprise, knowing our extreme need. Well, the thing is done, and since there were good intentions and a certain amount of good faith, let us speak no more about it. Be kind enough to do everything you can to make certain everything turns out well.

Father Fontaine was able to understand from my last letter that he is charged with the direction of the two boarding schools—without my having told him so in so many words—and I have in mind to confirm this fact by the present letter; but you will go to the primary boarding school quite frequently, especially during the first weeks and months, so that the pupils may more easily become accustomed to it, that the parents may see no change . . . that . . . etc.

Receive, my dear Son, the token of my tender and inviolable devotedness.

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¹ See letter no. 1083.

If Fr. Léon Meyer insisted on retaining his brother, it was because the situation in Courtefontaine was truly difficult. The work was developing, and personnel were lacking. Even the formation of subjects in the novitiate left much to be desired. The poor superior was overloaded with work and weighed down with cares and worries. He could no longer hold out and was complaining bitterly. Father Chaminade had already become aware of this situation from the correspondence of Father Meyer. His attention had been drawn to it even more by a letter from Father Sausol, a good and simple priest who was living with Father Meyer. He then chose to send Father Meyer to Saint-Remy for several days, replacing him in Courtefontaine by Father Fontaine. In a retreat under the direction of Father Chevaux, he could rest in body and soul, and on that occasion, Father Chaminade would be able to give him the counsels he needed to face the difficulties of the work. Allusion to these measures is found in the following correspondence.

* * *

In Saint-Remy, where the merger of the two boarding schools had taken place at the last reopening of classes, the community of Working Brothers so ardently desired by Father Chaminade could finally be organized in a regular manner. In a letter to Brother Clouzet dated earlier on April 7, Father Chaminade had written, "I believe I have received this morning from the Lord the idea of final arrangements for Saint-Remy. When I have been able to draw up a little plan, I will pass it on to you." On November 14, after having spoken to him of the foundation in Fribourg, he gave him the following directions in the matter.

1088. To Bro. Dominique Clouzet, Saint-Remy

November 14, 1838, Bordeaux

Original, Agmar

[With insert from S. 1088]

My very dear Son,

I have received your letter, stamped in Besançon on November 7, and I am answering it almost immediately. You must have received another of my letters a few days ago.

There is no doubt that you could use Brother David, my dear Son, but do so only in a way in which he could easily be replaced; and let there be little evidence of his being needed, if he is obliged to leave for Fribourg, for there is reason to believe this will be the case.

According to a letter you had written to Brother Enderlin he left immediately, as has been remarked to me. He hastened his departure even more because Father Meyer wrote to Father Rothéa that he must be retained on the pretext of war rumors. Father Meyer also wrote to the pastor of Fribourg that the young teachers were being retained for the same cause, these rumors of war. The presumption of an order of departure on the part of Brother Meyer seems really to have turned the head of Father Meyer, his brother. My last letter to Father Fontaine and also to you came from that perspective. It may be possible to remedy the harm by dealing with it immediately.

If all those taking part in the education of pupils in Saint-Remy get along well together, if there really is wisdom in the sharing of the work, I think that with the small number of teachers who are there all will be well, and with all the more reason because there still seem to be very few pupils, as Father Fontaine writes to me.

What must have troubled Father Fontaine at the time of his departure for Courtefontaine is the presence in Saint-Remy of a student of philosophy and another of rhetoric. Regarding the student of philosophy, I imagine he will not have been too troubled, as all he had to do was give him to Father Glussot, who has taught philosophy for years. All these observations, my dear Son,

do have for their object the saying that we should not need to try to strengthen Saint-Remy with some good professors, as soon as we will be able to find them. Brother Galliot writes to me that at Marast, 36 boarders have come in and that 20 more are enrolled. They are now being expected any time. I do not think Marast will hamper Saint-Remy in any way. It may even be useful to it in sending it boarders such as those who have made their first Latin studies in Marast, or should any present themselves who are already able to do good work in the second-year Latin class. I hope we will succeed in coming to an understanding.

At almost the same time, I wanted to have some extracts of the Constitutions made for you. I had in mind to have them all autographed. For this purpose, I had a machine made in Paris and tried out by Brother Bonnefoi. It succeeded fairly well on a small scale. There is greater difficulty when there is the question of a larger job, but it seems to me that even this can be overcome. We are beginning with the Constitutions of the Institute of the Daughters of Mary. If it succeeds, work with the Constitutions of the Society will follow immediately.

However, my dear Son, you have no real need of them at the present time. The community of Working Brothers is subject to the general plan of the Society, and especially to its General Regulations. The only difference there is lies in the fact that it can more easily enter into the spirit of the Rule of Saint Benedict which the entire Society intends to follow. Religious workers can more easily perform the penance imposed on Adam and all his posterity. "You will eat your bread in the sweat of your brow," says the Book of Genesis. They can live in greater recollection, in greater silence, in greater poverty, and in greater union and fraternal charity. Their life is almost entirely solitary. They must find in the regard of their day's work the necessary means to supply all the needs of life and even the means to give alms by means of bonuses as is indicated in the Constitutions. Their food must be sufficiently abundant to maintain their strength in painful labors, but otherwise common and, so to speak, even coarse, as would be expected in the case of manual laborers.

To gain an idea of the accounts of their community, the only thing to do is to estimate the days of all at a common rate, such as would be done in the case of the simplest workman employed all year, including his meals or excluding them. The expenses to be made for the needs of these days would be drawn from the revenues of the property and from money received from things made by the workers in the shops. All the expenses made by the farmers or other workers for new tools or for the repair of old ones would be charged to the case account of the workers. It is supposed that all the expenses were made at the time the establishment was started.

I am not saying more about this at the present time, my dear Son. Begin by leading your little world in the spirit of penance, poverty, union and fraternal charity, humility, devotion to the most holy Virgin, and of true devotedness to the Society of Mary. . . .

Make all your calculations in detail. I imagine you will eventually find what you are expecting. At all times, every worker has found in his days the means of procuring what is necessary to meet the real needs of daily life.

The clothing of the religious must be poor but decent. It must be uniform during the work periods, uniform also on Sundays, feastdays, and in certain ceremonies. Before deciding upon anything, let me know all your ideas on these various points.

It will be good, my dear Son, to train some person who would be able to take your place during your absences, which may be more or less long. There remains such work for us to do, but the Lord is with us and for us. Enter more and more into the beautiful ways of the perfect love of God by an entire abnegation of yourself. May you become a supple and faithful instrument in the hands of God, for the works which he ordains for the glory of the Word Incarnate and of his august Mother!

For some time, Father Fridblatt has tended to a life of penance and solitude. I was proposing to myself to speak to him of the community of Working Brothers and of placing him there as Head of Zeal. You would then be prepared, at least for the time being.

Your money order for 500 francs arrived on time, as usual. The Mother Superior of Arbois told Father Fontaine that she would pay him personally, but possibly Father Fontaine does not believe in the urgency of the situation. Speak to him and have him draw up a similar note.

You are absolutely correct, my dear Son, in attributing to your position the miseries you discovered in yourself at the time of the retreat. Whatever the difficulties may be that administration places before you, whatever distractions it seems to bring with it, if you succeed in acting in all things in a spirit of faith and according to faith—in a word, as a true religious—these miseries will always be on the decrease. At least they will always be less voluntary and serve only to humiliate you. However, you have great need of prayer and watchfulness over yourself in order to form these precious habits, to maintain them, and to have them develop.

There is no reason, my dear Son, for changing our customs relative to the ordinary emission of vows, and for not having it coincide with the renewal of vows which the religious make at the close of the annual retreat. The main thing is that care will be taken that the Council holds its session at a sufficient time before the retreat, that I may have a verbal account of this and the time necessary to submit my answer before the opening of the retreat. In the course of the year, nevertheless, this would not prevent holding some ceremony of this type in the novitiate. In fact, it could take place only there, for those of the postulants and novices are not all on the same date. All these ceremonies are to be preceded by a retreat of three days, directed by the Master of Novices or the person who is Head of Zeal of the new members.

Father Fontaine has just given to me the list of admissions made by the council. He desires my adherence to the Feast of the Immaculate Conception. I am giving it very willingly because of the confidence I have in all the members of the council, but this time we are going contrary to our customs. My adherence should be well reasoned, and it can be this only insofar as I have at least an extract of the council deliberations; otherwise the need for my consent would be illusory. I am not repeating here the names of those who have been admitted. These are to be found in the council register.

I have just received the messages of Brother Coustou. Among other things, he tells me that the trip he made with you prepared him for the retreat. He blesses this annual retreat very much, during which the illusion he was harboring within himself has been dissipated. He asks my pardon for the great number of faults it had caused him to commit. He says he is not giving me details about everything. He adds that the more his burden of work will be lightened, the happier he will be. I do not know if he is referring to the trip to Paris. I am leaving everything to your prudence, but without neglecting yourself, my dear Son, do not lose sight of this young religious. He always likes to recall that you were his Master of Novices and that even in his bad conduct, he always kept toward you sentiments of great confidence.

All these ideas lead me to advice you, as I finish this letter, to have read in your community the lives of the Desert Fathers, etc., which are in Saint-Remy. This reading is suited to prepare your people for the reform you have undertaken. You could first obtain for yourself from Lyons a sample copy of *The Religious Man*, in two volumes. The price of the two bound volumes is 10 francs. I do not know the price of the paperbound volumes. Here is the exact title: *The Religious Man* by Father J.-B. Saint Jure, of the Society of Jesus, new edition, reviewed and corrected by a priest of the diocese of Lyons. In Lyons, at the Périsset Bros.

Receive, my dear Son, my very tender embraces.

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1088-2. To Fr. Jean Chevaux, Saint-Remy

November 17, 1838, Bordeaux

Original, Agmar

My dear Son,

I am answering your letter of November 10 almost immediately. Enclosed is a letter to Father Glussot which I am leaving unsealed, but which you may seal yourself before handing it to him. I am leaving that to your prudence.

From the letter I received from Father Fontaine, I easily understand that the one I had just written to him might trouble him. For this reason, I wrote almost immediately to Brother Clouzet, inviting him to favor, as soon as possible, the departure of Father Fontaine for Courtefontaine. I did not give you this mission because of the feebleness of your health, but it is very possible, if the treatment of the sick one¹ were to last a considerable time, you would replace Father Fontaine.

If Father Meyer comes to you to make this retreat, Father Fontaine will send you at the same time another letter which I wrote to him in Courtefontaine and which Father Saussol must have handed to him at the time of his arrival in this establishment. Let us bless the Lord, my dear Son, for all the tribulations he judges proper to send us! This matter is serious, or it may become so. Keep me continually informed about everything that happens regarding this matter.

In your letter, there was also a short one enclosed from Auguste P. It astonished me. You had sent him back with his young companion. Father Meyer seemed to have received them in Courtefontaine. You complained about them. I wrote. They were sent away, and I have heard nothing more said about them. Auguste P. tells me about his relapses into his old habit and of his determination to leave Saint-Remy. He asks me to answer him. What is all this about?

What you tell me about the good effects of the retreat in everyone concerned, but especially in Brother Clouzet, consoles me greatly. I noticed it myself from the tone he assumed in his last letters, but I am now very happy to be assured of this. I will quiet him in the first letter I will be writing to him. The retreat in Alsace has also done a great deal of good.

I wrote to Father Lamotte on the subject of Brother Dagneaux. I also answered Brother Dagneaux on the subject of the refusal he had experienced in Saint-Remy. He seems to have taken it as a trial.

I have no doubt, my dear Son, about your numerous occupations, or about those of Father Fontaine, as well as about those of the other members of your little community; however, it seems urgent, regardless of the price, to cure the mind of our good Father Meyer. In any way possible, we must avoid any type of shock that would render the ailment excessively difficult to cure. A little rest, your moderation, prayer, the good advice and wise counsels you will give him, and possibly our correspondence will end by bringing everything to its proper state.

Father Glussot seems to me to have always lived in a thoroughly Christian manner and never to have loved the world as such, but it seems to me we do not see in him the energy which gives the truly religious spirit, or rather, the completely religious spirit. Do not consider as lost some quarters of an hour which you would devote to him to converse freely with him and to open his soul in confidence.

Receive, my dear Son, the token of my sincere and inviolable devotedness.

P.S. The health of young Claude Mouchet seems to be growing worse right along, although he does not complain and would be glad even to die. Would it not then be necessary to take the matter seriously in hand? This young man seemed to me to be in such good health!

* * *

¹ Fr. Meyer, whom Fr. Chaminade believed to be more seriously ill than he really was.

1089. To Bro. Claude Mouchet, Saint-Remy

November 17, 1838, Bordeaux

Original, Agmar

My dear Son,

Real humility is the effect of the love of God or of faith animated by charity. Thus, love God up to the point of truly despising yourself. Love God, and you will be content to be despised by all, deeply persuaded that they render you justice in despising you. Love God up to the point of receiving with pleasure the ill treatment that may be given you.

My dear Son, at the retreat you have taken the resolution of attaching yourself always to the practice of humility, and I have been pleased to see in your letter that this was for the purpose of acquiring the love of God. You feel that the one cannot exist without the other, and this is true; but it seems to me you will advance much more quickly if you go to humility by charity, than going to charity by humility. The path is, at least incomparably more smooth, your meditations will be made better, and the same will result with regard to all your other exercises.

Oh, my dear Son, how you will love God, once he has deigned to make you know and to feel a little how good and how merciful God is! Goodness is the very nature of God. Then you will love Our Lord Jesus Christ, and you will also love the most holy Virgin with all your heart. It is impossible to love God without loving Jesus Christ and his holy Mother. However, you will love well only in proportion as you despise yourself and everything that is in you.

Believe, my dear Son, in my paternal tenderness.

* * *

Father Chaminade has received good news regarding the foundation of Saint-Dié.¹ He is preoccupied with the idea of assuring a genuinely religious life of the teachers there.

1090. To Father Mougeot, Vicar General of Saint-Dié

November 20, 1838, Bordeaux

Copy, Agmar

Dear Reverend Father,

How deeply I have been touched and mindful of the token of benevolence which Your Excellency and the respectable clergy of your city have given to the three young religious, primary teachers, whom I had the privilege of sending to direct your primary schools! They have easily caused to pass into my own soul the sentiments of respectful gratitude with which they have been penetrated.

I herewith ask you to receive my heartfelt thanks.

At about the same time, Brother Bertin informed me that they had been compelled to take some boarders and part-time boarders. I do not doubt at all that a well-kept boarding school is able to increase considerably the good we have in mind for your diocese, but do you not fear that this second good, which has been neither prepared nor foreseen, will become prejudicial to the first? The three subjects are already, so to say, totally absorbed in mind and can no longer make their ordinary religious exercises together. . . .

[The letter is not completed.]

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¹ See letter no. 1017.

1091. To Fr. Léon Meyer, Saint-Remy

November 22, 1838, Bordeaux

Original, Agmar

My dear Son,

As a matter of fact, I had written to Father Fontaine to go to Courtefontaine as soon as possible to replace you there during the time you would go to make your retreat in Saint-Remy, and I had also told Father Saussol about this. I had the further intention that you would be able to take some rest. For some time, I have noticed that you no longer had a fixed direction in your numerous occupations, from which more or less serious improprieties can result or actually do result. If you have found yourself too burdened with work, you will render justice before God in admitting that you willed it so, as you must be well aware of everything that has happened. I have no intention of making complaints to you and still less of asking you to excuse yourself, but it is urgent that for the future we come to an agreement on a certain number of points.

1. Let us begin with the novitiate.

Article 1. The novitiate of Courtefontaine, as we have said and written since the earliest beginnings, is joined to a normal school of primary teaching. In consequence, only young men who can do well in this course are to be received as novices. It is intended neither for workers nor for ecclesiastics, not even for the laymen destined for secondary teaching . . .

All this does not prevent us from receiving all types of subjects, laymen and priests, as postulants until they know the Society sufficiently well and the Society knows them. There is no question of having professors for them because there is a question of only what concerns the spiritual order of things. It is very easy to give them some sort of occupation in what would be their free time, but they will have little of this if they like to apply themselves to knowing the religious state. In their regard, we must be in what may be called a very active correspondence in order eventually to come to know them thoroughly. Because the novitiate of the workers is so close, it is better to send the working postulants immediately to Saint-Remy. As to the exceptions that might have to be made in this first article, we can come to some type of agreement.

Article 2. We have said, and we say it again, that until we are better equipped with professors, the most intelligent novices are to teach the less gifted ones also, as the need may require, the professors of the postulate must also help in the novitiate. The Master of Novices is to have himself helped in everything he cannot do himself, as for example in the supervision of study periods, and in all places where he cannot be himself. It is very suitable that he will be present for the recreations and even the walks as much as possible. According to the needs which may exist, the professors of the novitiate are also to help reciprocally in the postulate.

Article 3. No serious change is to be made in the establishment of Courtefontaine, except with the authorization of the General Administration. The superior may neither send nor transfer any of the subjects of the establishment to the other establishments, or dismiss novices without the same permission.

Article 4. The Master of Novices must always keep the General Administration informed about all things of any importance that happen in the novitiate. He is to send very accurate and characteristic descriptions of subjects, especially the first ones, and from time to time send bulletins indicating the progress they may have made in religious perfection, in the correction of their defects, as also in the acquisition of human knowledge. These bulletins for each one must never be delayed beyond two or three months. All the inscriptions, character descriptions, and bulletins are to be registered in Courtefontaine before being sent to the General Administration, where they are also to be registered.

Article 5. Although the novices, as well as the professed who are still in the novitiate, have not finished their courses, they always remain at the disposal of the General Administration, either to be placed or to be sent to other novitiates. If the inscriptions, descriptions, and bulletins have been honest and very exact, the Master of Novices will have no observations to make unless he is specifically asked for new ones.

Article 6. The Master of Novices will inspire the postulants as well as the novices with a great confidence in the Superior General, and they may not be admitted either to the novitiate or to temporal or perpetual profession unless they have made known to him all the sentiments of their heart.

Article 7. There is to be a real community council. The superior is to preside at it and direct it, but not dominate it. Ordinarily speaking, he expresses or proposes questions for discussion without revealing his own opinion in their regard. Thus, he is the last person to speak after all discussion has been ended.

Article 8. The superior may never oppose a deliberation of the council to an Ordinance or Obedience coming from the Superior General. The suppositions that the Superior General would not be giving such and such orders if he were better informed are ordinarily not admissible. It is up to the head of the establishment to keep him up to date on everything that he needs to know.

2. Boarding school.

Once the boarding school has been formed and the classes determined and regulated, the superior has no other charge than to inspire and encourage the professors as well as the pupils. He is to change nothing of the order first established without the intervention of the council, in which the director of the boarding school is to be especially listened to. The director himself may call or ask for a convening of the council if he judges certain changes necessary.

3. Ecclesiastical Ministry.

Parish work must be very carefully done, and in such a way that the parishioners may not have reason to complain. The instruction of the parish by the pastor calls for his attention and all suitable preparation for it. As pastor, the superior of the establishment may well be aided by other priests, if he has them at his disposal, as might be done by assistant pastors, whether for Confessions, visits to the sick, private instructions, etc., but he should be certain that these functions are well fulfilled every time he hands them on to others.

My dear Son, here you have the line of conduct it seems to me you must always follow, so that we may always be in perfect accord and that the Good Lord may be glorified. I certainly have the desire that you may not be too burdened with work. We will be able to make ends meet in proportion as capable subjects will come to us. Although I have no intention of forming new establishments until those we already have are sufficiently staffed, including that of Courtefontaine, nevertheless I cannot dispense myself, sometimes for major and important reasons, from granting one or another request. I do not believe you are asking for the reasons of my concession.

Are we in agreement, my dear Son, seriously and in conscience, on all the points referred to in this letter? In the case of an affirmative answer, after you have offered yourself anew to the Lord with all your new resolutions, your retreat being happily ended, return to Courtefontaine. Before leaving Saint-Remy, write a good letter which will put me at ease on all these points.

Receive, my dear Son, my tender embraces with the assurance of inviolable devotedness.

* * *

Father Chaminade gives instructions to Father Chevaux, who is directing the retreat of Father Meyer.

1092. To Fr. Jean Chevaux, Saint-Remy

November 22, 1838, Bordeaux

Original, Agmar

[With insert from S. 1092]

My dear Son,

The pastor, Father Meyer, informed by Father Saussol that Father Fontaine was to come to replace him in order to procure for him the advantage of making his annual retreat in Saint-Remy, left immediately while saying thanks to me. His letter is stamped in Saint-Vit on November 17.

Did Father Saussol remark that the ailment was growing worse or that he had been too indiscreet? It is useless to go into this at this time. I made the decision to write immediately to Father Meyer in Saint-Remy. I am carefully avoiding making any complaint about the past, but I am telling him what to do on just about all points on which it was difficult to have him listen to reason—and several times he did not do even that.

This letter is being written in some haste so it will not miss the first mail of the day. I am leaving it unsealed. Read it attentively in order to see whether we are in complete agreement on each point.

If his letter answering mine is really good, if there has been only a passing whim or fancy, let him leave in peace. If he means to follow certain systems and to guide himself, you will delay his departure until he sees the truth and submits to it sincerely. I hope that some rest and reflection will suffice to bring him back to his senses.

Receive, my dear Son, my very tender embraces.

P.S. Just as the mail is about to leave, the Good Father would like to inform you of the following. Because he cannot do so himself, he has asked me to write in his name.

About 18 months ago, Father Meyer asked the Good Father's permission to go to confession to Father Saussol. The Good Father agreed, and then he forgot about the matter. However, Father Meyer was not satisfied with going to confession to Father Saussol if the occasion would require this; he went so far as to take him for his regular confessor and his spiritual director. Father Saussol is himself rather weak and not well-versed in theology, and he may not have been a good guide for Father Meyer. The Good Father suspects that this gave rise to that mental trouble of which Father Meyer is now the victim. See yourself if this is not the case.

May I take this occasion to ask to be remembered in your prayers and to assure you that your poor child has for you sentiments of the deepest respect.

(signed: Bonnefoi)

* * *

A fire has destroyed several buildings on the farm of Marast and the harvests they contained. Father Chaminade informs Brother Clouzet of his reaction to the news.

1093. To Bro. Dominique Clouzet, Saint-Remy

November 25, 1838

Original, Agmar

[With insert from S. 1093]

My dear Son,

On receiving your letter of November 19, I contacted your brother; he had sent nothing to Agen. He assured me that he would bring them to me himself.

Please do not be alarmed at the arrival of Father Meyer at Saint-Remy and at the departure of Father Fontaine. I hope some good will come of this change, which to you seems so inopportune. You must have received my letter of November 22 containing a note for Father Chevaux and another for Father Meyer. I have reason to believe that Father Meyer will have gone to Courtefontaine after his retreat. In any case, I am writing again, and Father Chevaux will be able to explain everything to you. There is no point in repeating here what I will tell him. You seem to understand Father Fontaine's character. He is a very good man, but is hardly capable of being the director of an establishment.

Father Lamotte immediately informed me of the disaster in Marast. I was awaiting your letter, which was to give me greater details. I am of the same opinion as you. Put the property into the hands of two farmers, honest people, with the reservation you mention for the grounds that surround the house. It would be prudent to make the lease for only three years, or if you give more time, to reserve to yourself the right to stop the rental in the one case that the religious of the community would be doing the work. If God deigns to bless the community of Saint-Remy, perhaps in a few years we may be able to draw from it a group of religious for Marast.

My dear Son, let us not worry over the great loss which the Marast disaster has caused us. God has had his designs in permitting this, and now it is up to us to try to enter into his views and to praise his most holy Name!

Father Chevaux has just informed me about your worry concerning your present position in view of everything that had happened before. I was greatly edified because of this, and I render thanks to the good Lord for it. For your own peace of mind, I must tell you that since last year—especially since the retreat—you are in the position wherein God wants you to be. You have been able to notice this by all the marks of confidence I have given you, and I am now permitting you to act henceforth in all liberty. In proportion as I come to know the designs of God, or as I will believe to know them, I will make them known to you without fear of meeting any opposition in your self-love that so often I have been obliged to respect, so to speak.

Brother Coustou seems to have changed in earnest and is now an example for the community of Colmar. We can hope for a complete reform in all our establishments of Alsace. Console and encourage Father Lamotte.

Receive, my dear Son, my very tender embraces.

* * *

Father Meyer had acquiesced to all the desires of the Good Father. The latter studies with him the causes of the uneasiness and the misunderstandings from which he has suffered and points one out to him in the insufficiency of his spiritual direction.

1094. To Fr. Léon Meyer, Courtefontaine

November 25, 1838, Bordeaux

Original, Agmar

My dear Son,

You owe the favor of having been able to make your annual retreat in peace to what, I believed, was your tired mind as evidenced by the continual contradictions in our correspondence. I believe these contradictions must have been very painful to your heart, otherwise so well-disposed by the abnegation of yourself, as well as by the spirit of obedience in the views of faith. To this end, as soon as you told me you were going to Saint-Remy, I wrote to you on November 22, and I indicated to you the articles for which I desired your support, pure and simple. I can easily imagine that the present letter will not reach you in Saint-Remy, if you have received my first one and have gone to resume your function in Courtefontaine.

I am addressing you this one only because I have found another cause for the type of struggle which you had told me in a letter you felt obliged in conscience to carry on against me. I understood too late that you were in the habit of going to Confession to Father Saussol, and that, in this way he became the director of your conscience. This thought had never occurred to me. I easily recall that a short time after the arrival of Father Saussol in Courtefontaine, at your own request I permitted you to address yourself at times to be reconciled through him because of the difficulty and the lack of time to go and find your ordinary confessor. Everything that has happened since, and what you told me yourself, did not permit me to conclude that you had taken him as your ordinary confessor.

It is with reason, my dear Son, that upon the elevation of Father Saussol to the priesthood it was agreed with him that he would not hear Confessions.¹ However, I do not believe this agreement is to exclude the Confession of some small children or that of some religious who, as it were in passing, would need to go to Confession in order not to interrupt the reception of the sacraments. But because Father Saussol is recognized as incapable of being confessor and spiritual director at the same time, especially of the superior of an establishment, you would want to choose, before God, an ordinary and regular confessor. I have no illusion about the difficulty of finding such a person, but the good God will be there to help you in the search. Furthermore, you will not experience great difficulty if you are satisfied on all points. Should difficulties rise before your eyes, why not let me know about them?

You must have noticed that the absence of Father Fontaine was very prejudicial to Saint-Remy. If upon the reception of this letter you have not yet left for Courtefontaine, hasten to do so. I am hoping to receive in a few days the good letter I have asked of you.

You have learned no doubt of the great accident that has befallen Marast. The good God deigns to strew our labors with sorrows and tribulations, but may his holy Name be blessed! In spite of the rage of the demons against the Society of Mary, it is not ceasing to make progress toward a real reform, and by this very fact to strengthen itself. Let us advance, my dear Son, against wind and tide! Let us always look with confidence to our protecting star, and we will arrive at a safe harbor.

Receive my paternal embraces.

* * *

¹ Regarding Fr. Saussol, see letter no. 760.

1095. To Fr. Jean Chevaux, Saint-Remy

November 25, 1838, Bordeaux

Original, Agmar

My dear Son,

I have just received your short letter included in that of Brother Clouzet, dated November 19. You must have received mine of November 22 which included one for Father Meyer in retreat at Saint-Remy. I left it unsealed so you could permeate yourself deeply with its contents. I fondly hope that, following your good advice, Father Meyer will have gone to resume his functions in Courtefontaine and that Father Fontaine will have returned to take up his own at Saint-Remy.

I am writing another letter to Father Meyer which I am also leaving unsealed, and you will see in it another cause for his mental agonies. It seemed to me urgent that they should be brought to an end.

Show spirit and resolution, my dear Son! You seem to believe you are abandoned, so to speak, since you lack ordinary helps. Nevertheless, the Lord is with you, and all you need to do is to work for him. In spite of the excess of labors or occupations, you must not cease to remain united to God with a great faith in his divine presence. Nor must you cease to take care of your feeble health.

Receive my paternal embraces.

* * *

In Salins the director, Brother Troffer, not content with showing great ostentation in the work confided to him, was taking imprudent initiatives on the spot and to the detriment of his religious life and the interests of his school. Serious complaints were being raised on the part of academic and ecclesiastical authorities and were reaching Father Chaminade. Father Chaminade addressed to him serious observations. Receiving no answer, he decided to relieve him of his charge and to name in his place his principal collaborator, Brother Bobby, a religious gifted with sound judgment and proven ability.

1096. To Bro. Théodore (Jean-Nicolas) Troffer, Salins

November 29, 1838, Bordeaux

Copy, Agmar

My dear Son,

What can have been the motive for your silence about my last letter? It required an answer, and a prompt one at that. I have every reason to believe you received it. The elder Brother Chevassu¹ wrote to me that you had told him to correspond with me. The principal object of his letter was to ask me for Brother Noir, who had just obtained a bachelor's degree as a professor of Latin.

I sent you the very letter of Brother Bobby which spoke to me of the complaints making the rounds in Salins about you and the defects in the administration of your establishment. Do I now have reason to fear that there is real foundation in what I am hearing about you, and that your silence is really affected? Whatever the case may be, in the name of obedience, once this letter has been received and with the shortest delay possible, you will leave for Courtefontaine, where you will remain until further orders. You will occupy yourself (1) in seriously entering into yourself and in clearly letting me know all your interior dispositions;(2) in rendering yourself as useful as your strength will permit in the novitiate or in the boarding school.

¹ Director of the new foundation in Besançon who had been taken care of by Bro. Troffer.

The delay which is being granted you in the execution of this order will be employed in handing over to Brother Bobby all your account and administration books and all the papers or documents related to them; and afterward, or at the same time, see whoever has a right to be seen, especially the pastor.

By the same mail I am sending Brother Bobby his nomination as head of the establishment, and I am asking him to give this letter to you. Before leaving, you may also install Brother Bobby. In this circumstance, this installation will consist only in proclaiming him head of the establishment in the midst of your community and in reading aloud the short formula of his nomination. Be careful not to prolong these procedures, and take your leave with the least possible delay.

This is your Father, my dear Son, and your tender father, who has just dictated all these lines.

P.S. If it occurs to you, or rather, if it had occurred to you to stop these messages, not allowing them to reach their proper destination and reading them before delivering them, at least surrender them, although unsealed, immediately. If Brother Bobby does not inform me about their reception I will suppose he has not received them, and you will then be making it necessary for me to send them again, but addressed to someone outside the establishment and to be given to him immediately. This might cause some scandal in the city.

I am making this observation to you only because I still do not know if Brother Bobby has had some knowledge of the last letter I wrote to him and sent in the same envelope as your own.

* * *

1097. To Bro. François Bobby, Salins

November 29, 1838, Bordeaux

Copy, Agmar

My dear Son,

Having destined Brother Troffer for another important work, I have cast my eyes upon you, and I have done this with confidence to place you at the head of the establishment of Salins, replacing Brother Troffer, who is so to speak, its founder.

I am naming you head of this establishment and conferring upon you all the authority this title bears, whether in regard to all of your associates or in regard to the boarders and day students of all the classes.

I hope that by your zeal you will always maintain both the regularity of the house and the emulation of the pupils, and that this establishment will uphold the distinction which it already enjoys in the circle of the rectorate of Besançon.

Given in Bordeaux, November 29, 1838.

*

François Bobby (1813-1868), from Archelange (Jura) was among the most remarkable religious of the Society of Mary by his virtue, his intelligence, his works, and the services rendered in all the employments confided to him.

Entering Saint-Remy in 1830, he made perpetual vows in 1834 and was sent to the school in Salins, of which he became director in 1838 and which he raised to the highest degree of prosperity. He occupied himself with everything and with everyone with equal solicitude and still found time to compose classics which were soon adopted by all the schools of the Society.

To the great satisfaction of all the religious, in 1859 Brother Bobby was called to Bordeaux to become Secretary General of the Society, a position he occupied until his death. Serious by nature, he became expansive, gracious, and cordial in company. In Paris the young religious called to the superior scholasticate which he directed were extremely attached to him. The perfect clarity and the affectionate tone of his correspondence were deeply appreciated by the entire Society. He died in the full vigor of age while on a trip to Besançon, and he was universally mourned.

* * *

1097-2. To Archbishop Donnet of Bordeaux

Beginning of December 1838, Bordeaux

Copy, Agmar

Your Excellency,

I have received with gratitude the communication you have kindly made to me of the undated letter of M. Soleil (the father) which he thought it was his duty to write to you,¹ and also of the copy he sent you of the letter he had written to me. I did not deem it worthwhile to answer the latter, for his mental deficiencies cause him to see only injustices in all the arrangements we have agreed upon in place of the sacrifices being constantly made for him and his children.

Nevertheless, if Your Excellency believes I may have been under a prejudicial illusion regarding M. Soleil and all my affairs agreed upon with him, I am ready to place all the papers before your eyes, to give you all the information you may ask of me and to submit to the decision or judgment you will pronounce.

I am with the most profound respect of Your Excellency, etc.

P.S. I have no matters agreed upon which have not been examined by Father Caillet, who has always been surprised at the sacrifices I was making. These so-called accounts agreed upon have remained each time in the hands of M. Soleil, so that he could see them, examine and discuss them, and after all examinations, sign them benevolently.

* * *

The following letter is of the highest interest, as much for the expression of the sentiments of faith with which Father Chaminade recounts to Mother Saint-Vincent the Marast disaster as for the counsels he gives her for the government of her community.

1098. To Mother Saint-Vincent, Agen

December 3, 1838, Bordeaux

Original, Arch. FMI

My dear Child,

You must have understood by the brief nature of my last letter how much I was in a hurry while writing it.

On November 13, at 11 o'clock in the morning, it was noticed that a barn [at Marast] was on fire. Soon the fire spread to the second barn and from there to the stables. The barns were filled with the entire harvest of different grains of the past year, with all the straw and fodder, the plows, wagons, carts, and other implements of agriculture. Everything went up in flames.

¹ See letter no. 1010.

Fortunately, the cattle were saved and were sent to Saint-Remy because there no longer remained lodging or food for them. Saint-Remy is only about 25 miles from Marast. No accident was known that could have caused this disaster. One is always tempted to attribute it to ill-will of one kind or another, but silence in the matter is being maintained. At the time when the flames were bearing down upon the large house of the community and boarding school, the wind changed and carried them in another direction, so that it was spared. Although this disaster greatly increases the difficulties of our position, we must not worry on that account but adore the designs of God. By the very fact that we ignore the natural cause of this fire, we may suspect some moral cause which God will make known to us, if this knowledge is of concern to our salvation. Moreover, we must do all we can to turn it to our spiritual advantage.

The office of superior, my dear Child, is in fact a very heavy burden, in fact too heavy for our feeble humanity if the hand of the Lord were not there to lift it up. We often increase its weight by our bad dispositions, and also by our own self-sufficiency. Superiors must look upon themselves only as ministers of the Lord in regard to personnel, and his stewards in regard to materiel. Doubtless, they must have great solicitude in looking after the interests of their master, but that is all there is to it, and this solicitude itself is but the effect of the great love they have for their master. It does not at all turn them away from God. On the contrary, it even increases his love. Of this, we have noteworthy examples today in Saint Francis Xavier and in the two great prophets of the kingdom of Israel, Elias and Elisha. What contradictions these prophets experienced! Yet they habitually enjoyed great peace in spite of the ardors of their zeal, etc. The faith which works by charity is entirely surrounded by mysteries for those who do not know what it is to love God.

The education of the postulants and novices is a very delicate matter. The making of a good religious sister calls for a Mistress of Novices who is completely dependent upon the operations of the Spirit of the Lord in her soul. The art of forming religious sisters is an art altogether divine. Nevertheless, we must not be disconcerted, my dear Child, by the experience of our miseries and incapacity. Let us always tend to the pure love of God and to the profound contempt of ourselves, and the Holy Spirit will enable us to work wonders.

My dear Child, it is a blessing of God that so many postulants are presenting themselves, if they are of the right kind. However good they may seem to be, their formation will demand a great deal of work. Although they may have no fortune, you are not to worry about them as soon as it is clear and evident that God has sent them to you. Nevertheless, and as much as possible, do not employ them before they are sufficiently formed, otherwise you have only half-religious and the Institute will degenerate very quickly.

Brother Bonnefoi is reproducing for you 50 copies of your Constitutions. He has experienced many difficulties in the printing.¹ The work is advancing, but still laboriously. I am showing great concern in the project so all your convents and novitiates will have a sufficient number of copies of the Constitutions, that these may be well studied and that everyone may be thoroughly penetrated with their spirit. The Society of Mary has no less need of such a work than the Institute, but I have looked upon the sisters as the elders of the family.

I will say nothing, my dear Child, of the postulants you enumerate to me, but take courage! You are the oldest Daughter of our august Mother. Work in peace, although with many cares and worries, at the direction, perfection, and formation of all your younger sisters.

When the first edition of your Constitutions is completed, I will tell you in what manner you are to make use of it. My devotedness to you, my dear Child, to our dear Daughters in Agen, and to the entire Institute always remains the same, animated by the same sincerity, the same inviolability.

* * *

¹ See letter no. 1088.

1099. To Fr. Jean Chevaux, Saint-Remy

December 13, 1838, Bordeaux

Original, Agmar

[With insert from S. 1099]

My dear Son,

At the time I was going to take up my pen to answer your letter of last November 27, I received one from Brother Clouzet which informed me that you had fallen ill, but that he hoped there would not be any distressing consequences. From the goodness of the Lord, I am cherishing the same hope. You see to what a degree your health is feeble, and how much you must spare yourself. I believe the affections of your soul are contributing greatly to the weakening of your bodily health, and I will make the same recommendation to you that Our Lord made to his Apostles. "Possess your soul in your patience."

Father Meyer, the pastor of Courtefontaine, tells me that he gave you his answer to my letter of November 25. I believe he also received mine of November 28. You give me a good account of his responses to your questions, but his own letter will give me a true grasp of the situation. Please send it to me as soon as possible.

(December 14, it is 6 o'clock in the morning. I have just noticed that Father Meyer's letter is on my desk.)

Young Pussot has suffered occasional relapses; enclosed you will find his letter. You may show it to Father Fontaine, who I believe is his confessor, but young Pussot must not know that it traveled through Saint-Remy. I am going to answer him. You will seal the letter and let the seal dry before giving it to him.

It may be the time, my dear Son, to hold a council meeting, to deliberate about whether Father Glussot may be admitted into the Society as a novice and, supposing the admission, whether his year of novitiate could be reckoned from around the time of his coming to Saint-Remy. If it is not possible to come to a decision in one council session, then hold another and even a third, and in the meantime have recourse to prayer. The decision, for or against, may have rather serious consequences, especially if Father Glussot perseveres in wishing to enter the Society. During his long years among the Jesuits he contracted good habits, but he does not seem to have worked seriously at advancing in perfection, or to have the zeal necessary to urge and encourage others in that direction. The decision the council will take must always remain secret, but it must be clearly motivated, and a copy of the minutes of the council session or sessions will be sent to me.

Receive, my dear Son, the token of my tender and inviolable devotedness.

* * *

1100. To Bro. Dominique Clouzet, Saint-Remy

December 13, 1838, Bordeaux

Original, Agmar

My dear Son,

I am immediately answering your letter which was without a date but stamped in Vesoul on December 9. I hope, as you do, that the small lesson given to Father Meyer will do him good¹ and that, above all, it will do good to the religious and novices of Courtefontaine; but I have no idea of changing his character.

¹ See letter no. 1091.

You have done well in coming to the help of Marast. This establishment will end by prospering, in spite of the chastisements of God, which although severe are nevertheless paternal and entirely so—but God must be served, and well served. All the religious who direct this establishment during the present year seem to be well united and entirely devoted to their duties. They are perhaps overloaded with work.

Your brother has had the kindness of bringing me the 200 francs, as soon as he had received the counsel you gave him about them. Brother Troffer had left Salins before the rector wrote to you.² I have named Brother Bobby as head of the establishment. Two days ago, I received news about his installation, which I answered by the last mail. Brother Troffer has accepted and carried out his removal from office in an edifying manner, and this in spite of his great sensitivity in matters of this kind. The number of pupils in this establishment continues to increase. There are now 40 boarders and about 300 day pupils. You may reassure the rector of the Academy, for I have already written to Brother Bobby on the subject of the brass band, although I am ignorant of the parade on the feastday of Saint Cecilia of which the mayor speaks. I am going to write again to Salins, and I will also notify Brother Troffer about the letter from the mayor.

My dear Son, always work at the proper formation of your community of Working Brothers. Let there be true fervor among them! Choose among them some who may second you in the direction of the labors, and even for the bookkeeping. I am very seriously thinking of sending you Brother Genre. I had assigned him to teaching, but because he has a strong attraction to solitude, he will be better in Saint-Remy. His first trade was that of carpenter. It is good and desirable that you have some of these religious who are somewhat educated. He made his perpetual vows last November 21 in Ebersmunster, with great edification to all those who witnessed the ceremony.

In another letter, my dear Son, I will enter into greater detail about what I believe God is asking of you, but in the meantime be thoroughly religious.

Receive my tender embraces.

* * *

1101. To the Mayor of Castellones, Agen¹

December 19, 1838, Bordeaux

Copy, Agmar

Your Honor,

I am very much disposed to grant you three religious, Daughters of Mary, for the administration of the hospice of Castellonnès; but before answering you definitely, you will permit me if you please to make some inquiries in Auch. I am going to do it by this same mail and in the meantime, you will be kind enough to have the annual salary of the religious fixed at 200 francs each.

I will be obliged to you if you will tell me the reason for which the Hospitalers who previously administered the hospice withdrew.

The Daughters of Mary, Honorable Mayor, will not only care for the civil and military sick, but they will also visit them in their own homes in the city and its surroundings as much as their time and energy will permit.

One of them at least will open a school, but only after having had an understanding with the religious of the convent to avoid all possibility of friction, even in the slightest degree.

² Bro. Troffer had had equipped a brass band or “military band” which competed with the one of the *collège* of the city. On the occasion of a parade organized by the music teacher on the Feast of Saint Cecilia, a fight took place between the two bands, thus the complaints of the mayor to the rector.

¹ This is a small place in the diocese of Agen. The project in question was never carried out.

I am with a respectful devotedness, etc.

* * *

At the foundation of Besançon, unknown to Father Chaminade, Brother Troffer had engaged in new activities. Father Chaminade, seeming to recognize in these an indication of the work of Providence, prepares himself to sponsor them to the best of his ability.

1102. To Father Denizot, Besançon

December 22, 1838, Bordeaux

Rough Copy, Agmar

Reverend Father,

I have read with a very real pleasure your letter of December 4 because it speaks to me of our small establishment in your parish, in which I have a very real and lively interest. I had accepted the project as a whole because it seemed to me well-conceived and destined to enter into the plans of the Society of Mary—those of multiplying Christians of all classes.

Brother Troffer started it without notifying me and without informing me of the definite arrangements he had made with you. In the first project presented to me, and about which you did me the honor of writing, there was a question only of primary teaching for the leisure class of the city.¹ I was very surprised when Brother Chevassu² wrote to me that the commitment with the parents to teach Latin to their children had been made. I concede that in this there may be a great advantage for certain families to initiate their children into the study of this language at the same time when they are being formed for primary teaching. This is an advantage, nevertheless, difficult to procure, not only because for this purpose a teacher supplied with a Bachelor of Arts degree is needed, but also because the teacher must be humble enough to lend himself to the teaching only of the elements, and often, to obey a head who does not have the same grade as in the present case. I hope, nevertheless, to be able to give you one in a short time. I am preparing him.³ We would certainly have failed if this subject whom I have in view had been sent to the establishment without preparation. He happened to prefer to teach only in upper classes.

Brother Troffer, ordinarily in a great hurry in his enterprises has, so to speak, taken from Courtefontaine the collaborator of Brother Chevassu. However, this subject is very immature because he has not yet made his novitiate. He is from the same country as Brother Chevassu. What authority will the latter be able to have over him? I am thinking of giving you another man, better trained than the last one, whom I will place back in the novitiate if there is still time to do so.

Brother Troffer is no longer head of the establishment in Salins.⁴ He asked me to withdraw to Besançon. I accorded this to him provisionally because I believed he could be of some use to the new establishment, but it does not seem advisable for him to remain there a long time. While awaiting his replacement, I think he will be better in Courtefontaine. I am writing him the enclosed note to this effect, which you will be kind enough to pass on to him.

The details, Reverend Father, which I am taking the liberty of indicating will be for you a proof of the particular interest I am taking in our small establishment in Besançon. It merits my paternal affection because of the quality of the children who are being brought up there, and also

¹ See letter no. 1025.

² The director.

³ See letter no. 1147. Bro. Noir.

⁴ With discretion, Fr. Chaminade speaks of the change of place of Bro. Troffer, seeking here, as always, to safeguard the reputation of his children.

because it associates me to your zeal for the good of religion. So that it may grow and prosper, we must remain in perfect agreement. These young religious need to be sustained and directed. You are present, you can see everything that goes on, and your character and virtues give you the upper hand or ascendancy.

I am little known in Besançon, except by His Excellency the Archbishop. At a great distance from your city, I know only what my young religious choose to tell me, and often enough they explain themselves poorly or insufficiently. I am hoping that the accord that will be maintained between us will triumph over every difficulty which may arise.

I am with respectful devotedness, etc.

* * *

The next letters returns to the approbation of the Constitutions. The voluminous bundle of papers prepared in Auch by Father Chaminade had been brought back to Bordeaux and had just left for Marseilles, where a certain M. Hermitte confided it to Captain Jean Olive, commander of the steamship Léopold II, to be brought to the French Consul at Cività Vecchia, who would finally bring it safely to Canon Valentini. The package finally reached Rome around the middle of January.

1102-2. To M. Antoine Hermitte, Marseilles

Around Mid-December, 1838, Bordeaux

Copy, Agmar

Monsieur,

In the confidence which the superior of the General Hospital of Bordeaux inspired me regarding your honorable self, I am taking the liberty of addressing directly to you, postpaid, a box containing all the papers I have to send to Rome to Canon Valentini, whose address is on the package. The Superior assured me that you would have the kindness of finding a traveler to Rome, worthy of all confidence, who would himself be kind enough to bring the package to the address of Canon Valentini.

I have been told that there are such travelers constantly boarding the steamships. I would be very much obliged to you if you would take the name of the traveler and also that of the boat on which he will be traveling, in order to have the means of checking back in the case of some accident. These papers are of great importance for religion, and you will have your share of the merit of the enterprise. I am with high consideration, Monsieur, your, etc.

P.S. The package of papers may go without the box, if the box would be inconvenient to the traveler. Otherwise, all it will do is to keep the papers more intact; but then it would be suitable to use the address enclosed here.

Here in detail were the three packages making up the bundle confided to M. Hermitte.

1. Letter of Father Chaminade to Canon Valentine. Inventory of the bundle. Condition of the goods of the Society and of the Institute. Letters of Father Chaminade to Cardinal Giustiani, to Father Veyssièrè, to Bishop Vizzardeli.

2. Letter of Father Chaminade to Cardinal Lambruschini, with the request to the Holy Father for various favors. Letter of the Cardinal Archbishop of Auch to Cardinal Lambruschini.

3. Requests of Father Chaminade to the Holy Father to obtain the canonical institution of the two Orders with a sketch of the purpose of their foundation. Letters of recommendation from the Cardinal Archbishop of Auch, from the Archbishops of Bordeaux and Besançon, from the Bishops of Agen, Ajaccio, Lausanne and Genève, Montauban, Saint Claude, Saint Dié, Strasbourg. Constitutions of the Society and of the Institute.

* * *

1103. To Canon Valentini, Rome

December 24, 1838, Bordeaux

Copy, Agmar

Honorable Canon,

Different circumstances have caused to return to Bordeaux the messages which Father Chevallier was, with your obliging permission, to address to you from Auch in favor of the two Orders, the Society of Mary and the Institute of the Daughters of Mary. At this time, I will add nothing to the sentiments of gratitude which Father Chevallier must have expressed to you on my part.

In the letter of response you wrote to Father Chevallier, you told him that if the two Orders did not have landed property which would assure their stability, it would be useless to ask the Holy Father for their canonical institution. When this fact was communicated to me, I immediately wrote the answer which you will find enclosed here.

In order to give you less trouble, Honorable Canon, I believed it would be advisable to divide all these messages into three packages, and I made an inventory of these three divisions, and I am also including this. The letter to Bishop Vizzardeli, Secretary of Latin Letters, is from His Excellency the Bishop of Ajaccio. This Lord Secretary will be able to be of great help in activating somewhat the matters in regard to the Holy Father. The Bishop of Ajaccio expressly recommends them to him, because the two are in a very close and friendly relationship. The other letters are confided to your benevolence, in order to have them more surely reach their proper addresses.

The intention of His Eminence Cardinal d'Isoard, is that the second and third packages will be placed in the hands of His Eminence Cardinal Lambruschini, Minister of State of His Holiness, with the short explanation contained in the inventory. These two Eminences are very closely connected. His Eminence the Cardinal of Auch addresses himself in all confidence to His Eminence the Minister of State. He charges him to present his request to the Holy Father, by whom he is especially known and loved. Our Lords the Archbishops and Bishops whose requests and letters are joined to that of His Eminence, only unite with him in humbly asking for the canonical institution of the two orders.

I have had the honor and the precious privilege of conversing with His Eminence, Cardinal Lambruschini, while he was at the nunciature in Paris. He was quite willing to offer me his mediation with the Sovereign Pontiff and to take charge of the said Constitutions in order to have them approved by the Holy See. What annoying events have taken place since then! I have the honor of writing to His Eminence and I am recalling to him the benevolence with which he honored me, and I ask him to present to His Holiness my two requests: one for the Society of Mary, the other for the Institute of the Daughters of Mary, joined to the design with which God inspired me in the foundation of these two orders.

I am adding a third request to obtain various powers for the priests of the Society of Mary, if His Eminence judges it proper.

I have made two distinct requests in the same terms, one for each order, because it seems advisable to me that the two papal bulls, possibly resulting, be distinct, one for each order. I have the honor of joining to this letter a copy of the two requests and the sketch of the design of the Founder.

If His Eminence finds it opportune to present the third request, I would be obliged to you, Honorable Canon, if you would remind him of it from time to time. This small matter can go along with the more important one of the approbation of the Constitution and of the canonical institution of the two Orders.

I am placing all my confidence in you, Honorable Canon. This matter with which you have the kindness to occupy yourself is serious and important for religion. Your name will be placed on the list of benefactors of the two Orders, following those of His Holiness Gregory XVI and of His Eminence Cardinal Lambruschini. Prayers will be said for you by all, and each day as long as the two Orders will exist. May God grant that this may be until the end of time! If there are expenses to be made, please make them in advance. Father Chevallier in Auch or I myself in Bordeaux will take care to reimburse you.

I will add another little prayer, Honorable Canon, that of giving me from time to time news about these matters and, first of all, about the reception of the package I have the honor of sending to your address.

I am with profound respect, Honorable Canon, your very humble and very grateful servant.

P.S. I am staying at no. 2, Lalande Street, but the Bordeaux address would suffice.

*

[Here is the note about the landed property, assuring the stability of the two Institutes announced above.]

The Founder of the Society of Mary and of the Institute of the Daughters of Mary is being asked whether these two Orders have landed property assuring, as much as possible, their perpetual continuance.

Answer. The Institutor and Founder answers affirmatively for the two Orders.

1. For the Society of Mary. From the beginning, he destined for the Society all the goods he possessed in his own name, and those he came to possess as time went on: a country house near Bordeaux,¹ four houses in the city in the midst of which is a beautiful church;² then a large house in the Saint-Seurin quarter, to which is still attached a yearly rent of 700 francs³; then the larger and the smaller Razac mansions;⁴ then in the department of Haute-Saône, the superb château of Saint-Remy with its vast dependencies; the Marast domain some 25 miles from Saint-Remy, as well as a small farm adjacent to the property; in the department of the Jura, the former priory of Courtefontaine, new buildings that were added to it, and in the same department at short distances some lands in cultivation to the value of 11,000 to 12,000 francs; then in the department of the Upper Rhine, the small château of Saint-Hippolyte with its new building and dependencies; then in the department of the Lower Rhine, the beautiful abbey of Ebersmunster. Considerable debts are backed up by mortgages on the two Razac mansions. Accidents brought on by the evils of the times have not yet permitted these properties to be relieved of their mortgages.

There is a question here only of everything that is based on or derived from land and not of what is properly classed as furniture.

Nonetheless, the furniture constitutes considerable property. Independently of movable property, the properties of the Society are furnished with everything that is necessary for agriculture; the shops of the workers with all necessary tools and equipment; the churches and chapels with their ornaments; etc. Nor is there a question of stipends or salaries being received.

Nevertheless, the entire body of the Society and each of its particular establishments are vowed to religious poverty. The members may never enrich themselves while always working at the task they have undertaken. See the Constitutions of the Society of Mary, second part.

¹ Saint-Laurent.

² The Madeleine and the neighboring houses.

³ The house said to be of the Rode Canton or that of the Cross of Seguey, personal property of Fr. Chaminade, rented to private parties.

⁴ The places where the old Sainte-Marie boarding school stood, on Rue de Mirail.

2. The Institute of the Daughters of Mary. The first Founder, Mlle de Batz de Trenquelléon, brought along more than 80,000 francs when she entered, all of which she left to her Institute. The religious sisters ordinarily bring along a more or less considerable dowry, which gradually augments what the Institute possesses. The five beautiful and large communities which they have in the departments of Lot-et-Garonne, Gers, and Jura are properties of the Institute.

There is no question here of all the furniture, which nevertheless may always become more considerable.

The same conditions exist for the religious sisters as for the men religious. The central convent, just as each one of the other convents, founded or to be founded, are all vowed to religious poverty. The Institute grows in the measure that it becomes richer.¹

We can also consider as means of support the mutual helps that the two Orders of Mary give one another according to need.

Given at Bordeaux November 20, 1838,
under my seal and
the counterseal of the Secretary General of the Society of Mary.

* * *

Father Chaminade discusses the works of Courtefontaine and Acey.

1104. To Fr. Jules-César Perrodin, Acey

December 24, 1838, Bordeaux

Original, Agmar

My respected Son,

Far be it from me to contradict in any way everything you tell me that is so good and so excellent about Father Meyer in your letter of December 14. I think absolutely as you do. I have the same ideas you have of this estimable religious, and we are linked by the same very close sentiments, which I have reason to believe are reciprocal. The movements you have noticed between Saint-Remy and Courtefontaine did not have his change as their object. They were only an object of religious administration.² The Society of Mary must always be disposed for the greatest sacrifices when there is a question of the salvation and perfection of its members. I will not make here the application of this principle to the movements which have disquieted you. I have since had reason to notice that they have produced salutary effects.

Your letter, my respected Son, has led me to other observations and estimates of order and convenience. It is very evident that Father Meyer is too burdened. He heaps upon himself as superior the cares of pastor, of superior of the establishment of Courtefontaine, and of Master of Novices. I have noticed this from the beginning, and then I immediately gave him Brother Prost as assistant Master of Novices and Father Lamotte to aid him in all his functions. When Brother Prost was withdrawn from Courtefontaine—it is useless here to look into the motives for this—I especially named Father Lamotte as assistant Master of Novices, and master with the title when he had his perpetual vows, although always in subordination to Father Meyer. Not finding in Father Lamotte all the activity and solicitude he would have desired, Father Meyer made another move and took upon himself the three types of functions with which he is really overburdened. To this extra burden he adds frequent trips and a correspondence that would be fairly absorbing if it were carefully thought out.

¹ The Institute grows in proportion to its resources, without ever enriching itself but always living in poverty.

² Reference to the visit of Fr. Meyer to Saint-Remy (see letter no. 1091).

After this preliminary outline and the sentiments you express in your letter, here you have my observations. I have good reason to believe that Father Bardenet would easily allow you to make your novitiate in Courtefontaine and even to remain there after you have made your vows. Agreeing in mind and heart with Father Meyer, you would share his functions; everything would go well, and neither you nor he would be overburdened. If this were the will of Father Bardenet, the Bishop of Saint Claude would willingly agree to it. About that I have no doubt whatsoever. You would always be able to meet the views of Father Bardenet about you, and at your first sign of need, you could go from Courtefontaine to Acey in around two hours.

My respected Son, I am continuing my observations. Father Bardenet desired to bring older priests together in the large house he inhabits.¹ This is an excellent idea, but one very difficult to carry out! Up until the present time, all enterprises of this type have failed. I do not even know if any like this still exist in France. However, the enterprise of Father Bardenet would eventually become easy if his house were destined for older priests or for infirm or ailing priests of the Society of Mary. To these could be joined older lay religious. In this grouping a suitable order and regularity would then be seen, for they would all be already accustomed to a Rule. When it would be time and necessary, one or two sisters, Daughters of Mary, who had taken over the new institution of Auch, could be sent to the convent of Acey to take care of the sick and infirm. Father Glussot, who is in Saint-Remy, will soon be ready to enter this hospice, at least it seems so, and while awaiting greater blindness could work as chaplain of the convent.

My respected Son, if there were an early death of Mother Gabrielle, it would be very fitting for you to remain long enough to train the new superior so that the community would not degenerate because of this change.

All my messages have finally left for Rome a short time ago. Ten archbishops and bishops united themselves to His Eminence Cardinal d'Isoard in asking from the Holy See the final approbation of the Constitutions of the two Orders and their canonical institution.

The Bishop of Saint Claude has made a very forceful request.

Receive, my respected Son, the assurance of my inviolable devotedness.

P.S. Please offer Father Bardenet the assurance of my respectful remembrance.

* * *

A religious of Saint-Remy, Bro. Jean-Claude Saras, became ill; he left his community and returned to his family. From there he wrote to Archbishop Mathieu to solicit dispensation from his vows; thus the following letters.

1105. To Archbishop Mathieu of Besançon

December 27, 1838, Bordeaux

Copy, Agmar

Your Excellency,

As the first answer to the letter with which you have honored me on December 22, I will notify Your Excellency that Bro. Jean-Claude Saras was a master-weaver at the Hospice Saint James of your capital city at the time the administration made a reduction among its subjects. At that time his health was very poor, but he was given great consideration in Saint-Remy, where he was received. I always believed him to be in this last establishment when suddenly I received a

¹ In Acey.

letter from his home in which he told me of the pitiful condition of his health, asking me to dispense him from his vows in regard to everything that could be opposed to the reliefs and remedies that his needs might claim. I granted him this provisionally. Indirectly, however, I learned that the information he had given me was far from containing the entire truth.

The letter which this young man takes the liberty of writing to Your Excellency, and which you have the kindness of sending to me as a matter of information, seems to me altogether exaggerated and unjust toward the administration at Saint-Remy. There could, nevertheless, be motives for dispensation, considering the shattered state of his health. As I am not fully acquainted with everything that concerns this young man, I will write about him to Father Chevaux in Saint-Remy and ask him to send Your Excellency a final answer which will inform you fully regarding the subject in question. I believe Brother Saras has made unconditional perpetual vows, first the three great vows of religion, to which in the Society of Mary are added the vows of stability and that of teaching Christian morals.

* * *

1106. To Fr. Jean Chevaux, Saint-Remy

December 28, 1838, Bordeaux

Original, Agmar

My dear Son,

I have just received a letter from the Archbishop of Besançon which brought me another from Bro. Jean-Claude Saras, which the latter had addressed to him. I am passing on to you the half-sheet of the letter of Brother Saras, in addition to which you will find the copy of the letter the archbishop wrote to me and that of the answer I have the honor of addressing to him. You will be kind enough to give His Excellency a final answer. I do not know Brother Saras well enough, nor am I aware of what has happened in Saint-Remy or at his home since his withdrawal from the Society.

I am hoping Father Fontaine's absence has not been harmful to Saint-Remy.

Father Meyer wrote to me that all the religious employed in the boarding school in Saint-Remy are too burdened with work, both the professors and the servants, and that he did not know whether this resulted from a defective division of work or from an effective and true overload. He cites a typical example. The cook is without aid or assistance of any kind, even for the preparation of wood for the stoves. It would be a good thing to bring up such questions in council, for it frequently happens that in this way a golden mean is found. On the other hand, Father Meyer has been greatly edified by the unity he witnessed among all the members of the community and by their perfect devotedness in the complete fulfillment of their functions.

Receive, my dear Son, the renewed assurance of my paternal affection.

[Brother Saras pulled himself together and remained faithful to his vocation.]

* * *

The following letter sets forth Father Chaminade's views on the community of Working Brothers in the Society of Mary. These views were at this time being realized at Saint-Remy.

1107. To Fr. André Fridblatt, Courtefontaine

December 29, 1838, Bordeaux

Copy, Agmar

My dear Son,

Perhaps you are surprised at not receiving a final answer to the repeated requests which you made to me last year.

The letter you wrote to me from Alsace during the vacation attracted my attention in a particular manner on the new plans God could have in your regard. I believed I noticed them, but it was not up to me to explain myself; (1) to test you a little, for the Spirit of God is very active but never hasty; (2) what God was asking of you, or at least what I thought he was asking of you, was not in the proper condition;¹ you would not have understood me, if I had spoken to you about it. I am now going to explain myself, nonetheless, in the shortest way possible.

You know, my dear Son, that three classes of persons make up the Society of Mary: the class of priests, the class of religious teachers, and the class of religious farmers and other workmen.

The workers are not to be spread among the various establishments or mixed with other classes of religious. They are, however, to form distinct communities, separated from every other community in the Society which would be in the same establishment.² For example, I destined the winter orange-house of Saint-Remy for a community of this kind, by adding there suitable walls of enclosure, repairs, workshops, etc.³ Not having been able to succeed, for reasons unnecessary to go into at the present moment, I joined the two boarding schools to the château and left all the dependencies of the château for this community. During my stay in Saint-Remy, it was ascertained that 100 workers could be kept busy there all year, and the plan was drawn up for the lodging of such a number in the winter orange-house and the place of its enclosure. In the last two years, subjects who might trouble or scandalize such a community have been dismissed. Brother Clouzet did not follow the primary boarding school to the château, but remained at the head of the community of workers. You have perhaps understood, since the second to last retreat at Saint-Remy, that Brother Clouzet was a new man, or renewed in the first spirit of the Society of Mary. As soon as the transfer of the boarding school was made, I wrote to him that it was time to reform the community of workers, time that these should enter into sentiments of fervor, into the spirit of penance, of the abnegation of themselves, of silence, love for work, etc. and that, a little later, I would send him all our Constitutions, settled and authentically approved.⁴

Brother Clouzet applied himself with the greatest devotedness to form the religious of this community in the spirit of their state, and I have reason to believe that he is the living model of everything he teaches. Here is the last news I have received from him. It accompanies the letter which brought greetings for the new year. "Our Working Brothers community is getting along well, in fact, very well. There are even a good number of them who want to proceed too quickly in the matter of mortification. In general, hardly any wine is being drunk, and a good one-third less bread is being eaten than last year. Some of them eat no meat at all, and others have fasted all through Advent. However, I permit this only to those who can do it without any threat or danger

¹ The community of Working Brothers of Saint-Remy, of which there will be a question, was not yet completely organized (see letter no. 1088).

² This declaration must not be taken in an absolute sense because at all times, by right and in fact, there were in the Society of Mary religious assigned to the various services of the houses of education. See the Constitutions of 1839, art. 370 and art. 373, and the letter of the following January 17 to Fr. Chevaux.

³ See letter no. 960.

⁴ Letter no. 1088.

to their normal health. There are some who get up during the night to go and make a visit to the Blessed Sacrament. Father Chevaux had permitted them to do this, so then I thought it my duty to continue the permission on the condition that they remain no longer than a quarter of an hour and that this would in no way harm the exercises of the Rule.”

To a considerable extent, this type of community will resemble the first communities of Benedictines and come close to those of the Trappists, with the modifications which will all be favorable to the maintenance and increase of fervor, although easing certain forms of penance which would evidently shorten life and take away the strength needed for the maintenance of the work at hand.

Those who have once made profession in these communities will no longer be able to ask to move into other classes of the Society of Mary; but if the Superior General believes before God that he should take someone to fulfill other functions in other classes, this person is to consider it his duty to obey.¹

When I read your last letter, my dear Son, I thought I saw in it that God might well be calling you to a similar community in order to become its Head of Zeal. Take notice of what the Spirit of the Lord will say to your heart. For the time being, I will make no further reflections. Nevertheless, I must doubtless help you distinguish the plans and the will of God in the inspirations of God’s Spirit, but I have no intention of forcing anything.

Receive, my dear Son, the assurance of my tender and inviolable devotedness.

* * *

Happy over the fervor of the community of workers at Saint-Remy, Father Chaminade nevertheless believes it is his duty to draw Brother Clouzet’s attention to the danger of possible excesses in the matter of corporal penance. He then gives him some political advice in order to prepare him for the fulfillment of the mission of Assistant, for which he has already destined him.

1108. To Bro. Dominique Clouzet, Saint-Remy

January 2, 1839, Bordeaux

Original, Agmar

[With insert from S. 1108]

My dear Son,

Let me acknowledge receipt of the letter of your community, dated last December 23. I would have desired to write directly to the community to express to it at some length my paternal sentiments at the time of this New Year and to exhort it to continued fervor and perseverance, but the great number of my occupations stands in the way. So I ask you to inform your community of this fact and to be at the same time the interpreter of my dispositions in its regard.

My dear Son, I would have liked to ask you to see to the sale of whatever possessions still belong to Brother Bonnefoi and to his sister, who is a religious sister. It is impossible to come to an understanding with his brother, but since the revenue from their property guarantees a life annuity to their mother of 100 francs from each of them, it is better to wait for her death before selling. Meanwhile, please reimburse the farmer for the small sums they obtain from him.

It is good, my dear Son, that mortification and the spirit of penance reign in the community, but you must be careful above all to have served in sufficient quantity bread which the young men require for the maintenance of their health. They must eat more than the others, even if all are not animated by the same spirit. It might be good to keep bread within their reach so that at table they may help themselves.

¹ See Constitutions of 1839, art. 373.

I will write to Courtefontaine soon to have Brother Genre freed to resume his trade of carpenter and to place himself at your disposal.

Continue to train the heads of your shops. You are not mistaken, my dear Son, in believing that a good head is needed, one who takes in all parts of the administration, even the most detailed. There would be less difficulties if the shop heads were well trained, for example, the person in charge of agriculture. It is not necessary that this particular head know all the sections, having to replace you only from time to time, for almost the entire Society desires that you remain constantly with me, to take in its complete temporal administration; but as yet, I do not think this is possible, unless you happen to find a head capable of permanently replacing you in Saint-Remy and who would only need report to you from time to time, as you desire. For the present, it suffices that a head would be able to replace you during your absences, which you would render more or less long according to whether the head replacing you has greater or lesser formation, because it is necessary that this community, which could become very numerous, will be well organized and have for its maintenance heads fully worthy of all confidence. If you happen to find a head well-qualified to take your place, it would be good to let him continue under your supervision, even when you are at Saint-Remy. Thus he would be prepared sooner, and your absences would be less felt or noticed. As long as his health holds out fairly well, Father Chevaux, with his watchful eye could be very useful during your absences to give advice, or even orders according to need, but he must not be the one ultimately responsible.

When you need to fulfill the functions of the projected place, you will need to bring the Courtefontaine expenses down to the level of what they are in the other establishments.

The establishment of Salins may become very interesting. It has 350 pupils of whom, I believe, 100 are in the special school and 40 are boarders. The commune gives Brother Bobby 800 francs for the superior school. You will easily come to an understanding with Brother Bobby, for this young man has admirable devotedness. However, and above everything, Saint-Remy must be well-equipped in every way, and your burden of cares must be lightened. You can count on my doing all I can to bring this about.

Nevertheless, my dear Son, do not neglect your interior in the midst of all your concerns. You must come to the point of God's love dominating your entire soul. The greatest labors and the most numerous occupations, commanded by this divine love, do not trouble the soul. Love itself becomes only more and more inflamed.

Receive, my dear Son, my very tender embraces.

* * *

On all sides, recourse is sought to the prudence and the experience of Father Chaminade for the direction of religious communities. After several other founders such as Mlle Rondeau in Laval, Mother Emilie de Rodat in Villefranche, and Mother Javouhey in Cluny, Mme Anjorant (1797-1873), the founder in Bourges of the Institute of Jesus Christ, Good Shepherd and of Mary Immaculate for the rescue of poor fallen women¹ had gone to Bordeaux since the beginning of her Institute, to observe the functioning of the work of the Miséricorde (1828). Ten years later, from Rouen where her work had been transferred, she would return to Bordeaux to consult Father Chaminade again on the most delicate points of her foundation; she shared the result of her interviews with Bishop de Jerphanion, her first guide.

¹ See *Mother Anjorant and Her Work* by M. Fugeroy (Paris, Beaushene, 1927). In the letter of Mother Anjorant to which Fr. Chaminade refers, she signs, "Superior of the Society of Mary, called of the Good Shepherd."

1109. To Bishop Jerphanion of Saint Dié²

January 4, 1839, Bordeaux

Copy, Agmar

Your Excellency,

On returning from his ordination to Saint Hippolyte,³ Father Roussel told me of the extreme goodness with which you deigned to receive him, and so I cannot defer offering to you my sentiments of gratitude and, at the same time, of my greetings and good wishes for a bright and happy New Year. Your Excellency has spoken both to Father Meyer and to Father Roussel of the project you have in mind of establishing a novitiate in your diocese. I will lend myself to everything that will be agreeable to you, to the full extent of my ability. I will be happy to find occasions of manifesting to you my entire devotedness.

At the moment when I was going to have the honor of writing to Your Excellency, I received a letter from Mme Anjorant, in which she speaks of having had the honor of writing to you and of having told you of my good dispositions on giving her the advice she might need in the difficult situation in which she finds herself, but telling you at the same time that I could and should not do so, but only under your mediation. The Reverend Superior adds that Your Excellency would not find it necessary to enter into correspondence with me, but that she could continue to consult me directly. She repeats to me the request she made of giving her my decisions in writing to set them against those who oppose her in the work she is undertaking and, in consequence, she proposes five questions to me which she considers the most important.

Your Excellency, I am going to answer this excellent Superior General (1) that the decisions I could give her would have very little weight in the eyes of her adversaries, not being backed by any authority in her behalf. (2) I do not know her Constitutions, and it is not advisable for me to write a few constitutive articles separately. Constitutions must constitute a complete whole, in such a way that all the articles, intimately joined, will be interdependent. I have just learned, for example, that her religious were accustomed to making the vow of enclosure. This could be a source of great trouble, it seems to me, if she plans to undertake works on a large scale. (3) There are points on which, doubtless, she must have made up her mind, but on which she seems to be following only her own lights. In this way, the House of the Miséricorde was begun in Laval, the one that has had to withstand so many contradictions of all types. Acting otherwise, she would run the risk of compromising Your Excellency and all establishments of the same type. It is difficult to do good these days. The House of the Miséricorde of Laval has experienced the same growth and inspired the same interest as that of Bordeaux.

I am with the most profound respect, etc.

*

Bishop de Jerphanion, who while he was still vicar general of Bourges had assisted and encouraged Mme Anjorant in the beginning of her enterprise, answered with the following lines (January 30):

Your charity, Reverend Father Superior, did not refuse to give Mme Anjorant during her stay in Bordeaux advice, of which she was not slow in appreciating the great wisdom. I ask you to accept my sincere thanks for this. Although now far separated from

² Bishop Eugène de Jerphanion (1796-1864), after having served as vicar general of Bourges, was named in 1835 as Bishop of Saint-Dié; he transferred in 1842 to the archbishopric of Albi, where he later had numerous dealings with Fr. Chaminade regarding the foundation of Réalmont, in particular. He had all the qualities of a prelate of the 18th century without the defects. His dignity, his piety, and his mildness left a profound memory in his diocese. "No one, I believe," wrote Fr. Vergne, his Vicar General, "venerates Fr. Chaminade more than he, for Fr. Chaminade has the merit and the glory of having given to the society today the type of workers which it needs most" (January 8, 1845).

³ Fr. Roussel had been ordained a priest in Saint-Dié on December 22, 1838.

the place of residence of this good superior, I continue to take a very keen interest no less in her Institute. But at this distance, in the midst of all the diocesan matters which absorb me and take up practically all my time, it is difficult for me to occupy myself with pursuing the great work of the Constitutions. I had then instructed her to use the permission which you gave her to correspond directly with you on this subject, not that she should quote your authority to her contradictors, but that she would profit by your counsels and follow them in all confidence.

* * *

In the meantime, the foundation in Fribourg is facing new delays. Father Chaminade patiently gives advice to Brother Enderlin, who is waiting in Ebersmunster.

1110. To Bro. Joseph Enderlin, Ebersmunster

January 7, 1839, Bordeaux

Copy, Agmar

[With insert from S. 1110]

My dear Son,

Yesterday I received your letter of last December 24, with an account of the finances at Ammerschwir. You tell me that Ebersmunster was not satisfied with the revenues you sent there. They should have been, for you had already helped them financially. Brother Fischer complains very gently that you have neglected to make a certain number of school entries dating back some 3 or 4 years; his accusation does not seem to be too far from the truth.

I have had no further news from Fribourg. Doubtless, the clergy and the Catholics are having difficulties in obtaining from the Government the permission to call the Society of Mary for the teaching of the youths of the country.

The subjects the examination¹ is about are reading, grammar, writing, arithmetic, some geography, national history, and the particular history of the Canton of Fribourg. These last two subjects are very difficult to get at because of the postage,² but it will be easy for you to make up for this during the first days of your arrival, should that eventuality take place. Nevertheless, you do well to be preparing yourself. I would hardly see any better preparation than to teach a class of German every day in the novitiate. In the supposition of the departure, M. André Stoffel, whom Father Rothéa is going to attract to Ebersmunster, could continue the class once you need to leave. Make yourself as useful as possible in the novitiate and, in case of need, even a little in the boarding school. In any case, may all the exercises of the novices for the development and culture of their minds in no way harm the exercises of piety which they need for their formation in the true spirit of the religious state. Do the same for yourself, my dear Son, having salvation always in mind and progress in virtue before all!

Father Rothéa would no longer seem to me to be necessary in Ebersmunster, if Father Georges took courage and knew how to bestir himself a little. What is very essential and what seems to cause the greatest trouble to Father Rothéa or to Father Georges is the economy of the house and the bookkeeping. Would you not be able to relieve them of this worry? It would then be necessary to settle all debts and start all over from the beginning of this month, 1839.

¹ The examination to which Bro. Enderlin had to submit himself to be admitted to teach in Fribourg.

² Postage rates for books were very high.

To clear up the debts, you will perhaps need help. Father Georges, nevertheless, believes to have succeeded, and he proposes to have the regulation passed over to me. In my early youth, I fulfilled the functions of property manager in a larger house than that of Ebersmunster.³ After the first days, this employment has taken up little of my time; but great order and exactitude is necessary, and that without needless worry or preoccupation.

Receive, my dear Son, my very tender embraces.

* * *

1111. To Fr. Jean Chevaux, Saint-Remy

January 17, 1839, Bordeaux

Original, Agmar

[With insert from S. 1111]

My dear Son,

At this renewal of the year, I am offering you and the entire community of the château my best wishes, even if they are a bit late. I have been deeply touched by those you express in your letter of last December 26. Oh! If you are able to arrive at the degree of virtue and perfection to which you are all called, all the years of your life will be happy, and the eternity following them will also be happy. May the Lord deign to shower upon you his most abundant benedictions!

The crises you are experiencing, my dear Son, are of great consequence. If you cannot be entirely freed from them, you could perhaps reduce their intensity by sometimes using a little tobacco, or perhaps also taking some ipecac tablets. It seems to me that either one of these products might do you great good. You might also speak of the matter to the doctor, to whom I ask you to offer the tribute of my respectful remembrance.

I am going to answer both Brother Nicolas Mouchet and Brother Ravoir. In my letter to Courtefontaine, I will tell Brother Genre to go to Saint-Remy. I hope everything will be for the best. Brother Bousquet could help either with the linen or elsewhere, but I think he should not be taken from his principal duties with the novices.

I will write directly to Brother Gaussens.

It was with pleasure that I received the justified advice of the council concerning Father Glussot. Nothing more can be done in this case. I will answer his letter and let you know later what is to be done.

My dear Son, I can see only a real good in the fact that the servants of the château go to take their meals in the community of the workers, at least as a matter of habit, disposing of everything, so that it may be done with ease and decorum. If it sometimes happens that certain servants are delayed, either because of outsiders or sick ones, the Working Brothers will then set their portion aside for them. Act in such a way, my dear Son, that all your actions become works of faith, little by little and without worry, and although you are cold and almost without feeling—it is of no matter; for it is your labors that are to accompany you before the dread tribunal and not your feelings.

Receive, my dear Son, my paternal embraces.

* * *

³ Fr. Chaminade had fulfilled the functions of property manager or bursar in the *collège* of Mussidan from 1784 until 1791. In his letter of April 26, 1836, he says he did that type of work for 16 or 17 years. If there is no mistake in these figures, it would need to be concluded that from his early youth he was associated with the temporal administration of the house.

1112. To Fr. Léon Meyer, Courtefontaine

January 19, 1839, Bordeaux
Copy, Agmar

It would be necessary that the young man you brought from Orgelet have great qualities in order to compensate for the deformity which renders him irregular in regard to the Society. It would be at least necessary that he could become a good teacher for the novitiate.¹

* * *

1113. To Fr. Jules-César Perrodin, Acey

January 25, 1839, Bordeaux
Original, Agmar

My dear Son,

I wrote my last letter to you¹ with an open heart, just as I want you to do when you write to me, for my confidence in you is very real. I am somewhat surprised that Father Bardenet has not welcomed our proposal. Nevertheless, because it is just and well-placed, we must not despair or lose hope. We know that he loves what is good, but patience is sometimes necessary before he is able to recognize it. The horror he has for debts has become in him a sort of sickness. He complains about me when he should pity me. He complains about me because I find myself burdened with debts, but does he know anything about their origin, their causes, their occasion, etc.? He knows about some isolated cases. He often learns about these from people previously notified; then, when the memory of them comes back to him, the fever of his sickness again takes over and he breaks out in complaints. You tell me we must pardon him because of the good he has done and continues to do. Assuredly, I have nothing against him, for I love and respect him. He is full of good qualities, only I pity him for having this sickness, and I ask of the good God that it may neither neutralize nor paralyze the merit of his good works.

The head of the establishment of Saint-Claude has just written to me that the pastor, Father Montgaillard, Father Bardenet, and several other gentlemen have just bought for the school a former convent, located in the center of the city;² and that Father Bardenet was to go there in April to judge the repairs necessary and to see that they are made. Doubtless the Society of Mary must be grateful, which it is in fact, and sincerely so, toward Father Bardenet because he gives it the occasion to do good in places where presumably it could not have been done. We will never find fault with Father Bardenet for the hardships he causes us in completing the good works which he begins, or because of the sacrifices required in other good works—other establishments, for example, that are offered to us fully equipped and which we are obliged to refuse.

Regarding the religious sisters of whom I spoke to you who could care for the sick, you understand that this could not take place unless it could be done without suspicion or shade of scandal.

You have otherwise done very well, my respected Son, to stop talking to Father Bardenet about the most important question which was the main object of my letter, in order not to augment the physical indisposition in which he was then. In this matter, do what prudence and zeal in conforming to the views of God may require of you.

¹ “He was a dwarf, that is to say, of unusually small stature,” notes Fr. Meyer.

¹Letter no. 1104.

²The former convent of Carmelites, in the quarter of the Poyat, where the work is still found today. It had formerly been in an unhealthy and inadequate place near the bishop’s palace.

A short time after the reception of your letter, having had occasion to write to Father Glussot, I told him without in any way compromising you that one of his most intimate acquaintances thought he was badly placed in Saint-Remy, that, etc. . . . I asked him to tell me honestly how the matter stood, for I believed he could easily be replaced in Saint-Remy. As yet I have had no answer.

The Mother General is very well disposed toward the convent in Acey. She wants to give it a really good Mistress of Novices. In proposing Courtefontaine to you, my respected Son, as the place for your novitiate, this is a sacrifice that I have made,¹ for I would have liked very much to be the witness of your progress in virtue and religious perfection. I am hoping this sacrifice will be agreeable to the Lord.

Receive, my respected son, the assurance of my tender and inviolable devotedness.

P.S. Please offer Father Bardenet the homage of my respectful remembrance.

* * *

Father Chaminade openly announces to Brother Clouzet his intention of naming him Head of Temporalities and gives him useful instructions to this effect.

1114. To Bro. Dominique Clouzet, Saint-Remy

January 27, 1839, Bordeaux
Original, Agmar

My dear Son,

I have just received a letter from the elder Brother Boillon, the mechanic, the original copy of which I am passing over to you following this one, which will be a copy of the one I am writing to him as an answer to his. Weigh everything before God and see if you consider him truly converted, and also if you consider him capable of bending himself to the severe rule of a novitiate, if there would not be some imprudence in uniting the two brothers because of their tendency to criticism and murmuring, although on the other hand, they might serve as a help and a support to each other.

A few days ago, my dear Son, I wrote to Brother Genre in Courtefontaine, telling him to go to you in Saint-Remy, and there resume his position as carpenter and place himself entirely at your disposal. He made his perpetual vows in Ebersmunster last November 21 with great edification, judging from what has been told to me. Since he has entered the Society he has always shown a great separation from the world, and moreover, he has always been very docile and obedient.

My dear Son, always try to disengage yourself. Have yourself represented everywhere, as much as possible, in such a way that you can gradually become able to absent yourself without your absence being harmful in any way to the establishment. My ultimate objective would be to make you the Head of Temporalities.¹ All the General Heads, as you know, are usually to remain close to their General, of whom they are the Assistants. This is the wish and desire of the entire Society. How many times have the principal members of the Society made this clear to me! But in this, they have only guessed the sentiments in my own soul. Nevertheless, it is evident that this cannot be so, at least for some time yet. The community of workers is presently neither sufficiently formed nor organized, but nothing seems to me to stand in the way of remedying the situation.

¹ Fr. Chaminade would have preferred that Fr. Perrodin come to make his novitiate in Bordeaux, close to him.

¹ Replacing Bro. Mémain.

It will be necessary for us to work together and do this according to the plan traced out by our Constitutions. Before this interview, you might see our main establishments in the north, gain a good idea of their financial status, what they owe and what is owed to them, what they spend, and what they earn or can earn. See to it that each establishment keeps its accounts in a practically uniform way, so that you may be able to understand the reports they will have to make to you. All this information will be very useful to us, and even necessary, in judging the general condition of the Society, in order to take the means of freeing it from debts and to see what it would be able to undertake.

There are two establishments, not very far from Saint-Remy, which you could first undertake, that of Marast and that of Salins. I will authorize you in everything you will need. I will support you; I will give you all the indications I will have, all the means that are at my disposal. The establishment of Salins has difficulties which are peculiar to it, namely, the pastor of Saint Anatoile in Salins, Father Colin, for several years pastor of Dôle. He founded this establishment in a former convent of the Ursulines which he bought for this purpose. Several portions have not yet been paid for. I have just learned that Brother Troffer had accepted or had offered himself to pay the interest on the amounts which are due. At the time of my visit to Dôle, in the presence of Father Bardenet I strongly urged Father Colin to halt this liquidation, and we indicated to him the means of doing so and how to donate the establishment to the Society. As far as I understand, nothing has been done about this, unless the interest on the sums still owed is being paid. If Father Colin were to die, we would be in a rather tight position. Furthermore, the establishment of Salins is one of the most flourishing in the Society, and the one which might be able to procure for it the most income; but its young director, Brother Bobby, very active, docile, and intelligent, is otherwise without experience in temporal affairs. When I have caused him to recognize your authority, all the arrangements you will make with him, I hope, will be permanent. Regarding Marast, you know more about it than I can tell you. You know Brother Galliot² and the way he must be handled. As soon as I hear from you I will write everywhere to state your authority.

You understand, my dear Son, that the work you are undertaking will be lengthy, and that in consequence it must be consistent, with no other interruption than that of your necessary presences at Saint-Remy. You may often even be able to continue by correspondence the work that has been begun.

At this time I am receiving the news that Ebersmunster is in a state of great disorder, that there are more than 4,000 francs in current debts and that the suppliers are having themselves paid what they want.

Receive, my dear Son, the assurance of my tender and inviolable devotedness.

* * *

1115. To Fr. Léon Meyer, Courtefontaine

February 6, 1839, Bordeaux

Copy, Agmar

My dear Son,

Join to your work the constant practice of the interior life. Advance continually in the practice of the virtues. This is a very strict obligation for a religious, and with all the more reason for a priest religious.

You tell me that you need an angelic patience. Well, my dear Son, I will add that you need a divine patience. Christian patience is a participation in the patience of Jesus Christ.

² Bro. Galliot had come back to Marast as business manager.

Do not neglect, my dear Son, to make real progress in mental prayer, for meditation, as it were, is the pivot about which turns the entire interior life and, as a matter of fact, all our life becomes a life of prayer. *Oportet semper orare et numquam deficere.*¹

* * *

1116. To Fr. Jean Chevaux, Saint-Remy

February 11, 1839, Bordeaux

Original, Agmar

My dear Son,

Your answer to Father Guerin, the vicar general, is exactly what was needed; so, at least for the time being, there is nothing further to be done.

If Father Glussot asks you to be received as a novice, I authorize you to perform the ceremony, and his novitiate will be measured from the time he came to Saint-Remy.

I am asking you, please, to tell Brother Gaussens that I had not understood that he formally asked me to place him in the south. I would be able to place him suitably only as the head of a new establishment, and if your letter had arrived two or three days sooner, I would have willingly sent in his name instead of the one I had just sent to Castelsarrasin. I am now able to begin a new establishment in this city, sub-prefecture of Tarn-and-Garonne.²

Brother Gaussens is greatly mistaken about my sentiments toward him in believing that I do not love him as one of my Children. On the contrary, he has a very distinguished place in my heart. It is true that I was sorry he did not enter more seriously into the spirit of the religious state, but this very sorrow is an effect of the affection I have for him and the desire I have for his salvation and, consequently, for his eternal happiness. Perhaps he may be surprised that I am speaking here of salvation, but you will explain to him, my dear Son, how salvation may be compromised in the religious state if a person does not constantly advance in the perfect love of God by an entire abnegation of self. He may finally come to the point of understanding what you mean.

Receive, my dear Son, the assurance of my tender and very sincere devotedness.

* * *

S. 1116-2. To the Mayor of Orgelet

End of February 1839, Bordeaux

Copy, Agmar

All you were asking of me was a principal who would give satisfaction; but according to me, a principal who gives satisfaction is not enough. Good teachers, good domestics, etc. are also needed. But I do not think I grasped your idea, Monsieur Mayor. The *collège* seems to be a school only for the study of Latin, and all the pupils desirous of learning that language can attend and do in fact attend (the principal, I suppose, sees to it that any lack in their education is compensated for, but I do not care to explore that little mystery). This being the case, the primary schools, and especially the high school, lose their students and the latter becomes useless. Three teachers should be enough.

¹“We need to pray continually and never lose heart,” Luke 18:1.

² In fact, the establishment of Castelsarrasin opened this same year and had as its first director Bro. Troffer, who was replaced the following year by Bro. Jean Fabre, who remained until his death in 1875. The work soon gained the esteem and confidence of the entire population and took on a great development. In addition to the communal school, it comprised a free school and a boarding school. It was suppressed in the persecution of 1903.

How long ago was it, Monsieur Mayor, that you allowed us to hope for the transfer of the schools to the spacious *collège*? We had good reason to rely on this because you neglected to make the most urgent repairs and never added the yard and the garden, which from the beginning were considered to be necessities.

I would like to believe, Monsieur Mayor, that you are distressed by the precarious state of this institution and that you would like to do something about it, at least in what concerns the salaries and the lodgings.

(1) The salaries. These must not be less than 600 francs per teacher, with no portion returned to the mayor's office. You would agree with the directors of the schools about the prizes you would wish to give students at the end of the year and about other incidental expenses.

(2) The lodgings. Repair the house and provide a garden, or else transfer the schools elsewhere. Both the repair of the furniture of the schools and the maintenance of the dwellings are the responsibility of the mayor's office, unless the director accepts this responsibility in return for a fixed annual fee.

I would be very obliged, Monsieur Mayor, if you would inform me about your plans for the schools and if you would come to a decision on the status of our primary teachers.

Receive. . . .

* * *

Correspondence with Brother Clouzet continues; it is very instructive and deals with the organization of the Working Brothers community and the functions of the Head of Temporalities.

1117. To Bro. Dominique Clouzet, Saint-Remy

February 12, 1839, Bordeaux

Original, Agmar

{With insert of S. 1117}

My dear Son,

I had just written to you at quite some length when I received your letter of February 1.

In the same mail I received letters from Fathers Glussot and Chevaux. Father Glussot seemed to be well disposed, well enough to ask Father Chevaux to accept him as a novice, to expect an affirmative answer from me, and to have his novitiate period begin officially from his arrival at Saint-Remy. If this is the case, the sum he deposited with you can be used to repay the money your brother had advanced to me. If upon receiving this letter you have not yet written to your brother as I asked you to in my last letter, do so as soon as possible. The 1,500 or 2,000 francs credit should take into account, whatever he may have received in the meantime. If you find it unpleasant to write to your brother, which I doubt, then send me a money order, redeemable on demand in Bordeaux or even in Paris, for the amount deposited by Father Glussot, and anything else you can add to it. We will need to insist on a prompt settlement of accounts, although there may be some inconvenience in too much haste.

I approve your refusal to accept Bro. J.-B. Boillon. Only after a supernatural conversion could we truly rely on him, and even his letters do not give us that hope.

I am very pleased with the conference for the heads of the workshops, and I include in this group the heads of Agriculture. This conference is a necessity, for it can be a repetition of the common conference to give assurance that everyone has clearly understood and appreciates the truths explained in the common conference. You will then draw practical consequences from it. Then your heads will maintain the community in great fervor; even saints will be formed within it whose example will have a completely happy response. You yourself, my dear Son, will work at the practice of what you will teach, for the example of the First Head has a very great influence on all the members.

I easily believe with you that Father Chevaux would be the most likely to replace you, especially if the heads of the workshops and of agriculture get along well. I believe it will be good, in proportion as the community increases, to look forward to two division heads—a first for everything that concerns farming, upon whom would directly depend all the materiel of the shops, as well as all their heads. These two division heads will arrive at finding themselves, one among the farmers and the other among the workers. Then a First Head could conduct everything very well, with great solicitude, and he could give the community and all its heads many concerns in the spiritual order. It is very possible that Father Fridblatt will make up his mind to enter the community of workers. Nothing is yet decided, but the matter is being considered and discussed.¹

As for the title and functions of the General Head of Temporalities, of which there is a question for you, I have several observations to make about the reflections you place before me. It is true that many of your brothers, and possibly the majority of them, have been prejudiced against you, but note that (1) these prejudices had as their object only your religious conduct and not the functions you are going to fulfill; and that (2) you are considered by all as the most capable member of the Society when it comes to the management of its temporal matters. Whether this is true or merely exaggerated in itself matters little in the present case. The past prejudices will not follow you, or will follow you only slightly. On the contrary, how about penetrating yourself more and more with the true sentiments of the religious, which at bottom are the very ones of Jesus Christ, who tells us so frequently that he is not of this world, that he has come down from heaven?

As to the reasons you derive, my dear Son, from the needs of your sanctification, from the indispensableness of the retirement, etc., I would have you observe that (1) you need to learn to practice retirement, solitude, and recollection in the midst of the matters to which you will have to attend, whether while traveling or in the stops you will have to make; and that (2) everywhere you must appear and be in reality a man vowed to poverty, to chastity, and to obedience, so everywhere you will have to be able to say with the same truth as Saint Paul, “I am fulfilling such and such a function only for Jesus Christ.” Always look upon yourself as inferior to all your brothers, and as being, so to speak, only their business representative; and from this will result mildness, goodness, all the kind attentions of a humble charity, etc., etc.

All this will seem possible to you, my dear Son, if faith is there to make you see yourself as a messenger of our Lord Jesus Christ. You will surely have all the graces necessary for this position and, in consequence, the graces of solitude and interior recollection, of zeal, of abnegation of yourself, of entire devotedness to the work of the Lord, etc., etc. . . .

Imagination is working so much in the case of Brother Gaussens only because he wishes to accommodate the love of himself with the love he owes to Our Lord. He will never succeed in this. I am having Father Chevaux tell him a few thoughts to this effect, but nevertheless with great discretion.

Receive, my dear Son, the assurance of my tender and inviolable devotedness.

* * *

¹ See letter no. 1107. It was not possible to carry out this project.

1118. To Bro. Dominique Clouzet, Saint-Remy

February 19, 1839, Bordeaux

Original, Agmar

My dear Son,

You will find enclosed here

1. Your nomination to the post of Third Assistant. It remains understood between us that your habitual residence will be provisionally in Saint-Remy and not here with me, as the Constitutions mention.

2. A circular to all the heads of establishments of the Society of Mary. You are authorized to send a collated and signed copy to all the establishments of the Haute Saône, the Doubs, the Jura, and the Vosges. I am writing the same letter to Father Rothéa and authorizing him to send copies to the heads of all the establishments in Alsace. I am taking care of those for the south.

It is a happy necessity for you, my dear Son, to be obliged to live as a true religious, even while traveling. The good God is asking this proof of your fidelity in his service. You will be able to arrange your affairs in order to spend the Easter fortnight in Saint-Remy. Perhaps you would do well to begin with the more distant establishments. Although your visits are to be very active, you will need to stay in each establishment at least long enough to accomplish what happens to be the object and purpose of the visit and to give real consolations to the religious who are working there. Before the Easter fortnight, if you have not been able to visit all the establishments, you can continue after it, and then return to Bordeaux, unless some need should oblige you to retrace your steps and return to Saint-Remy, eventually to start out again from there.

The blessings which God showers upon the Society of Mary are especially the return of certain dissident subjects, the regularity generally being observed in the establishments, the good subjects who are entering the Society, the definitive settlement and authentic approbation of the Constitutions, the favorable reception on the part of the Sovereign Pontiff of the request we are addressing to him for a canonical institution, etc., etc.¹

I would have greatly desired to be able to pass on to you as many reproduced copies of our Constitutions as the establishments you will visit, but this is not possible. I believe that you may promise to distribute them on your return to Bordeaux, while giving news about everything that has been settled and determined.

The dispatches which you will make of the circular are to be made in my name. All you have to do is to place at the bottom, "Compared with the original," and then affix your signature.

¹ On February 7, Fr. Chaminade had received the first news about the reception of his requests on the part of the Sovereign Pontiff in the letter of Cardinal Lambruschini, dated January 26. "Dear Reverend Father, the package containing your letter of September 16 of last year, as well as the requests with the Constitutions drawn up for the Society of Mary and for the Institute of the Daughters of Mary, did not reach me until the middle of the present month.

"Hardly had I received it when I hastened to place your request at the feet of His Holiness, to whom I expressed the good wishes of His Eminence the Cardinal Archbishop of Auch, as well as those of several French Bishops, for the approbation to the Constitutions by the Holy See.

"I have the satisfaction of assuring you, Reverend Father, that the Holy Father has very favorably received your request and that, following his orders, your requests with the documents joined to them have been sent without delay to the Sacred Congregation of Bishops and Regulars, which will first examine the Constitutions and then make a report about them to His Holiness with a view of obtaining his approbation.

"I would consider myself very happy to be able to contribute with you in some way, for the greater glory of God, as well as to the honor of the Most Blessed Virgin, to the strengthening of the two pious Congregations of which you are the worthy Founder.

"In the meantime, be pleased, Reverend Father, to accept the very special expression of the esteem and consideration with which I am, etc."

Cardinal Lambruschini never ceased to manifest the most active devotedness to Fr. Chaminade and to his religious families, and he is to be regarded as one of the benefactors of the Society of Mary.

If M. Jean-B. Boillon does not seem to you truly converted and determined to live as a real religious, he is not to be admitted. To make doubly sure, you might perhaps permit him to come and spend a few days at Saint-Remy before having him bring his tools. He would find enough of them in Saint-Remy to occupy himself temporarily. It is to be presumed that he will need to make a general Confession.

You will continue, my dear Son, the direction of the community according to your plan. We will discuss the matter in a manner sufficiently detailed when you come to Bordeaux. During your vacation, Father Chevaux is to lodge in the community. He can even occupy your room. He will try to follow your same plan. You must counsel him to spare his health and carefully to avoid everything that might compromise it. Otherwise, there is nothing to be changed in the meantime—either in the château or in the community. I readily understand that in the two establishments, still more good subjects would be needed.

Do not be concerned, my dear Son, because of the great number of matters with which you are charged, as the assistance of our divine Patroness will not fail you. Love to work for the glory of her adorable Son, and have the Blessed Virgin known and loved wherever you happen to be. . . .

A few days ago I wrote to you, and I asked you especially to send me as soon as possible the deposit which Father Glussot has placed in your hands, while adding to it all you possibly can, or to ask your brother to open credit for me for around 2,000 francs. I have reason to think you have received the letter, and that the answers must be on the way. I thought it was my duty nevertheless, to mention it here because of the urgency, which it is unnecessary to explain to you at the present time.

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

* * *

1119. To Bro. Dominique Clouzet, Saint-Remy

February 19, 1839, Bordeaux

Original, Agmar

Nomination of a Third Assistant

We, the Superior General of the Society of Mary and in this position,
Wishing to give the general administration of the finances of the Society of Mary a final degree of perfection and of uniformity;

Knowing the zeal and the devotedness of Bro. Dominique Clouzet for the interests of the said Society,

Have named him and do name him by this letter, Head of Temporalities and by reason of this character, Third Assistant to the Superior General.

The present Ordinance will be sent to Brother Clouzet in Saint-Remy by the first mail available.

In virtue of which, we have signed and are having countersigned the present nomination by the Secretary General in the interim and absence of Brother Bonnefoi.

In Bordeaux, February 19, 1839

G.-Joseph Chaminade

By Order of the Superior General

R. Corbin

* * *

1120. To All the Directors of the Society of Mary

February 19, 1839, Bordeaux

Original, Agmar

Circular Addressed to All the Heads of
The Establishments of the Society of Mary
By His Reverence, The Superior General.

The protection of the august Mary, my dear Son, drawing every day new blessings on the Society which glorifies itself in bearing her name and of which I am the very unworthy Head and Founder, imposes upon me the happy necessity of regularizing the financial administration of all the establishments of the north and of the south. To this effect, I call upon all the efforts of your devotedness to the work undertaken. The novitiates, at least those of Courtefontaine and Ebersmunster, are languishing for the lack of means. The novitiate of the south is to be reestablished, for it is absolutely needed; the central house is without resources; and, finally, the Society has suffered great losses as a result of various accidents, the most recent of which is that of Marast.¹

My dear Son, I am undertaking the settling of accounts of all the establishments of the Society, the furnishing to the novitiates of everything possible or needed for the formation of the subjects according to the spirit of our Constitutions and the multiplication of our establishments. This multiplication, in itself, will serve to furnish new resources.

To put into execution this determination which I have taken before the Lord, my dear Son, I have placed Brother Clouzet at the head, with whose zeal, devotedness, intelligence, activity, and piety you are all acquainted, and to this end I have named him General Head of Temporalities.

Before taking up his residence with me, he will stop at all the establishments to secure firsthand information on their real condition, the needs they are experiencing, the expenses they must make, and all the resources they have, all the reserves and economies they are in a position to make.

You will please second the devotedness of Brother Clouzet, my dear Son. Place your registers in conformity with those of the other establishments and according to the method he will place before you. Receive him with the cordiality and consideration due to one of the General Heads of the Society. Have the greatest frankness with him, in order to facilitate for him the acquisition of the knowledge of the resources of your establishment so that it may attain the prosperity which we may expect and look forward to.

Although the object of his visit concerns only what is temporal, so to speak, you will nevertheless be able to profit by it in making known to him the interior difficulties you may be experiencing, whatever may be their cause. Brother Clouzet is fully worthy of your confidence from all points of view.

I am authorizing Father Rothéa and Brother Clouzet to send you a copy of this letter, checked and signed by them.

Receive, my dear Son, the assurance of my tender and inviolable devotedness.

P.S. Brother Clouzet will be able to tell you the many blessings which heaven is bestowing on the Society, and he will speak to you especially of our matters in Rome, for the success of which you are to continue the prayers ordered for this intention on last August 19.

* * *

¹ See letter no. 1098.

1121. To a Postulant in Courtefontaine

February 21, 1839, Bordeaux
Original, Agmar

My dear Son,

When I received your letter of February 16, I discovered you in my innermost heart; in fact, you were there so much before that in spite of your bad conduct and that of your brother, you had not yet been able to leave it. You owe this favor to the Most Blessed Virgin. Beyond a doubt, she had adopted you as her child. Oh my dear Son, what an obligation you will have, to devote your entire life in causing her to be honored!

You ask me for permission to make your promises as a novice. I cannot yet grant this to you, for it is advisable that you first make a very exact postulate, I could have said "severe," and that during this time you busy yourself with the making of a general Confession; that you purify your soul by sentiments of true contrition which you will ask ceaselessly from the Lord through the intercession of the most holy Virgin. Mary has begun the work of your conversion; she will want to complete it as the Mother of Mercy. When Father Meyer will judge it proper to give you absolution and admit you to the Holy Table, then you may ask him to go through the customary formalities for admission of postulants to the novitiates and to write to me about yourself. If this postulate time has been spent in the fervor we have reason to expect of you, I will even count it as your novitiate time.

You ask me, my dear Son, to impose upon you penances proportioned not to your faults, but to your strength and doubtless, also to your dispositions. Your request announces your repentance and the will for a sincere return. You will yourself let me know the penances you believe I should impose on you, and I will then see what I will have to do, and I will inform you accordingly.

My dear Son, receive as a sign of peace my tender embraces with my fatherly blessing.

* * *

1122. To Bro. Joseph Bernhard, Courtefontaine

February 21, 1839, Bordeaux
Original, Agmar

My dear Son,

I have sufficient knowledge of the dispositions of your heart toward me not to have drawn any vexing or annoying conclusion from the fact that I did not see your name with those of your colleagues in their New Year's letter. Nevertheless, you have done well in making up for it. Do not worry, my dear Son, over your numerous distractions in your prayers and your mental wandering during your occupations. The first rule to follow is to remain patient; the second, to seek their cause and to work at their removal. You will succeed in this, I hope, through the practice of interior recollection, of learning to walk in the presence of God, and of growing ever more in God's love.

My dear Son, I deeply desire that you will train someone to replace you in the bakery. However, you are doing well in accomplishing everything you are told to do, but even at that, you will never do enough toward the breaking of your own will. A true religious must be in the hands of his superiors as a well-bred child is in the hands of his father and mother. On the other hand,

do not be surprised that your nature is there to oppose this evangelical infancy. Saint Peter felt that very thing at the time of the washing of the feet before the Last Supper. Imitate the submission he gave as soon as Our Lord made him see that there was no reason to oppose the orders he was receiving.

Receive, my dear Son, the assurance of my tender devotedness with my fatherly blessing.

* * *

The following letter discusses the foundation of the schools of Castelsarrasin; it precisely states the conditions and formalities.

1123. To M. Grand, Mayor of Castelsarrasin

March 2, 1839, Bordeaux

Copy, Agmar

M. Honorable Mayor,

M. de Saget¹ hastened to communicate to me the letters you wrote relative to the establishment of primary schools which you desire to confide to the direction of three teachers of the Society of Mary. He also had the honor of manifesting to you all the interest I am taking in satisfying your wise and benevolent views in regard to the city of Castelsarrasin, of which you are the mayor. It is already understood that the teachers will each receive 300 francs with the tuition of the paying pupils. You do not believe there will be any difficulty regarding the reimbursement of their travel expenses, nor do I hope there will be any difficulty regarding some accessory expenses connected with the first settling down of the personnel. Regarding the furniture, whether of the schools or of the dwelling of the teachers and its upkeep, as well as necessary repairs on buildings or fixtures, the responsibility will always remain in the hands of the mayoralty.

Everything thus foreseen and regulated, I would have thought, Honorable Mayor, that there remained to me only to give the order to the teachers to come together and to go to Castelsarrasin and to occupy their respective posts, for this is the way we proceed in all our establishments. In particular, we have done this at Moissac. Upon arrival, the teachers go to the mayoralty, their head presents his obedience and certificate to the mayor. The mayor then gives notice of this to the superior committee, and the head writes to the rector of the Academy in case he has not already been notified.

You would have thought, Honorable Mayor, that the head I destine for you would present himself to you, supplied with the attestations of the mayoralties under which he has exercised his functions for three years and asking you for the position of teacher. This is, in fact, the order prescribed by the university for isolated teachers who belong to no particular body or group. However, if this policy were followed in the case of subjects belonging to corporate groups, serious drawbacks or situations might result. The subjects in question could shake off their dependence upon the Societies or Congregations to which they belong. The obediences and attestations of the General Superiors would no longer be considered sufficient, and it would be altogether useless that the Society of Mary were approved, that anyone would confer with it, etc.

I hope these observations will not displease you, and that you will be kind enough to believe in my sincere devotedness and in the respectful consideration with which I am, Honorable Mayor, etc. . . .

* * *

¹ Former president of the Royal Court who always remained in a close relationship with Fr. Chaminade (see letters no. 350 and no. 366).

1124. To Fr. Jean Chevaux, Saint-Remy

March 10, 1839, Bordeaux

Original, Agmar

[With insert from S. 1124]

My dear Son,

I am not answering the letter of Brother Clouzet, the one dated last February 24, because according to that letter, he must be on his rounds. If he had given me an idea of the order he is following, I could have made some observations to him regarding certain establishments. You must know this order, for he tells me he will help you by correspondence.

As I write, Bro. Philippe Roussel should be arriving at Saint-Remy with a letter of instructions from his brother, the priest. He has deserved to be expelled by his brother from Saint-Hippolyte, even before my answer reached there. I was advised of everything by letter. Do not allow him to lodge at the château, and give him no assignment that would bring him into contact with the boarders. For the time being he can lodge with the personnel of the farm and follow their timetable strictly. If he does not submit simply and humbly, tell him he cannot remain at Saint-Remy and that you have no authority to send him to another house of the Society. He must watch his behavior. If he does not profit by the retreat I am permitting him to make to work at conversion and atonement, and if in his manners, words, or actions he bothers others, tell him he will have to make up his mind and withdraw. You will dismiss him without waiting for a formal order from me. Tell him you hope not to have to resort to such measures if he changes his attitude, does penance, etc., etc.

Allow him to write to me if he wishes to do so, but while he waits for my answer, he must faithfully obey your orders as though they were mine. You may even read this paragraph to him.

I am thinking of sending you, before or after Easter, a young man who was first a farmer. I believe he is 36 years old. He has been in Bordeaux for almost 11 years in the service of a dealer in liquors. Nothing in religious life either surprises or frightens him. He has always conducted himself well, in his own native city as well as in Bordeaux. The disposition of his possessions has been made, and these amount to 24,000 to 25,000 francs.

Courage, my dear Son! Love to recall to yourself this passage from the Psalms,¹ *Euntes ibant et flebant . . . ; venientes autem venient, etc.* [they trudged and wept . . . but they return with exultation].

P.S. P.S. I have received the 500 francs sent by Brother Clouzet.

P.S. 2. Seal both enclosed letters if you wish to.

P.S. 3. Yesterday I sent an obedience to Brother Silvain, ordering him to go to Saint-Remy and to work under Father Fontaine in the boarding section. He is to replace Brother David, whom you must send immediately to Marast. I will not write to the latter. I am merely carrying out the sensible decision reached by Brother Clouzet and Father Lamotte.

* * *

¹“They went in tears, casting their seed. They will return in joy, carrying the sheaves of their harvest,” Psalms 125:6.

S. 1124-2. To Bro. David Monier, Bordeaux

March 5, 1839, Bordeaux

Autograph, Agmar

My dear Son,

I was edified at the generosity you manifest toward God by cancelling your subscription to *La Guienne*, thus depriving yourself of the news, especially at this most eventful time.

I hope this gesture will call forth a second, that of approaching the sacraments. I ask nothing of you but what charity seems to prescribe, if you do not feel obligated in strict justice. Even if you think I am misjudging you, you still have the obligation to frequent the sacraments. If neither you nor any other serious person can dissipate the illusion under which I labor, you have the obligation of choosing another confessor.

The obligation to approach the sacraments will become a command, for the Easter season opens a week from next Sunday. You understand that I have a duty to make certain remarks to you, whether or not you believe I am fabricating things. My dear Son, you cannot imagine how I suffer from this situation; only the cause of peace keeps me from discussing it with you. This is a daily and recurring pain; you can easily free me from it by doing what will also be a great good for you.

Receive, my dear Son, my paternal greetings.

G.-Joseph Chaminade

* * *

1125. To Bro. Claude Mouchet, Saint-Remy

March 10, 1839, Bordeaux

Original, Agmar

My dear Son,

I only have time to tell you that I have received your brief letter of February 14 and that you should always take courage, this courage being sustained by the pure love of God. We live eternally in the bosom of God, that is to say, in the love with which God loves himself. Here you have the reason the saints will live an entirely divine life, as it were. Here below, we must then endeavor to live the life we are to live once we have reached heaven.

Take care of your health, but with this secondary care which will not prevent your heart from being all for God and in God. I always recommend to you, my dear Son, the greatest union with Jesus and Mary. The protection of Saint Joseph may always be a powerful means toward this end.

I am embracing you paternally.

* * *

At this time, there is an isolated remnant of the correspondence with Father Lalanne. He was struggling in Layrac in the midst of ever-increasing troubles. He was petitioning the Minister of Public Instruction for a completely free hand in his educational work. He had become involved with a priest of the neighborhood who offered to lend him 15,000 francs. Father Chaminade gives him advice on these various matters.

1126. To Fr. Jean Lalanne, Layrac

March 15, 1839, Bordeaux

Original, Agmar

My dear Son,

I received the letter you wrote yesterday, so I am interrupting my usual correspondence to write to you and to answer it.

A few days ago, I received a letter from Brother Clouzet in which, after telling me of the letter you had written to him and which you must remember, he adds, “Father Lalanne, my Good Father, will lose himself with his establishment if we do not come promptly to his assistance with men and with money. . . . It seems to me necessary to help him. In this, the good God and the Blessed Virgin would help us.” I did not answer this letter, for I did not know where to address my answer. When my last orders reached him, he left to look over the establishments in the north, in the manner and the views I explained to you. By correspondence, I have learned of his stop in Salins. With everything he has to do, it is not possible for him to be here any sooner than a few weeks after Easter.

The few words he wrote to me regarding your letter have found a great echo in my soul. I am more than willing to enter into all the possible solutions. I will even send him to you.¹ Brother Clouzet may well be somewhat delayed in the north, since the acquisition of the former community of the Carmelites has just been made in Saint-Claude. He is being asked (1) to decide upon the repairs to be made and (2) to receive the cession of these large buildings—the church has not yet been acquired—providing the purchase has been concluded. There would be something similar to be done in Salins for the former community of the Ursulines. I have been obliged to remove Brother Troffer from his office as head of the establishment, which is becoming ever more flourishing. This removal has had a salutary effect . . . if, at the return of Brother Clouzet from his round of visits everything is not yet ready in Saint-Claude and in Salins for the drawing up of the deeds, I will have him instructed to return to these places only after his return from the south. It is not possible for me to act more quickly in the arrangements we have to make.

I am now returning to your letter of yesterday. It seems to me the resignation of M. de Salvandy² should not have stopped the sending of your papers. M. de Salvandy and the other ministers preserve all their authority until the formation and the constitution of a new cabinet.

You have two means of offering a mortgage to the priest who is offering you 15,000 francs—first, on the houses you have acquired and which serve as lodging for the division of the little ones, and second, on the very house acquired from M. Dardy. The latter would surely grant him the privilege of the anteriority he would have as seller for the said sum of 15,000 francs.

Our confidence in Providence must be firm and unshakable in all cases and circumstances, even in the case where we would have opposed its designs, but this confidence must nevertheless always be submissive. If there happens to be a foundation to which we cling for salvation, we must no doubt hold to it, providing it is not merely a temporal mainstay, which would expose our eternal salvation to being wrecked.

My dear Son, I never liked to put anything in a lottery. Lotteries are truly a game of chance, and generally much worse. I am unable to believe God wishes to assist us by any means of that kind. Choosing by lot has sometimes been permitted and even commanded,³ but this is not the case with lotteries.

¹ Bro. Clouzet.

² Minister of Public Instruction.

³ For example, the election of the apostle Saint Matthias.

In receiving the vows of M. M. - - in the tribunal of penance, did you have the intention of receiving real vows and admitting him definitely into the Society? And in pronouncing them, did he have the intention—I am not saying only to take vows in general, but to associate himself effectively and definitively with the Society? In the affirmative, were you receiving his vows as if delegated to do so by the Superior General of the Society? If he has made religious vows as if wanting to enter the Society, but which in effect the Society has not adopted, doubtless the vows oblige him before God, but he still remains outside the Society and he could easily obtain a commutation in order to enter another Order. By this emission of vows, he cannot oblige or force the Society to admit him. This question of vows has already been raised, and never before has he taken advantage of the fact about which you are speaking to me. Moreover, I believe this act has been registered in Saint-Remy at the opportune time; but in all possible cases, the vow of chastity would remain perpetual and expressly reserved to the Sovereign Pontiff. I am stopping here, for the mail is about to leave.

Receive, my dear Son, my fatherly embraces.

* * *

S. 1126-2. To the Mayor of Orgelet

After March 10, 1839, Bordeaux

Copy, Agmar

I read with dismay in the first part of your letter of March 10 that you were upset with several of your primary school teachers. I will await the details, and already I share the sorrow you must experience. Please believe that the occasions leading to disagreement have been far from my intentions. In his letters to me, Brother Olive always praised your acts of kindness, those of the municipal councilors, and the concern of the mayor's office for the primary schools and the teachers who work in them. Only twice did I meet with some bitterness in some of the expressions—once when there was mention of the very urgent repairs to the house, and again when any hope of transferring the schools to the *collège* was dashed. I realized then that I must change this. Soon thereafter, I had the honor of writing to you in the hope of an arrangement which would spare us both other troubles.

I would like to believe, Monsieur Mayor, that because of a series of oppositions you were unable to carry out your good intentions, especially that of transferring the primary schools to a section of the *collège*. You have proved beyond a doubt your interest in the primary schools by providing something which is essential to the establishment—I mean the adjoining garden.

You insist on having a secondary school, Monsieur Mayor, and you believe that three more teachers are needed for the primary school. You already have four teachers in the category you requested. If the director of the secondary school has a number of students with varying capacities, he will normally require an assistant. He will find one among his three colleagues, just as he has done in the past. Therefore, the fourth man can be given the same salary as his colleagues, that is, 600 francs. The mayor's office can receive the tuition from the three elementary classes, and only the tuition for the upper class will go to the establishment. The town will still be responsible for incidental expenses, such as the prizes given to the pupils at Easter or at the end of the year (their value and quantity to be determined by the town), and also for the maintenance of the buildings and all their furnishings. The teachers are responsible for all their personal expenses.

In my last letter, Monsieur mayor, I asked for a salary of 1,800 francs for the three teachers. You remark that in many other schools the salary is much less. Now, Orgelet is the only town in the Jura with a communal school. I know from experience that this salary is minimal and often does not cover what the members cost the Society.

I am. . . .

* * *

1127. To Fr. Léon Meyer, Courtefontaine

March 19, 1839, Bordeaux

Copy, Agmar

It would seem advisable that aspirants to the certificate submit to a serious examination in the establishment before presenting themselves for public examination.

I am very sorry, my dear Son, that you do not believe you have time to engage in meditation, or at least good meditations. You may be very certain that if you apply yourself seriously to meditation, you will not complain about not having time to make it. You ask me today to intercede for you through Saint Joseph, for the grace of an interior life. In truth, the interior life is only a continual meditation, and I do not understand how anyone can reach that stage without good special meditations.

* * *

S. 1127-2. To Bro. David Monier, Bordeaux

March 26, 1839, Bordeaux

Autograph, Agmar

The reception of the sacraments, my dear Son, especially during the Paschal season, is so necessary that I believe it is my duty to draw your attention to it once again. True, your resistance is not direct, but you refuse to fulfill a condition which in my soul and conscience I consider to be essential. In our last conversation on the topic, you gave me reasons which did not satisfy me at all. Perhaps if you would put these reasons in writing, I could find them substantial enough to use them as a basis for further dialogue? I ask you to do this because of my great desire to see you fulfill all justice and to walk along the assured path of salvation.

Receive, my dear Son, my paternal greetings.

G.-Joseph Chaminade

* * *

S. 1127-3. To Bro. Bernard Gaussens, Saint-Remy

March 27, 1839, Bordeaux

Rough Copy, Agmar

My dear Son,

I remember that I did authorize Brother Mémain, or you in his place, to declare that a sum of 6,000 francs provided through a subscription by the faithful of Agen and which was to be used to complete the construction of the school building, to declare, I state, that the sum would be reimbursed if the Society of Mary did not maintain the free school at Agen in the building purchased in the name of Brother Mémain. However, the subscribed sum amounted to 3,300 francs, which was insufficient to complete the work which had been deemed necessary. With my authorization, you thought you were allowed to assume the same policy with the sum of 3,300 francs. I did not blame you then, nor do I do so now. Loyalty, openness, and unselfishness help to build character.

After a thousand halfhearted attempts to finish the work on the school building, Brother Mémain asked me for 16,000 francs, or to let him have the building which had been bought in his name. I did not have 16,000 francs to send him, so I turned over to him everything that had been done in his name. I informed Father Barret, the representative of the clergy, of all our dealings, and I allowed classes to be held in the old buildings providing the teachers did not lodge with Brother Mémain and had another director. Soon after the negative response from Father Barret, I heard that the priests' committee headed by Father Barret was not recognized by the bishop. I then wrote directly to His Excellency and repeated my offer. His Excellency turned over my proposal to his council, and the priests' committee soon heard of it. The offer was refused. This is what I recall, my dear Son. If necessary, I can find copies of all the correspondence and write a complete memorandum on the subject.

My dear Son, you ask me what you are to answer Father Barret, who has informed you that the 3,300 francs are going to the brothers of another Order which recently arrived in Agen. Tell him simply that the entire sum is to be used for the repairs for which it was raised; that there should be no objection to the money being returned to him; and that your [previous] declaration can serve as a guarantee for him.

I think you should simply send this letter, or a copy of it, to Father Barret.

* * *

Father Chaminade offers various advice about the direction of souls.

1128. To Fr. Jean Chevaux, Saint-Remy

March 30, 1839, Bordeaux

Original, Agmar

[With insert from S. 1128]

My dear Son,

I am sending you my answer to the letter the community has written to me and which you sent me on March 13. I thank you for the tokens of esteem and devotedness which you give me on this occasion. Let us labor wholeheartedly at the work of the Lord during the remainder of our lives, for this is a favor he grants us in calling us to labor at it; because for a fact, he has no need of us at all.

See with both the Council and even the Working Brothers whether there is not a real appropriateness in giving the latter a distinctly religious name, for example, that of Saint Joseph. If it is generally adopted, and with pleasure and devotion, at the time Brother Clouzet comes south, I will do everything necessary for this dedication.

Father Glussot wrote to me to wish me a happy feastday, but only for that. I am answering him, but without speaking to him about anything else. Because he looks upon the return of his interior anxieties and temptations as an obstacle to the making of his promise of the novitiate, it is to be presumed that he will never be able to make religious profession and that in consequence, it is better for him not to make the promise of the novitiate. In allowing him to count his novitiate from the time of his entry at Saint-Remy, I thought he had made up his mind about entering, and that he was even entering because he had made up his mind. If he really believes God is calling him to the religious state in the Society of Mary, he must neglect nothing to respond to this vocation. He must be ready to withstand all types of trials, to resist every temptation, to place himself above all kinds of worries and weaknesses. You must have him take notice that by the fact that he enters into temptation and, as a result, he will doubt his vocation and enter the region of darkness, then if there happens to be a time in which he acquires a certain tranquility of soul and asks either to enter the Society or in some way to form part of it, how could we judge that his vocation is really divine because from one day to another, new

temptations could arise—even stronger ones—and then the doubts, anxieties, and worries will return; and to us, grief, even charges for having received him amid this fluctuation of ideas and sentiments? You will do well, my dear Son, to have a serious interview with him to see if he has made all these observations, and to see if having made them, he acts as he does only through prudence to gain time for himself until he has acquired what he is after. You will quiet him, and we will grant him all the time he would want. If you yourself, my dear Son, think the observations I have just made are just and suitable, you could call him, read this part of my letter concerning him, and give him all the explanations he might desire. Before going further, you will give me the exact outcome of everything that happens.

I am answering Brother Gaussens. He is asking me for permission to go to some convent during the Easter vacation to make a retreat and an examination of conscience, spanning from his entry into religion up to the present time. He desires to make his Confession to a priest who is not a member of the Society. All his superiors and confessors would be too prejudiced against him. My letter will arrive too late for him to have time to make a retreat during this short Easter vacation, but I am giving him permission to choose another confessor in the vicinity of Saint-Remy. This permission once granted, I am having him feel the danger of this change. If it is true that for many years he has harbored illusions dangerous to his salvation, he is evidently exposing himself to be confirmed in his illusions. I am giving him the means he is to employ to vanquish them, taking for granted that his superiors have not been constantly mistaken, which is not to be presumed.

In regard to what you tell me about Brother Ravoir, my dear Son, I will say to you that in general, have him understand all the great dangers of entering into temptation. *Ne intretis in tentationem—Et ne nos inducas in tentationem* [do not enter into temptation—and do not lead us into temptation]. It is not enough to speak of the matter and to do this well in general conferences, but you must assure yourself in private interviews that they have clearly understood what it means to enter into temptation, and the danger involved. Eve fell and brought about the ruin of the entire human race only because she entered into temptation. The devil has two different ways of making us fall into temptation. The first is illustrated by Brother Ravoir; the second, by Brother Bousquet. The case of Brother Bousquet is more ingenious and delicate,¹ but in the final analysis it is a temptation. Why should he look upon it as a temptation? Because the devil is leading him to go against the vows and oaths so often renewed.

If these young religious often opened their souls with uprightness and simplicity, they would soon recognize the tricks of the devil. Everything that leads someone away from an obligation, under whatever pretext, can only be a temptation. I believe that a person should accuse himself in Confession of the entries he has given to the tempter, as these are sins more or less great according to the greater or lesser degree of entry. Adam did not enter into temptation in the same way as Eve. . . . I am writing a few words to Brother Bousquet, and I am simply asking him to let me know what is going on within him. Great discretion and regard is due to those who have once fallen into temptation, although they have not succumbed to it. Without a special grace, they are not in a condition to understand the counsels they may be given, for the devil begins by binding them.

My dear Son, continue to go to God with simplicity and confidence. You risk nothing in asking pardon of God for the part you may have taken or had in the sins of others, whether by ignorance or even through negligence. In any case, do not be troubled. . . .

The young man I have announced to you will be able to leave, I believe, shortly after Easter. He has found his substitute whom he is training. On his way to Saint-Remy, he will stop at his home to get his baptismal certificate and to give his letter of attorney to the pastor, in view of having the price of the stocks or lands he has sold included into it, etc. Although the young man can neither read nor write, he is nevertheless provident and well ordered.

¹ See letter no. 969.

You run no risk by asking pardon of God for the role you may have played in the sins of others, either through ignorance or even through negligence, but do not trouble yourself about it.

You did well to make the exchange between Brothers David and Silvain on the day indicated by Father Lamotte. . . .

I have just been handed a letter from Bro. Philippe Roussel. He claims that he fell into evil ways for the first time at Saint-Remy. The picture he paints of Saint-Remy when he was there is awful; it is evidently exaggerated, if not completely false. I will not delay with my answer and will inform you of everything. I had told Father Meyer not to keep him at Courtefontaine, but to send him back to you, etc., and that you would carry out my orders. The young man must have convinced him of his innocence. Father Meyer gave him the money needed for the journey to Saint-Hippolyte.

Embrace Brother Clouzet for me. I am deeply touched by the happy feastday wishes you have given me from him. It seems to me he has made his visits very rapidly. Without a doubt, the knowledge he already has of many establishments and his sharp and quick eye have helped him to learn everything he needs to know. If it were possible, it would be good for him to have his visit to Saint-Claude coincide with the one he is to pay to Father Bardenet during the early days of April, to judge with him the repairs which need to be made on the new house we have bought, which is a former Carmelite community dwelling. I have already written to Father Montgaillard to this effect. Nevertheless, see to it that Brother Clouzet settles nothing and makes no engagement without first having let me know all about it.

* * *

*The following letters describe the preparations being made for the foundation of schools in Strasbourg—foundations which would not take place until several years later, in the fall of 1844.*¹

1129. To Bro. Joseph Enderlin, Ebersmunster

April 4, 1839, Bordeaux

Copy, Agmar

My dear Son,

With deep emotion I received the hearty expression of kind feastday wishes which you offer me by your letter of last March 11. I am counting implicitly on your complete devotedness, just as you can count implicitly upon mine. Tell me frankly if the preoccupations of Brother Georges are all so useful and so necessary, that he cannot prepare himself to teach a better class. By nature, he is very impractical. On the other hand, his is a rather pleasant character, and I do not think he would be dissatisfied if you were to urge him on amicably.

Try to find out what makes Brother Justin such a mediocre professor. If he does not succeed, this is not because of a lack of intrinsic aptitude. He seems to me to have enough goodwill to receive very charitably the counsels you would give him. I will not fail to recommend this to him; he needs to be held in check.

It is very just and suitable that there will be a well-defined plan of instruction, as much for the boarding school as for the novitiate. As far as you are concerned, take this matter in hand. A little later, I will tell you with whom you will be able to work. The Method of teaching is to be only the carrying out of the well-ordered plan.

¹ The schools in Strasbourg, to which had been joined a small boarding school, enjoyed great success until they were closed by the Prussian authorities in 1875.

The pastors of Strasbourg have come together to request us, through M. Laurent, vicar general and former pastor of Belfort. I can certainly imagine that Father Doyen, the present pastor of the Cathedral, will easily be able to back up this request. It is then of great urgency to equip the novitiate in Ebersmunster with numerous novices and with everything that can make it a model of its kind.

Receive my dear Son, my tender embraces.

* * *

1130. To Father Laurent, Vicar General of Strasbourg

April 6, 1839, Bordeaux

Copy, Agmar

Reverend Vicar General,

Your letter of last March 24 filled me with a sweet joy. I did not know of your promotion to the dignity of Vicar General of Strasbourg; so now that it is a fact, permit me to offer you congratulations, for I am sure this is a source of great happiness for this important and vast diocese.

I will be able to respond to your plans and those of the pastors of Strasbourg by giving you good and capable religious. I keenly feel the importance of the enterprise, but my one trouble concerns the time at which I will be able to furnish the first five you are requesting. I would need to know whether all must know the two languages, French and German. The September vacation is close at hand. Could you not grant me more time? I would certainly not abuse this. I hope our schools will be equipped in such a manner as to incline the Protestants to send their children to them, for this is what has already happened in several of our establishments which nominally are opened only for Catholics. We are seeking only to do good, but it is difficult to do it, as times are now. Reverend Vicar General, if you have occasion to see Father Douen, the pastor of the Cathedral, I would ask you to allow him to find here tokens of my respectful remembrance. This excellent pastor had constantly won the esteem and affection of our teaching brothers in Ammerschwir.

Because I am certain the first five brothers will be kept very busy, and they will not be able to prepare their food as well as to maintain cleanliness and order in the establishment, I will grant you a sixth brother who will be there free of charge, at least in the beginning. That is to say that the salary will be 600 francs per head for only five, although there will be six in the community.

I imagine your intention is to form only one house of teachers or professors; they will go to teach in the various parishes, and this idea is perfectly acceptable. The more numerous the communities are the more fervent they will be, and furthermore, strange to say, the expenses are far less considerable. The one problem is that the professors have greater difficulties, and a greater number of certified ones is required. I will be greatly obliged to you if you will inform me definitely about the entire plan of the pastors.

I am deeply moved at the interest His Excellency deigns to take in the project of the new establishment, and I feel greatly flattered because of it. I will be very thankful if you will offer him the tokens of my profound respect, and I am asking you, Very Reverend Vicar General, to accept the assurance of the sincere and respectful devotedness with which I am, etc.

* * *

1131. To Fr. Jean Chevaux, Saint-Remy

April 15, 1839, Bordeaux

Original, Agmar

My respected Son,

The bearer of this note is the young man of whom I have already spoken to you¹ and who is to enter the community of the farmers. He will be subject to any other employment which his superiors would choose to give him. His name is Jean Chenozel. He is from Nonards, canton of Beaulieu, Corrèze.

Receive, my respectable Son, my fatherly greetings.

* * *

S. 1131-2. To Bro. Joseph Enderlin, Ebersmunster

April 22, 1839, Bordeaux

Original, Agmar

My dear Son,

I am sending you an obedience for Bro. André Stoffel. I hereby authorize you to give one to the novice who has a certificate and who was suggested by Brother Georges. You can give the novice a verbal obedience if you can take him yourself to Colmar and give Brother Stoffel's obedience to the religious himself. I am informing Brother Coustou of this change.

Receive, my dear Son, a new testimony of my tender and constant devotedness.

G.-Joseph Chaminade

* * *

In this letter regarding the foundation of Castelsarrasin, the ever-watchful solicitude of Father Chaminade for poor children is clear.

1132. To M. Grand, Mayor of Castelsarrasin

End of April, 1839, Bordeaux

Copy, Agmar

Honorable Mayor,

In accordance with the letter with which you honored me last March 25, I am going to write to the director of the teachers whom I am destining for you, to supply himself with all the papers needed by the teachers who present themselves to obtain the direction of a communal school. But you will be kind enough to observe that the small agreement of acceptance which will be made, as well as the salary settlement, is not to be made in his individual name but in his qualified name as a member of the Society of Mary. The Society of Mary will need to furnish you three teachers for the elementary schools. It will be its duty to replace either the head or any one of his helpers, in case of need. If it should occur that the director would leave the Society, his authority as a teacher would by this very fact be null and void.

¹ See letters no. 1124 and no. 1129. Biographical note. Jean Chenozel (1807-1847) did not misplace the confidence Fr. Chaminade had in him. "He is pretty much of a closed book." noted Fr. Chevaux, "He can neither read nor write, and he knows his religion only imperfectly, but he is pious, docile, and mortified." When he died in Salins in 1847, it was possible to write of him, "Bro. Jean Chenozel was a brother animated by a good spirit, a model of exactitude and of great activity. . . . All he knew was how to say his Rosary and do his kitchen work."

Regarding the salary to be given to each of the brothers, Honorable Mayor, you seem to be mistaken. You say, "The commune will assure the three brothers, whether a fixed salary or by means of the products of the school, the sum of 1,200." M. de Saget wrote to you that the salary of each brother was set at 600 francs. You answered him that the commune was giving a straight salary of 300 francs, but that the tuition would make up for the surplus requested and which, furthermore, you were guaranteeing. You gave some idea of the tuition, saying that in the actual condition of the school, there were 150 pupils paying one franc per month. I had the honor of answering you that we were in perfect agreement.

I will be greatly obliged to you, Honorable Mayor, if you will permit free attendance in the elementary schools to all the children whose parents cannot easily pay, and to see to it that these parents will not be subjected to any inquiry into their affairs which could become humiliating.

I easily understand that there are certain drawbacks for the children of families who would frequent these schools, but soon these drawbacks will no longer exist as the result of the creation of the superior school of which you speak to me. From the beginning, I will confer with M. Saget about the creation of this school under the name of a special school; but a genuine and well-equipped superior school will produce the same effect, and it will have the advantage of having a name conformable to the law in the matter. We could come to an agreement about this second object. M. de Saget must have made known to you the real interest I have in providing your city with the means of instruction and education for the benefit of its youthful citizens, whether they have been blessed by fortune or not, and with no confusion of any kind. There is always a way to accord special facilities to certain distinguished families.

I am with respectful devotedness, Honorable Mayor, etc.

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