

## Letters and Passages Omitted in Volume 4

### S. 870. To Bro. Pierre Galliot September 29, 1836, Bordeaux

P.S. These are the men who are available: Father Fridblatt and Brothers Noir, Charpin, Perriès, Chevassu the elder, Poignon, and Côté. The last is good only for baking and manual work. I was just told that Brother Côté's constitution suffered because of this year's work, that he has received some education, and that he writes well and is quick at figures. I do not understand why he was assigned to physical work this year.

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### S. 876. To Brother Alphée Clerc October 6, 1836, Bordeaux

*. . . Brother Clerc, director and professor of the third and fourth,*  
(2) Brother Bouly, of grade 11, (3) Brother Giros, of grades 9 and 8, (4) Brother Janet, of grades 7 and 6, (5) Brother Pelleteret, professor of French and the sciences, (6) Brother Lichtenberger, in charge of the study hall and the recreations. He would replace Brothers Giros or Janet in case of illness. Brother Bouly would replace Brother Clerc, both as director and teacher. Father Metzger, Head of Zeal and teacher of German.

*Father Rothéa, with all the authority of a superior, will. . .*

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*Father Georges, professor and assistant master of novices.*  
Brother Peg, teacher of the first French class; Brother Caillon, teacher of the second; Brother Klein of the third. In case of illness, Brother Hector can be used according to his strength. Father Georges would replace the superior in case of illness or absence.

*This organization, my dear Son, is about the same as the one. . .*

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*Continuation of the letter.*

The letters intended for you and for Father Rothéa, my dear Son, could not leave yesterday, and I have just received yours of September 19 from Colmar. After reading it I did not believe I should change any part of my decision except to have Brother Bertin from Fraisons replace Brother Pelleteret. Brother Pelleteret has found a good position, which Saint-Remy advised him to accept. We will see how he conducts himself. Do not accept any of the others suggested for Courtefontaine unless you absolutely must. You were made the offer only in the hope of getting rid of them; I cannot replace those from Saint-Remy. We will see later what can be done.

*In answer to the Rothéa brothers I am sending. . .*

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### S. 880. To Bro. Dominique Clouzet October 11, 1836, Bordeaux

*. . . the repugnance he always had for asking you for what he needed.*

In the decisions concerning Courtefontaine, we counted on Brother Silvain. I am giving Father Curot an answer. I am asking Father Chevaux to speak to him seriously. You would do well to dismiss Brother Chiffert. The council was wise also in dismissing the four you and Father Chevaux mentioned.

*Regularize more and more the community of Working Brothers. . .*

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*. . . Father Fontaine would in no way be compromised.*

I answered both Brother Galliot and Father Bardenet, and I sent Brother Galliot a copy of the letter I wrote to Father Bardenet some days ago. Brother Galliot places too much enthusiasm in the Marast enterprise. I received two letters from him written on the same day, one almost a carbon copy of the other. He must not have received my last answer to two previous letters of his in the course of my hasty visitations; an answer did not seem urgent. I mentioned the good servants you have recruited for him.

You were right to send Brother Salmon to Besançon. I informed the archbishop of the move when he passed through Bordeaux. Help Brother Hunolt to keep his good resolutions.

Father Meyer tells me Brother Badel is no longer at Courtefontaine because of his unreliability. I knew he had left Ebersmunster, but no one told me he had been dismissed because of his failings against morality with children. Brothers Dormoy and Rollinet will easily find jobs, but the former would need to be a fairly good cook. Nicolas Mouchet will no longer be able to do the work of three men, in spite of his goodwill.

*In fact, I was in Auch at the time of the disaster. . .*

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### **S. 880-2. To Fr. Jean Chevaux, Saint-Remy**

October 11, 1836, Bordeaux

(Original, Agmar)

My dear Son,

Only today can I respond to your letter of September 13. The Archbishop of Besançon passed through Bordeaux. We both forgot to speak of Brother Péquignot, and he will be in Besançon only around October 15. Write and tell him what you have done—that is, that you trustingly sent him to the novitiate at Courtefontaine. Mention anything else you may have learned since. I will write to Brother Clouzet and to Father Meyer to have Brother Bousquet replaced.

I believe the council decided wisely in the case of Brothers Loison, Rincaud and Donzé.

Brother Rollinet must not be replaced by Brother Bousquet. It would be better for the former to remain at Besançon. It is essential that Brother Bousquet remain at Saint-Remy because of his father, and for the sake of the novitiate. He could also be a sub-assistant for zeal for the community of Working Brothers, and he must be assigned to nothing that would lessen his effectiveness in this essential task. Later I will write to Brother Dormoy to encourage him and to see whether I can use him elsewhere. However well-intentioned he may be, Brother Nicolas Mouchet could never do the work being done by Brothers Dormoy and Rollinet. I will send you someone who will be of great help to both houses.

The change involving Brother Mérigoz could be a good one. As for Brother Verrier, I promised Brother Galliot he could have him as soon as Marast was ready. When I spoke of

Verrier, it could be either that one, or the one who was prepared by Ravoire. Brother Clouzet must work with Brother Galliot so Brother Mérigoz may be able to do everything.

I have received a letter from Father Curot. I am enclosing my answer. Seal it and hand it to him; help him to understand and to draw the consequences. I will speak to Brother Clouzet about Brother Silvain. Remain at peace, my dear Son, and unite yourself more intimately with Our Lord Jesus Christ. Take good care of your health, and do not exert yourself beyond your limits; husband the strength that may be returning to you. Accept my tender embrace.

G.-Joseph Chaminade

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**S. 881-2. To Bro. Pierre Galliot, Marast**

October 25, 1836, Bordeaux

(Copy, Agmar)

My dear Son,

I hasten to answer your letter of October 9. I thought my last letter was sufficiently precise. Because Father Bardenet's complaints and displeasure were baseless they should not have disturbed you, especially since according to his last letter he was giving you 2,000 francs, which you say you never received. However, if you have already received the chapel fixtures which he bought, proceed to open your establishment with a little fanfare. I will write to Father Fridblatt to go to Marast if you do open; but you must invite him. He can be chaplain and also teach a class. As you are aware, he is very strong in French grammar. Once you have the operation underway, I will exchange Brother Perriès for Brother Bertin; I do not foresee any problem there. I am surprised that Brother Clouzet failed to send you a trustworthy servant, as he promised me he would.

Whether you open your school or not, you will have no problem with the upkeep of the property even with a limited staff. All these disappointments and conflicting decisions upset me considerably. Please accept. . .

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**S. 883. To Fr. Léon Meyer**

October 25, 1836, Bordeaux

*. . . the three-day retreat you want to have them make.*

I am writing to Brother Gouverd. If he has left when this arrives, please have this letter follow him immediately to Saint-Claude.

I am writing to Father Fridblatt telling him to go to Marast as soon as the new establishment is ready for occupancy. As soon as you have someone who qualifies as a teacher, send him to Besançon. He need not be very competent, provided he leads a good religious life. Brother Bousquet hints that Brother Toussaint could be a good director under the watchful eye of Father Oudet. The personnel problem at Besançon must be finally resolved. You say Courtefontaine is completely staffed. See to it that the boarding section operates to the satisfaction of the public; give me a sketch of its organization.

You will soon receive a letter concerning Bro. Justin Roussel. Before I knew he was in the novitiate, I had authorized his brother, the priest, to arrange with you for the boarding of the youngest brother, to whom he is much more partial than to Justin.

*I have reason to hope that, little by little. . .*

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**S. 886. To Bro. Alphée Clerc**

October 26, 1836, Bordeaux

*. . . you could easily take Brother Rollinet.*

Brother Dormoy does not have sufficient experience in any one field. He had been suggested, but the burden would have been too heavy on Bro. Nicolas Mouchet. Saint-Remy is trimming its personnel to reduce expenses.

*4. See that your language, your tone of voice. . .*

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*. . . and principles from which he should never have strayed.*

11. I did not think Brother Lichtenberger was as deeply in debt as you say. I agree that Brother Caillon should go to Saint-Hippolyte and take on the important duties you have in mind for him. However, you and Father Rothéa must see to it that he is suitably replaced, that Ebersmunster has the necessary personnel—that is, the teachers you mention, along with Brother Lichtenberger and others whom I cannot remember at this time, so it may function to everyone's satisfaction. Keep that institution uppermost in your mind, even at the expense of what you would call sacrifices.

I want M. Hector to remain some time yet in the novitiate to develop his skills as a primary school teacher and be employed at the boarding school, provided his progress in virtue is not jeopardized.

*I believe, my dear Son, I have recalled all the observations. . .*

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**S. 891. To Bro. Louis Rothéa**

October 30, 1836, Bordeaux

*. . . on the irregularities that you may have come up against.*

Brother Clerc writes that your brother has kept Brother Dormoy at Ebersmunster. Did Brother not receive his obedience for Saint-Hippolyte? Should he not therefore be there? Is he in fact not needed? Even today, is this not in the best interests of the establishment? Why does your brother try to introduce some leaven of discord when we are trying to prevent just that? I know Ebersmunster has just as much need of a cook like Brother Dormoy as Saint-Hippolyte does; however, Brother Dormoy was sent to Saint-Hippolyte. Let Ebersmunster get along as best it can until the situation can be remedied. A German cook would be accepted at Ebersmunster, whereas this is not true of Saint-Hippolyte. I will not write to your brother, but as soon as you receive this, write to him and tell him to return Brother Dormoy to Saint-Hippolyte and to prepare him for the change. I did not write to Brother Dormoy; it would have taken too long to explain everything to him.

*Wisdom, moderation, and abnegation of self!*

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**S. 894. To Bro. Dominique Clouzet**

November 3, 1836, Bordeaux

*. . . with a money order for 150 francs, on Paris.*

I am answering this and also the preceding letter of October 16. I was in no hurry to answer the first, for I had written only days before about the same issues. I have also replied to Father Fontaine. Tell Brother Gaussens I have received his letter. I will answer soon, although I just received today the first installment of the accounts he kept at Agen. . . . [French has text missing here].

I thought you would have sent Brother Silvain to Courtefontaine. His name appeared on every slate we discussed for Courtefontaine.

I am surprised to learn that Brother Pelleteret was still at Saint-Remy on October 29. There will be quite a to-do at Saint-Claude; the bishop, who presided at the awards ceremony, promised publicly that classes would resume a week before All Saints. Brother Gouverd wrote to Saint-Claude hinting that the school might not be open; the bishop was very angry at being compromised. In an effort to calm the storm, in the name of obedience Father de Montgaillard ordered Brother Gouverd and his staff, through the intermediary of Father Meyer, to go to Saint-Claude and to open the school one week before All Saints. Father de Montgaillard told me the entire story, and a few days ago I wrote and congratulated him on the stand he had taken and begged him to excuse Brother Gouverd. I was unaware of all these details when I told Brother Gouverd to open the school as usual and that I would discuss the matters of the establishment later.

Brother Galliot wrote to tell me that Brother Pelleteret had agreed to go to Marast, but certainly I did not know he had left Courtefontaine, where he was to spend the holidays, and had moved even before receiving an order from me. This is what happens when directors arbitrarily interpret the intentions of the General Administration. If Brother Galliot wanted to open Marast in spite of everything, he could easily have done so with the personnel I was going to assign to him. There would have been hardships because of insufficient staffing, but these would be gradually overcome by following our plan. It was never my intention to send Brother Pelleteret to Marast, although he may be of great use in the farm work. Later I will tell you what I had in mind for him; meanwhile, teaching will contribute to his training. If he has not done so, let him leave immediately for Saint-Claude; let him find some excuse. It is to be feared that His Excellency's ill humor will be felt in all the houses in his diocese. I expect each mail delivery to bring me some unpleasantness.

I will immediately order Courtefontaine to send you either Brother Verrier or M. Ravoire. I am somewhat surprised that this has not yet been done. M. Ravoire will be more useful to you because he is tireless and submissive, especially if he finds a community that is really religious. I had him prepared for Ebersmunster but changed my plans because of Marast; now that Brother Mérigoz is there, I will send him to Saint-Remy. And Ebersmunster is still deprived.

Give Madame Papin 100 francs and send the receipt to the Mother Superior of Arbois. I must stop, my dear Son.

*All our affairs, my dear Son, are taking on a favorable. . .*

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P.S. Father Fontaine has just written. I have the consolation of knowing that he has finally made up his mind.

P.S. Although you are very generous in paying the postage at Saint-Remy, my dear Son, I believe you should continue to stamp all mail as in the past, unless further complications have surfaced. The method you suggest would be very bothersome for us here.

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**S. 895. To Fr. Léon Meyer**  
November 4, 1836, Bordeaux

Everyone writes to me, but most of my mail comes from Courtefontaine. Brother Clerc edified no one when he passed through Courtefontaine. He seems to be on the mend; his perseverance will mean the end of much criticism. With this letter you will have received obediences for Brothers Gobillot, Charpin and Noir. You know I had promised Brother Galliot to send either Brother Verrier or M. Ravoire to Marast. Brother Clouzet had to send him Brother Mérigoz, and I promised to write immediately and to send the man you suggest. I again urged him to improve the religious tone of his community. The stay of. . .

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**S. 898-2. To Bro. Charles Couillard-Toussaint, Besançon**

November 13, 1836, Bordeaux  
(Copy, Agmar)

I, the Superior General of the Society of Mary, in an effort to reorganize the small establishment called La Charité attached to the Hospice Saint Jacques in Besançon, have appointed and do appoint by these presents our dear Son, Brother Toussaint, director of the aforementioned house under the direction and supervision of Father Oudet, but without prejudice to the obedience he owes to Father Carrel, Vicar General and local superior of the establishment. I am giving him an assistant in the person of Brother Martin who is to replace Brother Salmon, and also Brother Chevassu, who will teach the pupils of La Charité. Brother Toussaint will continue to exercise the functions he has held until now.

*Note.* The present order has been sent to the Superior General of the Sisters of Hospice Saint Jacques in Besançon so she might give it to Brother Toussaint.

G.-Joseph Chaminade

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**S. 899. To Bro. Dominique Clouzet**

November 14, 1836, Bordeaux

*. . . follows general directions and otherwise acts arbitrarily.*

On November 5, Brother Pelleteret was at Marast and his two collaborators were at Saint-Claude where they arrived at least six days too late! Brother Pelleteret is much less to blame than Brother Galliot; the latter was the director and allowed himself to be prevailed upon. However, Brother Pelleteret erred in allowing the three to spend their holidays at Courtefontaine. Brother Gouverd is also culpable for leaving his assigned place, whatever Brother Galliot's intentions were with respect to Brother Pelleteret. I refuse to interfere until Brother Pelleteret is at his rightful place in Saint-Claude. But what will become of the fields at Marast? May he do the least harm possible! Why not send the farm hands away? I knew you intended to do this and that, in fact, you were dismissing them. But Brother Galliot said the action came too late. I finally understood that he could hire them as day laborers. Bedcause that is the case, he says he wants the funds to pay their daily wages. Why not pay them with the proceeds of the harvest after you have dismissed the farm hands?

In my last letter I must have informed you that I was going to ask Father Meyer to send you a cook. I did this; I presume you have him now. I also told Father Fridblatt to go to Marast if that school opened; Brother Galliot did not inform me of his intention to do so. My correspondence led me to believe the opening was very uncertain in view of his relationship with Father Bardenet. From my letters he should have known there was indecision, not as to the opening but as to the time of that opening. Brother Galliot took the decision upon himself,

weighing both the intervention of Father Bardenet and the interests of the school. Why does he now complain of his problems? He says that the personnel from Courtefontaine would not leave without a formal order. Courtefontaine is not to blame here, although it did send Brother Charpin to Saint-Remy without my permission. I sent Brother Charpin an obedience at Courtefontaine that he was to go immediately to Saint-Hippolyte; from there he would have gone to Kaysersberg, where he would have spent the year. In fact, they open today, November 14, and you are using him in your third division! Given the small number of students, the two experienced professors, Brothers Gaussens and Laugeay, I do not believe there is any need for three divisions. I believe Father Meyer relayed my orders to Brother Charpin at Saint-Remy, and you sent him on his way. In any case, if he should still be in Saint-Remy when this letter arrives, send him on immediately. I will make excuses for his tardiness as best I can.

*I will do all I can so that you may be provided. . .*

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*. . . busy ourselves in drawing patronage to the boarding schools.*

I am sending you the receipt from Madame Papin which you will send to the Mother Superior of Arbois. I had asked that it be made out to her, but she made it out to Father Caillet, who brought the 100 francs; it is not important.

I will write immediately to Brother Bousquet. I may say something about your community of Working Brothers. He will show you my letter. I am also sending directives for the reorganization of the small establishment of La Charité in Besançon.

*Receive, my dear Son, the expression of my fatherly tenderness.*

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**S. 900-2. To Bro. Joseph Belleau**

November 15, 1836, Bordeaux

(Copy, Agmar)

I, the Superior General of the Society of Mary, after Bro. Joseph Belleau's stirring description of his unsettled health and of the impossibility of a recovery if he followed the diet in use in the Society in spite of the mitigations which I could have accorded him, believed it was my duty to dispense him, as I do dispense him provisionally, from the vows he pronounced in the said Society of Mary, except for the vow of chastity, and I have allowed him to retire to his family. Time will tell whether, if the same motives obtain,?? I will dispense him definitively. Done at Bordeaux. . .

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**S. 902. To Fr. Jean Chevaux**

November 18, 1836, Bordeaux

*. . . then speak to me about this matter of confessors.*

I have written to M. Oppermann at Courtefontaine.

*The mail for today is about to leave.*

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**S. 902-2. To Bro. Joseph Enderlin, Ammerschwir**

November 20, 1836, Bordeaux  
(Copy, Agmar)

My dear Son,

You have thanked the Lord, just as I did, for the excellent retreat you made during these holidays.

I wish you would send me as soon as possible the savings you have made. I presume that with the new school year, you were able to recoup some of your expenses. If you can, send me an advance on the moneys you will receive. In any case, send me whatever you can; I have good reasons for asking this.

I imagine Kaysersberg is now in full operation. I thank you for giving me a description of the situation at Ribeauvillé. At the first opportunity I will replace Brother Chollet. Meanwhile, I will write to him to bolster his morale and to advise him to be cautious. I am also writing to Brother Hoffman. However, lest it appear that he has himself reported on his director, please give him my answer yourself. What do you think of Brother Hoffman himself as director of the Ribeauvillé community?

I thoroughly approve your taking charge of the instruction of the two children of Countess Padastra.

I believe you should accept your appointment to the district committee.

I will turn your little inventory over to the General Secretary, Brother Bonnefoi.

Please send me a catalogue of the books in your library.

Keep yourself in readiness, my dear Son, for a possible examination for a higher certificate.

You and your two colleagues must live as true religious; believe in my paternal devotedness to you. You must also take care of your health in the midst of your numerous activities. Prudence combined with zeal can accomplish a great deal without unpleasant results. Follow the doctor's orders. Please accept, my dear Son, the assurance of my sincere affection.

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**S. 902-3. To Bro. Jean-Marie Mémain, Agen**

November 19, 1836, Bordeaux  
(Copy, Agmar)

Expenses for any repairs must not be paid from your school revenues. I never meant it to be otherwise. However, if you are pressed to pay some of the workmen, you may dip into these receipts. This will then be debited against the subscription and special gifts fund and owed to your account. If we do things in an orderly way, everything will work out.

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**S. 905. To Fr. Jean Chevaux, Saint-Remy**

November 26, 1836, Bordeaux  
(Original, Agmar)

*Monstra te esse matrem.*

I had almost forgotten to thank you for your note of November 3. I have nothing special to say to Father Boillon, the pastor of Menottey. Father Bardenet made no further reference to him. His proposals to Father Boillon may mean he has other intentions. I can say nothing until Father Bardenet speaks to me.

*Brother Salmon is wrong in some ways.*

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**S. 905-2. To Bro. Dominique Clouzet, Saint-Remy**

November 27, 1836, Bordeaux  
(Original, Agmar)

My dear Son,

Brother Galliot's letter of November 16 which you shared with me inspired me to add a short note of encouragement to one Brother Prost had sent him in response to more complaints than he had made to you. His expressions, however, were a little more moderate. I encouraged him (1) by pointing out that three experienced teachers, himself, Father Fridblatt, and Brother Perriès, suffice for 15 to 20 boarders, at least in the early stages and (2) by assuring him that I will try to free Brother Pelleteret from Saint-Claude and then, in concert with him, see to the management of the farm at Marast. I said I would ask you to advance whatever funds you could. This is strictly a loan, deducted from the first incoming money. Meanwhile he is to be careful and take care of any urgent matter, etc., etc. Brother Galliot is very open, both in the letters he wrote from Courtefontaine and those he has written since from Marast.

I will reply to Father Chevaux about matters concerning Saint-Remy.

My dear Son, you again ask me for a tailor, Brother Jungca for instance, who is truly a master tailor. I might be able to send you Brother Roch, who is also truly a master. He is slow but turns out a fine product. He is the only one left in Bordeaux. Try to find someone to teach a free but numerous class of beginners. I had sent Brother Jungca to Moissac, but his accent is atrocious; his proper place is in a tailoring shop, where he is efficient and expeditious. I am answering Brother Bousquet and refer at length to the novitiate: I urge him to get along with you and with Father Chevaux. My letter is not sealed. Courage, my dear Son. With a little time and patience, with the help of God and the protection of the Blessed Virgin, we will accomplish everything we set out to do. Accept my tender embrace.

G.-Joseph Chaminade

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**S. 905-3 To Fr. Georges Caillet, Bordeaux**

November 28, 1836, Bordeaux  
(Copy, Agmar)

I, the undersigned, G.-J. Chaminade, Superior General of the Society of Mary, residing in Bordeaux, declare that Fr. Georges Caillet, a member of the said Society, whom I had appointed to replace me as local superior and to whom I gave several procurations to administer business matters during my absence, has returned to me all the documents entrusted to him, and those that he received during his tenure; that he has rendered a faithful report of his administration; and that he has returned to me the ledger and cash reserves of the Madeleine. This constitutes my official receipt for the same.

G.-Joseph Chaminade

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**S. 906-2. To Father Barrès, Bordeaux**

December 1, 1836, Bordeaux  
(Original, Agmar)

I am sending to the secretariat of the archbishop a memoir addressed to the Vicars General, members of the Chapter. This memoir is in two parts, corresponding to the two questions I am submitting to them and to which I would like to receive a prompt answer. I have discussed this with M. Boudon, who came to see me just as I was finishing my petition. M. Auguste Perrière drew up the second part, for it concerns him more particularly.

Should your spirit of enterprise, Monsieur, incline you to act as our mediator before the final verdict is pronounced, you would be suppressing the evil in its very source. I have reason to believe Bro. David Monier has implicit trust in you.

Brother David's confessor, Father Collineau, the pastor of Saint Louis, is ???Brother's counsel, but only in the confessional. Father told M. Auguste he believed in Brother David's honesty. I am sending Father Collineau a copy of the petition which I have addressed to the Vicars General of the Chapter.

Brother Monier's case will come up before the civil courts, but because (1) it would result in a public scandal and (2) it concerns religious, it is the business of an ecclesiastical tribunal; (3) because Brother David's obstinacy is due to the illusions of a troubled conscience, I believed it was good to exhaust all available means before resorting to the protection of the law.

Please accept, Monsieur, the assurance of the respectful devotedness with which I sign myself. . .

G.-Joseph Chaminade

P.S. I am also writing to Father Collineau and am enclosing a copy of this letter. Our united front would greatly impress Brother David, if only selfish interest did not cloud his sense of duty.

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### **S. 907. To the Vicars General of the Chapter**

November 30, 1836, Bordeaux

*. . . claiming them by all means possible and suitable.*

Here are the facts.

1. Bro. David Monier, a former lawyer, is one of the early members of the Society of Mary. He was often consulted on business matters. He was allowed to continue in the exercise of his profession. He lodged with the Society as soon as a house became available.

2. After the Government approved the Society of Mary, Brother David was appointed Secretary General, and although he was never officially chosen as their lawyer, the Society and its superior relied on his advice. The dossiers containing the documents of the Society were always kept at the residence of the Founder and first Superior of the Society. Meanwhile, Brother David lived in the first community of the Society and always showed great reluctance to reside in the building housing the secretariat. From time to time he would tell the superior that he had to put order among the documents of the secretariat, but complained that the room was too small for such work. He was offered a large adjoining room, but he would not accept it and was never criticized for his refusal.

3. This was the situation some eight or nine years ago when the superior embarked on a visitation of the houses which the Society had in the northeast of France. Father Collineau replaced him in Bordeaux during his long absence. Brother??? took advantage of this absence to press for a reorganization of the secretariat. Father Collineau, who had no knowledge of the circumstances, ingenuously allowed Brother David to transfer the documents to his residence on Rue du Mirail.

4. The superior has been demanding them ever since. It must be noted that among the papers are 20,000 francs in bank drafts and also the council minutes explaining the presence of these funds. Brother David cashed three of the promissory notes but gave no accounting for his action. Several people are of the opinion that Brother David obstinately refuses to return the documents to the Superior General of the Society either because he would be asked for the remaining drafts, or because among the documents are the council minutes explaining the origin and the purpose of those funds. Already one scandalous incident is related to them. A memorandum explaining this point is affixed to this report.

5. In 1835, in the absence of the Superior General, several members of the Society who had urgent need of some of the papers to which Brother David clung so obstinately visited his rooms in his absence, and found and took the papers from the secretariat. This action was qualified by Brother David as removing of documents from a lawyer's office. Today he claims that this so-called "breaking and entering" is the reason for his obstinate refusal to give up the documents of the Society.

6. Bro. David Monier is no longer the Secretary General of the Society of Mary. Brother Bonnefoi (Charles-François) was appointed on October 26, 1835, to replace him. By the same decision, Brother Monier was granted an honorable retirement in any community of the Society he might choose. He was to deposit all the papers of the Society into the hands of Fr. Georges Caillet who would give him a receipt. Brother David had chosen to retire to the fine and vast establishment of Saint-Remy. He made all the arrangements with my representative in Bordeaux, Father Caillet, and they were approved by me, but he delayed his departure alleging that I had not sent him an obedience; so I sent his obedience on January 2, 1836. These details are contained in my last summons to him, dated November 26, 1836. A copy of this letter is affixed to the two memorandums.

#### Summary

Gentlemen, I take the liberty of asking for your decision (1) on Brother David's obligation to return all the documents related to the Society of Mary as such and entrusted to him by Father Collineau, as well as those he may have received from other sources. These documents were originally stored in the secretariat of the Society. They not only dealt specifically with the business of the Society, but some were the personal papers of the Superior General of the Society and some belonged to individual religious of the Institute of the Daughters of Mary; (2) on the special and distinct obligation to return the promissory notes presently in his possession, signed by M. Auguste and acknowledged by me.

*The claimant dares to await from your zeal, for the edification. . .*

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#### **S. 910-2. To Bro. Jean-Marie Mémain, Agen**

December 8, 1836, Bordeaux

(Copy, Agmar)

. . . all the repairs that have been made or that must still be made must not be paid for with money from the schools, but rather from the generosity of the faithful. The community account must be separate from the account of the donations. This does not mean that in your situation money from the community account cannot be used to help the other pay the most pressing debts, but this must be in the nature of a loan. There may be some confusion in Brother Gausson's books, but there should be none in yours. My dear Son, do not tell me there are no more gifts and donations. Make known your needs with simplicity and trust in those who can help either directly or, for instance, by soliciting for you from some of the clergy. The Lord's paternal

providence will never abandon you. You may be tried by successive refusals but will never ultimately be left in the lurch.

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**S. 911. To Fr. Jean Chevaux**

December 10, 1836, Bordeaux

My dear Son,

I have received your dispatches of November 29. I will write immediately to M. Plumey. I am presently answering M. Langue's letter. I am enclosing his unsealed letter in yours. Give it to him sealed, once you have read it carefully. If you wish, you may show it first to Father Fontaine. We must all have the same views and principles.

You were right to report to me the story concerning Brother Costou.

I had only your health in mind when I said I did not want you to teach. But if there is need, as seems to be the case, see to it that those two hours of teaching are not harmful to your health.

*You have done well, my dear Son, in presuming upon my desire. . .*

\*

*. . . my answer to his letter of last April 30.*

My dear Son, please accept this expression of my affectionate sentiments and of my sincere desire for your sanctification.

\* \* \*

**S. 913. To Archbishop Mathieu of Besançon**

December 12, 1836, Bordeaux

*. . . his services in regard to the Sovereign Pontiff.*

P.S. Excellency, please file this copy of our General Regulations in your secretariat. I see no point in having them registered. The royal Ordinance approving both the Society and its statutes is already registered.

*I am with profound respect. . .*

\* \* \*

**S. 915. To Bro. François-Xavier Pelleteret**

December 16, 1836, Bordeaux

Your calculation of the net revenue of the Marast property seems exact enough to me. With care we can expect 4,800 francs.

*You will be able, my dear Son, and you will have to live. . .*

\*

*The obedient person, says the Holy Spirit, will speak of victories.*

This is what I have decided with respect to the difficulties you pointed out. I sent a copy of my first letter to you to Brother Clouzet. I will also send him a copy of your answer. If he is

willing to look into your case, to save time he will write directly to Father Meyer asking for the person I have chosen to replace you to be sent to Saint-Claude. After his arrival and his installation you are to see Brother Clouzet, who will then assign you to Marast, with Brother Galliot's consent. Meanwhile, and as word reaches me about these changes, I will write both to Brother Galliot and to you.

Your remarks on the suggestions made by Father Fridblatt seem very apt.

\* \* \*

**S. 916. To Bro. Dominique Clouzet**

December 16, 1836, Bordeaux

P.S. Brother Jungca has nothing to do at Moissac, but that house is so debt-ridden that I doubt if it can pay for his journey to Saint-Remy. And here, we are always in most straitened circumstances. See what you can do before he is assigned anywhere.

\* \* \*

**S. 919. To Bro. David Monier**

December 20, 1836, Bordeaux

*. . . such as you will see it at the end of the first copy.*

I must point out to you that in the next to last line of the second to last paragraph of the decision by the Vicars General, there is a slight error concerning a point which, however, has no bearing on the matter to be decided. It says that the promissory notes were "acknowledged by the Superior General," which was not so. A brief account of the facts surrounding these notes was affixed to the request, of which I am sending you a copy. This is the account the Vicars General refer to when they mention a "memorandum attached to the present letter." I am not including a copy, for you are thoroughly familiar with all the facts. However, my dear Son, I am sending you a copy of the letter with which the Vicars General honored me and which accompanied their decision on the two questions I had submitted to them.

*Submit to a decision, my dear Son, which you are to look. . .*

\* \* \*

**S. 919-2. To Father Collineau, Pastor of Saint Louis**

December 20, 1836, Bordeaux

(Copy, Agmar)

Reverend Pastor,

I sent you a copy of the request I made of the Vicars General on November 30. Today I am taking the liberty of sending you a copy of their decision, which they reached on December 15 on the two questions which I submitted to them. I am also sending you a copy of the letter which accompanied their decision. I am sending all these papers to Bro. David Monier. Will he now break into open revolt? I do not think so. He is evidently very guilty if he does not return all the Society's papers, along with the promissory notes which he converted into cash. However, I assured them that I would not use these notes to charge him in this matter. Your enlightened zeal will suggest what your role is to be in the matter. If he remains obstinate, I intend to continue to pursue the case.

\* \* \*

**S. 920. To Bro. Dominique Clouzet**

December 26, 1836, Bordeaux

*. . . but I told him plainly . . . he could not go back to Saint-Remy.*

I told Brother Mazières what I had mentioned to you concerning Brother Jungca. He now tells me he had placed himself at your disposal, but that he did not have the funds necessary to pay for his journey. Jungca is not only a good craftsman, but also a good religious; he tends to be somewhat taciturn and blunt. He suffers at long intervals from a hemorrhage of the lungs; for this reason he was withdrawn from studies and given maintenance work. However, he worked all last year as a tailor at Layrac and had no relapse. He could add some 2,000 francs to Father Lalanne's coffers. However, take care of his health.

I realize your school is shorthanded, and I will do my utmost to come to your aid. Watch over Brother David. With some goodwill, Brother Laugeay could supervise the study halls and elsewhere, but would need some coaxing. He would be a good man for the job; point out his failings, charitably of course, and encourage him, etc. Draw the most you can from Brother Gaussens; you know his character. His religious base is strong. He can be of use to you if you appeal to his friendship, to religion, and to reason. You could profit by that certain prestige which he enjoys; but he is hard to lead. You were wise to allow him on the council, but remember what I told Father Fontaine on that score. Father Curot seems more composed; I will tell you later my decision in his case.

*You are right, my dear Son, in believing that I did not have. . .*

\*

*. . . that I will have only to have it copied.*

In my letter to Brother Galliot some days ago, I mentioned Brother Pelleteret and that the former would be director of the whole establishment. Brother Pelleteret might even teach one class if it was necessary provided this did not detract from his other duties; everything depends on him.

Father Bardenet spoke of Menottey to various people in different ways. From three or four letters, I learn that he will write to me; I am waiting.

I will again write to Brother Mémain about the procuration.

*Receive, my dear Son, my most tender. . .*

\* \* \*

**S. 921. To Fr. Léon Meyer**

December 27, 1836, Bordeaux

*. . . a modest ceremony of profession although for one alone.*

You could have a small ceremony for temporary vows to be attended by Brother Poux, who is at Salins, and Brother Chevassu, who is in Besançon. Inform them of the date of the ceremony and have them make some preparatory exercises. You may prepare the following for the same ceremony: Brothers Poignon, Côté, Girardet, and Gazillot. Now as to Brother Lambert: Father Chevaux was forced, as it were, to take over a Latin class at Saint-Remy made up of students from two primary classes.

It is fitting that there should be a house council; see to its composition and give me the list. See whether the ordinance prescribing the erection of a council guarantees the proper functioning of the same.

*The subjects of particular examen for beginners are. . .*

\* \* \*

**S. 922. To M. de Saget**  
Bordeaux, December 28, 1836

I am taking the liberty, Monsieur, of enclosing under this cover (1) a copy of the memorandum submitted to the judgment of the Vicars General, with their decision and my covering letter; (2) a copy of my last plea; and (3) a copy of my last letter to Brother Monier announcing the decision of the ecclesiastical tribunal.

Please tell me if these documents clarify the situation sufficiently. I believe I am in a position to answer any questions on this matter.

*The constant obstinacy of Brother David . . .*

\*

\*\*\*

P.S. I am putting these dispatches into the hands of M. Auguste Perrière who is directly concerned in the matter of the promissory notes. He has acted only on the advice of M. Ravez and M. de Sèze. Besides, he knows the salient points of Brother Monier's character.

\* \* \*

**S. 924-2. To Bro. David Monier, Bordeaux**

January 7, 1837, Bordeaux  
(Original, Agmar)

Your letter of August 15, my dear Son, showed your concern for my problem with the interest payments on the mortgages on the Razac mansion. You managed to rent the central section for 2,500 francs. To this end you sent me repeated letters asking for my procuration, thus bypassing any consultation with Father Caillet, my representative in Bordeaux and my proxy. My urgent need for funds to pay the interest on the mortgages forced me to lay aside the usual rules of precaution and I immediately sent you the power of attorney.

When I arrived in Bordeaux, you did not even show me the courtesy of giving me the lease; I am still struggling with the interest payments. On January 1, I hope to receive the rent for the first quarter from M. Chabaud; he informs me that he has paid you six months in advance and has a receipt to prove it. I will not question, for the moment, whether you are authorized to do that according to your procuration.

I see that my efforts to extricate myself from my difficult position have merely made things worse. I am led to believe that you are looking for means to protect yourself in case of an accident and you fail to see that by so doing, you are courting disaster. Prove to me that I am mistaken by sending me, before next Tuesday, January 10, M. Chabaud's lease and the 1,250 francs he says he paid you some days before taking up residence. That would coincide with my arrival in Bordeaux. On January 11, if my memory serves me, I must pay 1,000 francs to M. Loze.

As to the documents which I have been requesting for so long in the name of obedience, of conscience, and of justice, I refer you to my last letter containing the decision of the highest ecclesiastical authority in the diocese. What do you expect to gain by this, according to an expression you quoted in one of our last conversations? Do you propose to force my hand and to [see me] yield? Because of my obligation which is binding in conscience, as I have repeatedly told you, I will continue using every means to have you mend your ways. True, every one of my

moves is a cruel blow to my paternal heart. If, for instance, the matter with M. Chabaud is not solved by next Tuesday, I ask that you no longer send anyone here to fetch your meals.

My dear Son, I pray with all my heart that your eyes be opened, that your illusions vanish, that at the sight of the abyss before you, you stop and return to the path from which you should never have strayed.

G.-Joseph Chaminade

\* \* \*

**S. 926-2. To Bro. Dominique Clouzet, Saint-Remy**

January 17, 1837, Bordeaux  
(Original, Agmar)

My dear Son,

From what I remember of M. Allemand, you have sent Brother Coustou a second-rate cook. Besides, I believe he is still subject to the draft. However, I am seriously considering sending you Brother Coustou. About a week ago I as much as hinted this to him so that he be not too surprised; his replacement at Colmar will be Brother Gaussens. Please inform the latter and tell him that, in view of the good will he has shown me and of the regularity he has manifested in his community, I wish to send him to Colmar to replace Brother Coustou. I hope that he will be well accepted there.

As soon as Father Meyer received word from you, Brother Genre professed his vows for three years and left to replace Brother Pelleteret at Saint-Claude. You should have copied the ordinance setting up the council of Saint-Remy and have adapted it for Marast. I will see to it immediately. If it does not arrive in time, install Brother Pelleteret according to the spirit of the ordinance and for the purposes I explained to you.

M. Auguste gave me the enclosed letter, sealed, for Brother Laugeay. I broke the seal and tore up the second page which was blank. I know absolutely nothing about the person who signed the letter, a certain M. Charles Guillermon. If Brother Laugeay sees in him a likely prospect, he could tell him to come and see me.

I will inform Brother Mazières of the sum you sent to Father Lalanne for Brother Jungca's trip. Make every effort to have a good establishment at Marast and see to it that regularity reigns. Be even more attentive to the Working Brothers community and to their novitiate. Let there be no half measures here. You yourself must be imbued with the true spirit of the religious state. How could you inspire it in others if it did not abound in you?

I embrace you most tenderly, my dear Son.

G.-Joseph Chaminade

\* \* \*

**S. 931-2. To Bro. David Monier, Bordeaux**

January 25, 1837, Bordeaux  
(Original, Agmar)

I repeat my request of January 7. Send me M. Chabaud's lease and the 1,250 francs you received in payment for the first semester's rent. I will keep in mind that some of that money was used to pay for repairs. Also that you paid the baker from that source. I have authorized Brother Bonnefoi, the bearer, to settle this matter with you. However, you may deal directly with me if you wish; but do so without delay because I have debts of my own.

With my usual friendly greetings. . .

G.-Joseph Chaminade

\* \* \*

**S. 931-3. To Bro. Dominique Clouzet, Saint-Remy**

January 25, 1837, Bordeaux  
(Original, Agmar)

As soon as I arrived in Bordeaux, my dear Son, I continued my efforts to retrieve the documents of the Society from Brother David. All other methods having failed, I was obliged to invoke the law. He yielded only after the second summons from the president of the court of first instance authorizing forceful entry. We came to terms and the papers have been returned. Within two weeks he is to take up temporary residence with me at the Madeleine. The Blessed Virgin is helping us invisibly yet effectively.

Contrary to appearances all is not over with Father Lalanne. There is a 23,000 franc debt in my name, 20,000 of that bearing interest. Since this is a debt concerning Ecole Sainte Marie, he is responsible for it.

Father Curot is no longer at the Madeleine but at the head of a small establishment under the patronage and protection of the pastor of Saint Eloi. You need no longer pay his father a pension, nor are you responsible for his debts. He has no claim on anything he may have brought with him to Saint-Remy or which may have been given for his use.

I still have not been able to draw up the ordinance creating the council of Marast.

I have authorized Father Bardenet to purchase the vast house at Menotey in the name of our Brothers Galliot and the two Meyers. He will make all needed repairs and we will take possession next All Saints Day. His letter is optimistic and frank, even when he refers to Marast. I thanked him for several gifts of wheat to Courtefontaine. The boarding establishment of Courtefontaine seems to be flourishing this year. There are fifty boarders, all of them most docile and pious. The establishment, however, is in financial straits and is forced to borrow. The novitiate seems to be very fervent.

I believe you have already told Brother Gaussens of my intentions in his regard. I have not changed my mind, but in this important move I am proceeding cautiously. I will write to him shortly.

I had almost finished this letter when Brother Galliot informed me, in a letter dated January 18, that Brother Pelleteret had arrived at Marast two days before and that he himself was going to make a retreat at Ebersmunster under Father Rothéa, adding that he had my permission. Unless we are strict in our accounting in Marast, we will soon have a bewildering situation. I will come back to this topic later. Please accept my tender embrace.

G.-Joseph Chaminade

P.S. Two letters from Brother Salmon arrived in due time, one of July 23 from Besançon, and the other from Courtefontaine dated October 11, 1836. I acted on the information they contained but did not think that an answer was in order. Now that he is settled, please tell him to give me his reactions to his new post. You will do likewise, based on your impressions and on those of Brother Bousquet.

\* \* \*

**S. 932-2. To Mlle Victoire de Perrey, Salins**

January 26, 1837, Bordeaux  
(Copy, Agmar)

Diploma of Affiliation

At various times Brother Troffer has told me of your tender devotion to the august Mother of God and of the attention and care you lavish on our young religious, the Children of Mary, and I did not want to delay sending you a diploma of affiliation to Mary's own Society. You will belong to her large family, you will share in the privileged graces which she showers upon it and in all the prayers and good works performed by the said Society.

The various establishments of the Society of Mary will be informed of your affiliation. The present diploma will be copied into the registers of the central house and on the special register of the house in Salins, alongside the list of the founders and of the affiliated protectors of the Society of Mary.

I invite you, Mademoiselle, every day to pray fervently and in union with us, Saint Bernard's short prayer "Remember," and to recite three Hail Marys in honor of the three great privileges of Mary.

Done in Bordeaux, on January 26, 1837, under my signature and that of my private secretary.

\* \* \*

**S. 932-3. To Mlle Jeannette Devaux, Salins**

January 26, 1837, Bordeaux

(Copy, Agmar)

**Diploma of Affiliation**

At various times Brother Troffer has told me of your tender devotion to the august Mother of God and of the attention and care you lavish on our young religious, the Children of Mary, and I did not want to delay sending you a diploma of affiliation to Mary's own Society. You will belong to her large family, you will share in the privileged graces which she showers upon it and in all the prayers and good works performed by the said Society.

The present diploma will be copied into the registers of the central house and into the special register of the house in Salins, alongside the list of the founders and of the affiliated protectors of the Society of Mary.

I invite you, Mademoiselle, every day to pray fervently and in union with us, Saint Bernard's short prayer "Remember," and to recite three Hail Marys in honor of the three great privileges of Mary.

Done in Bordeaux, on January 26, 1837, under my signature and that of my private secretary.

\* \* \*

**S. 933-2. To the Community of Courtefontaine**

February 3, 1837, Bordeaux

(Original, Agmar)

To all my dear Children at Courtefontaine, to Father Meyer, priest and superior of the house, Master of Novices, to Father Lamotte, priest, assistant to the novicemaster, To the professed religious, to the novices and postulants, to the 28 people who signed the New Year's letter, and to several others who were absent but whose sentiments are known to me. My dear Children,

The joy and consolation caused by the collective expression of your New Year's wishes remained vivid in me until the end of January. How often have I not prayed the good Lord for you during the month? How often did I not ask him to shower you with his most abundant blessings?

However, I still wanted to give you a proof of my paternal affection by acknowledging your collective letter.

I was making these pleasant reflections when I received two letters, one from Brother Poignon and the other from the pastor of Courtefontaine, both announcing the terrible misdeed of Brother Poignon in much the same words, but with this difference: the pastor wrote as a father terribly saddened at the sight of a beloved son whom the enemy of salvation has forcibly taken from him; Brother Poignon's letter was wet with his tears (he has not ceased weeping, I am told from Marast, ever since he realized what he had done, and is hoping for forgiveness), and is that of a child, full of regrets, who judging himself unworthy of grace and pardon, humbly asks if he might not be readmitted into the Society of Mary, at least among the number of domestics, the servants of blessed Mary. He will submit to every form of reparation and penance.

I wrote to him last evening and gave him a glimmer of hope. I am leaving the matter in your hands; he will be judged by Courtefontaine. My dear Children, you must decide (1) whether he may be admitted into the Society and return to you, and (2) if he is admitted, what form of atonement do you suggest? My dear Children, it may be that this terrible lapse, followed by a sincere repentance, will be a cause of the greatest edification, of a greater distrust of himself, and a greater zeal for his sanctification. To decide this case, it might be good to appoint a commission.

My dear Children, I give you my paternal blessing.

G.-Joseph Chaminade

\* \* \*

**S. 934-2. To Bro. Dominique Clouzet, Saint-Remy**

January 30, 1837, Bordeaux  
(Original, Agmar)

My dear Son,

I am leaving aside several other matters in order to busy myself with Marast and its council. I have just read the charter of the council of Saint-Remy. The same spirit should be found in the one for Marast; the document could be shorter because the whole community forms the council. However, a distinction must be made between the management of the property and that of the boarding section; therefore, two registers and two accounts. Brother Pelleteret would be in charge of the one for the farm, and Brother Galliot of the one for the boarders and the community. Funds transferred from one account to another would be in the form of a loan. Ordinary farm expenses would be those that a farmer would make to increase the yield of his fields; all other expenses would be extraordinary and subject to the General Administration as indicated in the charter. Every month both registers would be read to the council; Brother Galliot, the director, would make the reading and you, as a member of the council, would verify the accuracy. At least every three months a list of the revenues and expenses would be sent to the General Administration.

After the sloppy reports from Saint-Hippolyte and Ebersmunster, I felt it necessary to demand a detailed account from Saint-Hippolyte every month. This has been done with great care up to now; in early December I received the November bulletins; they contained a detailed list of every revenue and expense; and in early January I received the same for the month of December. Brother Clerc has already reported for these two months a boni of more than 8,000 francs. Will it last? The Rothéa brothers do not think so; is their persistent mistrust of Brother Clerc based on something they have not admitted?

I do not think we should worry unduly about Marast, but order is needed and no one in authority should act arbitrarily. See to Marast first, and have Brother Galliot show you his register if he has not yet done so to your satisfaction. If it leaves much to be desired, start another one for

him that includes every past transaction. When I say register, I mean every necessary book. Do the same with Brother Pelleteret. Draw up the procedure as you would have it. Report anything of moment to me, but let us get on with it. For the weekly council meeting, I can see only Brothers Galliot, Pelleteret and Father Fridblatt, to whom can be added, for the monthly session, Brother Bertin and yourself. The former is not yet there but I intend to send him there soon.

I have just been handed a letter from Brother Boillon who wrote from Courtefontaine but who is returning to Marast. Since the young man had almost finished his work at Marast and was rather slack in his observance of the rule, and, on the other hand, since Father Meyer could make good use of him, I told Father that Brother Boillon could come to Courtefontaine provided he intended to live as a good religious, that I wanted no more like him, and that the Society needed a purification. The tone of my letter was rather severe. Father sent a copy of my answer to Brother Galliot who then allowed the young man, on Brother Pelleteret's arrival, to make a three-day retreat at Courtefontaine where he learned of the lies and trickery of Brother Galliot to keep him at Marast. Brother Boillon seems to want to behave as a good religious and to correct his faults.

My dear Son, before doing anything at Marast, you might show this letter, in whole or in part, to Brother Galliot, otherwise he might think I do not trust him, which is not true, at least as far as his honesty is concerned. After Brother Boillon has spent some time at Courtefontaine as a good religious, I will ask you to accept him again for Saint-Remy.

With a tender embrace. . .

G.-Joseph Chaminade

\* \* \*

**S. 935. To Bro. Dominique Clouzet**

February 13, 1837, Bordeaux

*. . . before they read in the Council itself.*

As soon as I received your letter, I wrote to Brother Mérigot and told him to do the cooking at Marast, although he also taught a lower class.

I heard indirectly through Father Rothéa that Brother Coustou had been told by his doctors to give up teaching, that Brother Hector Clerc had left, and that he, Father Rothéa, had been obliged to send a novice to come to their aid. I am going to have Brother Bertin go from Colmar to Marast. Since a replacement is needed, I will send Brother Perriès; I will send the obediences without delay.

The clothing you saw Brother Pelleteret wearing was suggested by Brother Galliot and approved by Brother Gouverd. All those from Saint-Claude are similarly attired. I will outline the principles which must guide him without compromising you in your revelations to me. If the shock which his appearance caused at Saint-Remy created a flurry, I will write a letter addressed to all. Besides, I told you how Brother Pelleteret was to comport himself at Marast. Observe faithfully the recommendations I gave you; if you do not start well, it will be very hard to regain the upper hand. However, what I say here should not prevent you from making changes in my directives, provided these do not touch the essentials that will guarantee good order in the accounting.

*The death of Bro. J.-B. Pelleteret is really striking in its causes.*

\* \* \*

**S. 936. To Fr. Jean Chevaux**

February 13, 1837, Bordeaux

*. . . to detain him for observation for only a very few days.*

Tell Brother Laugeay that I would like to hear from him. I am writing to Brother Clouzet about the deceased Brother Pelleteret. Help him carry out my wishes. I am consulting him also concerning Brother Coustou.

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

\* \* \*

**S. 938-2. To Bro. Jean-Etienne Perriès, Marast**

February 21, 1837, Bordeaux  
(Copy, Agmar)

Obedience

To my dear Son, Brother Perriès, teacher at the boarding establishment of Marast.

I am sending you, my dear Son, to the house of Colmar (Haut-Rhin). You will be subject to Brother Coustou, the director of the community. Leave as soon as you hear from Brother Galliot, the head of our house in Marast. I will pray the Lord to grant you a safe trip.

\* \* \*

**S. 939. To Bro. Dominique Clouzet**

February 23, 1837, Bordeaux

*. . . carrying out the orders that I had planned on giving.*

I also answered Brother Pelleteret. (1) I am sending him a copy of this letter. (2) I approve his purchase of oxen and carts from the former farmer for the sum of 2,500 francs, provided he had your and Brother Galliot's approval. (3) I agree that he should ask one of his brothers to borrow and to get security for him to the amount of 3,000 francs.

Brother Pelleteret tells me that he suggested the profitable sale of the little property bought from Brother Gobillot's brother-in-law. Composed of various small portions, this property would never have been useful to Marast, and its sale will enable us to develop later. If this is the case, I would agree to the sale.

*Brother Rollinet, whom Saint-Remy ceded to Saint-Hippolyte. . .*

\* \* \*

**S. 940. To Fr. Jean Lalanne**

February 27, 1837, Bordeaux

*. . . you have rendered mine in your regard very sad and touchy.*

You tell me, my dear Son, that you believe Brothers Dürr and Centrain to be on the right path. I am not surprised at Brother Centrain because he had seemed to be completely bewildered. I had thought, on the contrary, that Brother Dürr was sufficiently poised.

*Receive, my dear Son, this token of my tender. . .*

\* \* \*

**S. 943-2. To Bro. Claude Bertin, Colmar**

March 3, 1837, Bordeaux

Obedience

To my dear Son, Brother Bertin, member of the Society of Mary at Colmar.

I have appointed you professor at Marast (Haute-Saône). You will follow the directives and give your obedience to Brother Galliot, the head of the establishment. Your present director will tell you when to leave and Brother Coustou will hand you this obedience.

Please receive a renewed assurance of my paternal devotedness.

G.-Joseph Chaminade

\* \* \*

**S. 944. To Fr. Léon Meyer**

March 8, 1837<sup>1</sup>, Bordeaux

. . . temporal; even if you have to make a few trifling extraordinary expenses, they must be made to feel that you love them and that your only concern is the good of their souls.

*I find in one of your short letters. . .*

\* \* \*

**S. 944-2. To Bro. Dominique Clouzet, Saint-Remy**

March 14, 1837, Bordeaux  
(Original, Agmar)

My dear Son,

I have received your letters of February 24 and March 6. In your last you say that you reiterate what you affirmed in the first where you speak at length about Marast and say that you are waiting for my reaction before acting. This is most surprising because you had received my letter of February 23 which had crossed yours of the following day. You must have answered without reading the excerpt on the decision I sent to Brothers Galliot and Pelleteret. You waited a long time to tell me what transpired at your meeting with Brothers Galliot and Pelleteret; both these gentlemen forestalled you. In his letter, Brother Galliot was his usual self except that his mood was restrained. To close the discussion, I wrote a long letter to Brother Galliot settling every question dealing with Marast; I also wrote to everyone at Marast. I see no reason for not adhering to all these decisions, especially to the one that touches you more personally and that concerns the Marast property.

Brother Pelleteret is most certainly not appointed independent manager of the estate. I realize from your last letter that I probably did not explain sufficiently his dependence on you, on Brother Galliot, and on the extraordinary council. I was very much put out that he dared say that he consulted only with you and Brother Galliot about the price he paid to the previous tenant farmer. I am also miffed because he bought a horse and buggy and made no mention of the sale of M. Nicod's stand of trees. The details of this sale and the answers he pretends you gave him could, in a manner of speaking, lay him open to a charge of deception for not previously consulting you. I will write to him at this moment, without in any way compromising you. I have his last letter before me as a guide. I still trust him and believe he is well-intentioned but he treads a risky path and needs support.

I am afraid that Brother Galliot will do him more harm than good and by his example will teach him to complain. He may come to understand that order is an overall necessity and that I simply cannot provide him with the number and quality of personnel he desires. He decides first, then asks, unless he can get when he wants without asking.

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<sup>1</sup> The first part of this letter is missing.

Father Chevaux has sent me a summary of the council deliberations; I will not answer until I get a copy of the minutes. From the summary I see that we must not come to a hasty decision.

From the short account you give me of your finances, I feel that you must practice great economy and introduce much discernment into your administration. I am not familiar enough with its details to give you more precise advice. Even though you are short of funds, you must make those urgent repairs rendered necessary by deterioration. Any delay would result in greater expense later and would not be consonant with a sound business sense. Had they been done in time, the repairs to the barn would not have been so costly nor so extensive.

I will see to it that Mme Papin receives exactly 100 francs on April 1.

At the end of your postscript to yours of March 6 you say, "I am still convinced that we are losing Marast because there is more than one director in the management. A house must have only one head just as a kingdom must have only one king." My dear Son, have I not followed these wonderful maxims, even though they are obscurely expressed? If I did not continue to comment on them in the letter from which I quoted, why not analyze them and show that I am contradicting myself and am introducing disorder instead of order?

Father Bardenet made a serious remark about the sale of the property. I will study the contract and you do the same. You might write to M. Perrot, who drew it up; he will also seek advice if he has any doubts.

Almost immediately after receiving your letter of February 24, I wrote to Father Meyer to remonstrate against his most imprudent dealings. I mentioned all pertinent details but did not compromise you in any way.

Both Brothers Coustou and Gaussens will not be changed this year. I told Father Chevaux that a priest will come to his aid while fulfilling his postulancy and novitiate. I need not ask you to be kind to him; I believe he is very appreciative of every kind gesture.

Please believe in my tender and lasting affection.

G.-Joseph Chaminade

\* \* \*

**S. 945. To Fr. Jean Chevaux**

March 15, 1837, Bordeaux

P.S. Father Langue has just written me a fine letter. Be very gracious to him and try not to show any lack of confidence, etc.

\* \* \*

**S. 949-2. To Fr. Georges Caillet, Bordeaux**

March 28, 1837, Bordeaux

(Copy, Agmar)

I thought Father Lalanne's project was very timely. He wants to gather about ten clerics or pious laymen to form an association that would interest itself in the Layrac foundation for the next ten years.

I can find no fault with such a project, for Father Lalanne has the obligation to maintain the establishment of Layrac. Father would not have been deterred from the project by my pointing out that it deprived him, for the foreseeable future, of any possibility of making the school dependent on the Society of Mary. He cannot hope to get ten teachers to commit themselves for ten years with no thought for their own future; and such a future would inevitably be tied in with the establishment itself.

There would be no apparent schism if all ten were not members of the Society and any suspicion of a schism could have been stifled by simply exposing the truth. There would be an apparent schism if most of the ten had belonged to the Society at whatever level, and there would have been real schism if any perpetual professed of the Society were involved. Father Lalanne would have been guilty of schism also if he had accepted them into his association, and I believe that those among the ten who were non-members would have hesitated in conscience from associating with schismatics. Father seems to have foreseen all the regrettable aspects of his project. What he proposes is very good but impossible. Almost none of the members of the Society at Layrac, being as they are very unsure about the Society's future, are on the Society's list of available personnel. The Society therefore does not have ten good candidates of which it can dispose. In addition, Father Lalanne knows it is not at all proper that without a fundamental reform of the teaching community of Layrac, he would be sent persons who would be exposed to lose the spirit of their state and who could not observe the Rule which they had embraced.

\* \* \*

**S. 950-2. To M. Stradère, Lawyer, Condom**

April 4, 1837, Bordeaux  
(Copy, Agmar)

The confidence which I have in you leads me to submit to you several questions on the part of the Daughters of Mary. I have before me (1) the law relative to the authorization and the legal existence of congregations and communities of religious women, dated May 28, 1825; and (2) the directions concerning the application of the law on congregations and communities of religious women, approved by the Minister Secretary of State and addressed to the Department of Ecclesiastical Affairs and Public Instruction, dated July 17, 1825.

These are the questions I submit, Monsieur. (1) How are the entries to be made in the register for admissions to the novitiate and to the profession so that the register may satisfactorily attest, even before the courts, to the religious state adopted by the professed? (2) How can the admissions and professions already entered into the register by many older religious be made to conform to the law? (3) Since the law approving religious communities of women does not approve all the essentials to the religious state, is there any objection to their observing their written Constitutions in all their integrity? (4) May the candidates make perpetual vows during their ceremonies of profession? In the first case, the objection was raised that a copy of their Constitutions might fall into the hands of the public authorities, and in the second, that a witness to the ceremony might denounce it.

Remarks

The statutes of the order asking for authorization have been approved by the bishop of the diocese; see article 2 of the law. These statutes are not the Constitutions of the petitioning congregation, but a summary giving the fundamental points descriptive of the aims and the special lifestyle of the congregation; see article 3 of the law. Therefore, the document witnessing to the profession of the religious must make mention only of the legal requirements for authorization. For instance, since the law does not authorize perpetual professions, the formula for profession must express a simple emission of vows without stipulating whether they are annual, triennial, or perpetual.

If the principle expressed above is sound, then it follows (1) that to date, the Daughters of Mary have not had a register in which the status of each religious is clearly and satisfactorily expressed and (2) that the new register recently started at Agen does not conform to legal standards and does not remedy past defects.

It might be alleged that the only or the best way to compensate for the absence or the defective nature of the old register would be for the Founder of the Institute of the Daughters of Mary to issue an ordinance obliging the Superior General to regularize all her admission and reception records by using a single paragraphed and paginated register, as is prescribed. To this effect, (1) she would first draw up a general list of all her religious according to rank as choir nuns, assistants, and sister-companions, with the year of their profession according to the Constitutions, rules and customs. She and the members of her community would attest to the accuracy of this list copied from existing registers. This list would be transcribed into the new register, following the text of the aforementioned ordinance. (2) She would make another list of all the novices according to their rank, and with the dates of their admission to the novitiate; this list would also be witnessed to by the Superior General and by the members of her Council. (3) The register would then be continued by adding a simple profession formula, something like the following.

In the year one thousand eight hundred and thirty-seven, on February 15, in the church, chapel, or oratory of . . . , the prescriptions for the dowry and the trousseau having been observed, and after the customary prayers and ceremonies in the presence of the community, Mlle (full name) being of age (if she is a minor, with the consent of M. her father or her tutor, dated - - -), after obtaining the consent of the General Administration of the Institute of the Daughters of Mary, *has made a public religious profession* in the customary form into the hands of the Superior of the Institute (or of his representative) who signed the present minutes along with the newly professed and with the Mother Superior of the convent.

Done at . . . on the day and year indicated above.

*Note.* The same formula could be used by substituting for the italicized words the following: *has been received as a novice and invested with the holy habit of religion and with a white veil.*

As for the other two questions, it seems to me according to articles 11 and 3 of the ministerial proclamation, (1) that the Constitutions of the religious need undergo no change in their description of the obligations of the vows, (2) that they need not hesitate to specify the nature and duration of the vows they are making and that they have nothing to fear should a copy fall into the hands of the judiciary or should some witness of the ceremonies denounce them. According to the same articles it seems evident that the new law is rather permissive than prohibitive, authorizing only temporary vows but not frowning on their renewal in perpetuity if the candidates so desire. Hence nothing prevents the Superior General or the other superiors from keeping a record of temporary or perpetual professions.

You may have noted, Monsieur, from the sample of the formula for profession, that a register containing the lengthy description of the dowry and trousseau seems to be useless. The simple formula alone would serve every purpose.

I have tried, Monsieur, to be brief and to spare you personal research, but I notice that I have been lengthy. Please excuse me and accept the assurance of my profound gratitude and consideration.

\* \* \*

**S. 950-3. To Father Estebenet**

April 9, 1837, Bordeaux  
(Copy, Agmar)

The Superior of the Society of Mary proposes to resolve the following question.

Was Father Estebenet not in error when, using pious shrewdness, he obtained from the Superior an annual pension of 1,500 francs instead of the 1,000 francs that had been agreed upon? Those thousand francs already represented a considerable revenue from the establishment he was relinquishing, at a rather high price, to the Society, in view especially of the condition of that establishment.

1. A word on the position of the two parties.

In October 1819, Father Estebenet was obliged to abandon the buildings housing his boarding school, but could find no other appropriate accommodation. The end of the holidays was near, and no one had been informed that he would vacate the premises.

The nascent Society of Mary owned a large house next to the one rented by Father Estebenet; furthermore, it had acquired most of the property used for recreation purposes by Father's boarders. The previous summer it had also opened a boarding school. In order not to inconvenience Father Estebenet, the Society did not use the recreation facilities until the end of the school year. At that time, Father could no longer depend on the presence of most of his teachers for the new school year, and he graciously accepted those offered by the Society. This brief account of the situation can be verified by consulting the many extant documents of that period.

2. Facts that prompt the proposed question.

Although Father Estebenet was sure of having all the teachers he needed, he was worried and decided to propose the cession of his establishment to the Superior of the Society. The offer was accepted, and the terms were discussed. Several days were spent in fruitless discussion, with Father Estebenet refusing one day what he had suggested on the eve. In the midst of this hemming and hawing, the Superior suggested that a third party should be chosen with whom Father could discuss the value of the establishment and draw up the terms of the cession. Both parties accepted Mlle de Lamourous, the Superior of the house of the Misericorde, as that third person. Father Estebenet met with her and after a lengthy session both agreed on an annual pension of 1,000 francs in return for the cession of the establishment. Father left and Mlle de Lamourous signed the agreement and sent it to the Superior of the Society. On reaching his residence, Father Estebenet wrote a note to Mlle de Lamourous, stating that he agreed to the cession but wanted in return an annual pension of 1,500 francs.

Father Estebenet never did contest his agreement with the Superior of the Society to abide by his decision as written by Mlle de Lamourous. He admitted that the document was authentic, but to destroy its validity he claimed that Mlle de Lamourous had sent her letter only after receiving Father's note, or, if she had sent it earlier, the Superior had not received it. The Superior tried in vain to convince him that the cession was a *fait accompli* requiring only the legal documents. Father suggested that the archbishop should resolve this new difficulty. The Superior, who was in a strong position because of his agreement and the document of Mlle de Lamourous, accepted. Some time later, Father Estebenet informed the Superior that the archbishop would receive them in three days, at 8 in the evening, and that he should bring along M. Auguste Perrière. The Superior suspected nothing and out of consideration did not go immediately to the archbishop. However he was surprised at the delay of three days and at the request to come with M. Auguste.

At the appointed time, the Superior went to see the archbishop, accompanied by M. Auguste. Father Estebenet was already there. They were brought into the presence of Father Barrès and not of the archbishop who was to pronounce judgment on the question raised by Father Estebenet. The archbishop appeared, but seemed to do no more than to honor the meeting by his presence. During two and a half hours he said not a word that might reveal his opinion on the question under discussion. When the Superior insisted that he pronounce himself, he merely said: "Come, now; come to an understanding. . ." Father Estebenet needed that three-day interval before the meeting with the archbishop to prepare his last assault. The purpose of his visits to the archbishop was not to resolve the difficulty he had created, whether Mlle de Lamourous's

document was written and sent before or after Father's note. No interest was shown in the documents or in the analysis of the problem. From the first moment, Barrès spoke of a prepared written agreement. He read this and was continually interrupted by remarks from the Superior. On legal paper, this document said in substance (1) that there will be an annual pension of 1,500 francs; (2) that a legal document will guarantee the payment of this pension. It affirmed that M. Auguste had already received 15,000 francs from Father Estebenet; and (3) the pension would take the form of a mortgage on M. Auguste's real estate. The document was drawn up by M. Jaffar, head of a department of the prefecture and very devoted to Father Estebenet; he had been a professor in Father's establishment.

The Superior was aghast on hearing Barrès read from a document terms to which he had never agreed, and at the pressing invitation to sign without comment, restriction, or modification. (Father Estebenet remained silent but seemed to approve M. Barrès). The Superior tried in vain to return to the question and to protest against the contents of the document; the archbishop refused to comment or simply said: "Come, now; come to an agreement. . ." Barrès spoke for him and continued to read and call for a signature.

Ten o'clock rang, and we were no further along than we were at eight. The servants began to assemble for the night prayer, a pious custom which the archbishop had introduced. They were told to wait. Both Barrès and the Superior resisted for another half hour but without any infraction of the amenities. At half past ten, noticing the archbishop's air of embarrassment and constraint, and also aware of the warmth with which Father Barrès had espoused the cause of Father Estebenet, the Superior told M. Auguste to sign the agreement. Father Estebenet also signed, and we withdrew. Everyone noted the date, two days before the opening of Father Estebenet's boarding establishment, October 29, at half past ten in the evening.

### 3. Scrutiny and application of the above facts:

The first thing to be noted is that the agreed annual pension of 1,000 francs had been raised, by these maneuvers, to one of 1,500 francs; that a legal statement had to be obtained and the registration paid for; that real estate worth more than 30,000 francs was mortgaged.

The second thing to be noted is that the Superior of the Society of Mary was mystified by the so-called appeal of Father Estebenet to His Excellency the Archbishop for a decision. It is patent that His Excellency never did grasp the true nature of the question; that he was told that the Superior and Father Estebenet could come to no agreement; that the document would be drawn up and that, inevitably after some discussion, it would be signed and that would end the matter, but that his presence was necessary.

### 4. Discussion:

The Superior has no reason to suspect or to cause to suspect the good will and the intentions of Father Estebenet. Any such action would draw public recrimination and justly so, for Father's reputation is untouchable and he has always enjoyed everyone's confidence. However, have the saints always acted in a saintly manner? May not Father Estebenet be the victim of an illusion? Who can be freed from his given word and abetted by the person charged with its legal expression? More damaging yet, Father withdrew his word in the solitude of his own home by means of a note addressed to Mlle de Lamourous. Father gave as reason for going back on his word to the Superior the promptness of his action and the claim that the notice of his pledged word from Mlle de Lamourous was posterior to the reception of his note of revocation by Mlle de Lamourous. In other words, he claims that the letters crossed in the mail. To the Superior, this argument seems all the more futile because the intervention of Mlle de Lamourous had for sole purpose to put a stop to the backtracking of Father Estebenet. Recourse to the archbishop was suggested and accepted. The Superior was only too happy to quiet Father's imagination. He never doubted that the archbishop would uphold the obligation to keep a word plighted after so much precaution. But how is one to explain, without compromising either Father Barrès or possibly M. Jaffar, the digression in the nature of the problem? No one can doubt for a moment the administrative expertise of Barrès. The Superior of the Society of Mary could never harbor

such a suspicion. His dealings with the lawyer, both before and after the affair, are incontestible proof. M. Barrès has always been considered one of the foremost mouthpieces of the Bordelaise clergy.

Father Estebenet, piqued for having agreed, or rather not believing that he had agreed to the cession of his establishment in exchange for an annual pension of 1,000 francs, and wanting one of 1,500 francs, consulted with Barrès on his status and perhaps on the difficulties he must face to lead the Superior to accept his new demands. Barrès offered an opinion that seemed to satisfy both Father Estebenet and the Superior of the Society of Mary. It was a simple matter to have the archbishop intervene. Opinions were given according to the formula of the consultation. Father Estebenet must have thought that the first question was resolved and therein lies the illusion. He must have said to himself: I am not being unjust to the Superior; is he not free to accept or to refuse? However, I must end this discussion, for time is of the essence.

True, the Superior was never exposed to physical violence, but was he free from moral violence which he felt to be more coercive? To pursue this line of reasoning would be to stray from the main point. I might, however, in conclusion try to see if there was any intrinsic injustice in being forced to agree to an annual pension of 1,500 francs. The question here is to see whether there is injustice in receiving an amount beyond what had been agreed upon and to nullify a first agreement by a new one against the will of the contracting party. Is it not illusory to think otherwise? One could no longer count on a given word, a promise, a treaty unless these were backed by ruinous public legal means and mortgages. Father Estebenet was aware of this and so he took every precaution in the agreement which Barrès asked me to sign, although there had been no previous commitment.

However, is not the demand for an annual pension of 1,500 francs with the accompanying processing charges, intrinsically just? Did it not even offer great advantages to the nascent Society?

Father Estebenet must have thought so, hence, so did Barrès and M. Jaffar. Father's talent in economic matters is almost unique; his mother had greatly helped him in this regard and his revenues were considerable. Also it cost him dearly to give up his establishment.

Now the Superior who also had some experience in these matters found that a pension of 1,000 francs was a stiff price to pay in view of Father's age and the condition of the establishment. In the agreement the building is valued at 15,000 francs and the pension was based on this figure. Had the document been open to discussion, only an inexperienced person, knowing Father's age, would have granted him 10 per cent. To establish an annual pension for life is chancy at best and only when the beneficiary is sixty years old are the chances for gain or loss about equal. From the moment of the signature of the agreement to the present time, the Society has paid Father Estebenet a sum of 27,000 francs. If we assume that he has another ten years of life, the sum would come to 42,000 francs. Since the establishment had an estimated value of 15,000 francs, why, given Father's age, did we not declare our indebtedness to him for a similar sum to be repaid under agreed terms? But there was no question of discussion but of acceptance. From which it follows: (1) that Father Estebenet so far has received 9,000 francs more than I was willing to grant him, (2) that his conscience bears the weight of the legal document, the registration, the mortgages, for none of this had been discussed or had been mentioned in the agreement.

In the final analysis, was such a pension of any advantage to the Society of Mary? Not at all. It was one of the principal causes that threatened to ruin it for many a long year. Also, Father's refusal to modify the mortgage on M. Auguste's house at Chartrons was very harmful. It cannot be argued that Father had the right to refuse any change in the mortgage obtained through legal procedures. But here more than anywhere the famous legal maxim can apply: *Summum jus summa injuria*. (The greater the right, the greater the injustice.) It must be admitted, however, that the boarding school, thanks to the sacrifices of the summer of 1835, and in spite of the pension of 1,500 francs, gave great promise and was flourishing. Would the school have been more

successful if Father Estebenet had contented himself with a lifetime annual pension of 1,000 francs? Five hundred more or less in an operation of this size does not seem very important. This is true if the number of students is much greater than the minimum needed to meet all the expenses, which was not the case here, which is why, in the question asked here, it is stated that an annual pension of 1,000 francs as agreed upon originally was a considerable sum, to say the least.

For serious reasons it was decided to go ahead in spite of this burden. We are of the same mind today and we complain only of the extra 500 francs and of the incidental expenses that had not been negotiated. Today it is very clear and evident that a life annuity of 1,000 francs was too high.

Almost 18 years have elapsed, that would mean 18,000 francs; surely that pension of 1,000 francs would have been ample. At that rate, 8,000 francs would already have been paid above the true value, and even if the interest had been paid year after year until the debt was retired, there would still have been a 5,500 franc surplus. What will the cession have cost us if Father does not give up his rights? However, because of the agreement made through the intermediary of Mlle de Lamourous, he has a right to his annuity of 1,000 francs until his death. Had bids been asked for the establishment, no one, surely, would have bought it for the price paid by the Superior of the Society of Mary. Although he realized that the agreement was burdensome, he agreed, he accepted it in the interest of peace and so as not to break his old friendship with Father Estebenet. As to the second agreement, the Superior declares that he never wanted to consent to it and that he carried out its provisions only because he asked M. Auguste to sign it, although under duress. This is the reason he is asking for an indemnity, and now that Father Estebenet for religious motives is about to divest himself of his property in favor of the poor, is the time not ripe to exercise justice?

If after all the considerations included in this memoir the illusion under which Father Estebenet has been laboring is not dissipated completely, must he not in justice adopt the means that suggest themselves? If he does not admit to an illusion, the Superior invites him to submit this memoir to respectable and judicious persons of his acquaintance; should they reply in the negative, they must be asked to motivate their decision. Out of respect for Father Estebenet, the Superior has as yet taken no action. The Superior would render the Lord a double measure of gratitude if Father admitted the illusion behind the backtracking which induced us to take Mlle de Lamourous as an intermediary in this matter. Since Father Lalanne actually pays Father's life annuity of 1,500 francs, he will be credited with the payments made in the interval.

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#### **S. 954 To Bro. Dominique Clouzet, Saint-Remy**

April 14, 1837, Bordeaux

*. . . sentiments of the religious state in the Society of Mary.*

I will write to Father Meyer about the masons. Before you mentioned it, he had spoken of only one. From his letters I gathered that he had sent the master mason to the bakery out of necessity, although he was qualified to teach in the primary section. The drop in the number of boarders at Courtefontaine is greater than at Saint-Remy. Many of the older boys were needed at home during the summer. Ask Brother Laugeay to accept some of the supervisions.

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

\* \* \*

#### **S. 954-2. To Fr. Jean Lalanne, Layrac**

April 16, 1837, Bordeaux<sup>2</sup>  
(Copy, Agmar)

I am touched and edified by the good sentiments expressed by Father Lalanne, and I am very sorry to see him associating with outsiders and perhaps even with secret enemies of the religious state, to say the least. But try as I might, I cannot provide him with all the teachers he needs to form a nucleus of a community that would be strong and compact, with himself as director, so that (1) it might be understood that the Society as a whole directs that establishment and (2) all might be able to fulfill their religious obligations. I cannot, I say, reconcile myself to the situation until a final separation from the financial point of view has taken place, and my conscience would not accept such a separation until some indemnity had been determined upon and this is the purpose of the short memoir I mentioned to him. This is a conscience matter which I will discuss with him alone so that no one be privy to secret confidences which might be harmful to the integrity of his reputation which is most important to him. Please tell him of the tender regard in which I hold him, the great desire I have to see him progress, and to have the others progress, along the beautiful paths of perfection on which they are engaged. Tell him also how touched I was at his good wishes on the occasion of my nameday last month.

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### **S. 958-2. Memorandum for Consultation**

January-February, 1837, Bordeaux  
(Copy, Agmar)

#### Questions

Is Father Lalanne, presently principal of the *collège* at Layrac, obligated to pay Father Chaminade (1) a sum of 20,000 francs which the latter loaned to Ecole Sainte Marie under the name of Bro. Auguste Perrière who was its director at the time? (2) also a sum of 3,000 francs borrowed by Father Chaminade for the said school?

#### Facts

1. For many years the Society of Mary conducted a boarding school called Pension Sainte Marie in the old Razac mansion, purchased by Father Chaminade, Superior General of the Society of Mary. Bro. Auguste Perrière, a member of the Society, was the director of this establishment and one of its teachers.

2. In 1834, Bro. Auguste Perrière was replaced as director by Father Lalanne.

3. In the year 1829, Brother Auguste Perrière could not pay some of his creditors. He discussed the matter with Father Chaminade, who borrowed in his own name and mortgaged his property to the amount of 20,000 francs which he turned over to Bro. Auguste Perrière. The latter acknowledged reception of the 20,000 francs in the form of 24 promissory notes payable to Brother David Monier, every three months for six years. He faithfully paid the interest on the borrowed money. But after six years he had not repaid the loan which Father Chaminade then covered with another mortgage of 20,000 francs on his own property.

4. Toward the end of the school year 1835, Father Lalanne bought in his own name the former abbey of Layrac without the consent, and even against the will, of the Superior General of the Society, and transferred there the school, all its furniture, and even the large and precious library unconnected with the library of the establishment.

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<sup>2</sup> These words by Fr. Caillet precede the text of the letter. "Here is the Good Father's answer to your letter of April 10 which I sent him." At the end of the letter, Fr. Caillet added, "Send him a copy of the memoir I have just addressed to Fr. Estebenet."

5. Ever since Bro. Auguste Perrière withdrew from the Society and Father Lalanne replaced him as director of the boarding school, the Society of Mary used every possible means to try to liquidate the debts with which Brother Perrière had burdened the school. The sale of valuable goods in 1835 should have accomplished this but the Superior General was never given an account of this transaction. It is known for certain that a large part of the proceeds was used for the transfer of the school after the purchase of the abbey at Layrac, and that Father Lalanne promised to liquidate all debts contracted by Brother Auguste.

6. All these happenings took place while the Superior General was away on long visits to the various establishments of the Society. All he could do was protest and threaten. At the invitation of Father Lalanne, the Superior went to Layrac; there he refused to approve any of Father Lalanne's moves, and took notes on the large library, on the natural history laboratory, and on the furniture used at the school. In Bordeaux he would seek for a complement of information on the grave and burdensome situation confronting the Society of Mary.

7. No sooner had the transfer of the school been made than one of the creditors of the 20,000 franc loan on the Razac mansion wrote to Father Lalanne and asked that his interest be paid. (Father Lalanne, just as Brother Auguste before him, had always paid the interest in his capacity as director of Ecole Sainte Marie). For the first time Father denied any obligation to pay the interest and referred the creditor to the proprietor of the mansion or to his representative, Father Caillet. This was the first open rattling of sabers by Father Lalanne. The Superior of the Society, who was on a distant visitation, did not want to resort to the courts; he sent Father Caillet to pay the creditors their interest as it came due.

#### Summary

Is it not clear, from the facts given above, that Father Lalanne, through the transference of Ecole Sainte Marie to Layrac on his own initiative, has seriously hurt the Society of Mary? At the time of the transfer, the Society had paid off almost all its non-mortgage indebtedness. [The school] was equipped with most of the essentials needed to impart a complete educational formation, and was in a position, in very few years, to redeem its mortgages. This was the prosperous situation of the Society when Father Lalanne transferred Ecole Sainte Marie to Layrac.

The Society was willing to make every sacrifice to redeem the mortgages on the Razac mansion. It is presently willing to sacrifice considerable sums to pay the interest on those mortgages. However, it cannot desist from claiming (1) the 20,000 francs in capital investment and the interest already paid and still owing, (2) the 3,000 francs advanced and the interest on this sum. Why would Father Lalanne feel obliged to pay all the debts contracted by Bro. Auguste Perrière and refuse to pay those contracted in the name of the Superior of the Society? This distinction is illusory, for the 24 promissory notes of Brother Perrière prove, along with the minutes of the council meetings at the time, that the debt is attributed to the boarding school.

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#### **S. 959. To Fr. Léon Meyer**

April 28, 1837, Bordeaux

*. . . the interior of the young man will in no way be affected.*

You have my consent to give to our little establishment at Besançon Brother Levray, a master weaver, in exchange for Brother Guérin. However, Brother Guérin must stay on as long as it is necessary to get the shop in good working order, and to master the craft and the apparatus. Brother Guérin could even build a loom before his very eyes, etc. Continue to employ Brother Bernhard in the bakery; I will leave him there until you can find a good replacement. The numbers are increasing at Courtefontaine and your oven appears to me to be too small; see to it.

*You may receive M. Latour, the older. . .*

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**S. 959-2. To M. Soleil, the Elder**

April 10, 1837, Bordeaux

(Copy, Agmar)

My dear Son,

You cannot seriously attend to the matters of your salvation and attain that goal without detaching yourself from the goods of this world and fulfilling all your obligations in a straightforward manner.

I read carefully the letter you gave me yesterday along with the remarks you make relative to the invoice I sent you on April 26. I also took cognizance of the new invoice you made out and noted a considerable difference. After careful examination I find nothing to change from the balance of April 26.

1. With respect to your room and board, you say that I will find nowhere in our agreement that you promise me 300 francs. You are in error, and you were aware of that on May 26, 1836. When I say a duplicate I mean a copy of the letter which I still have in my hands.

2. Concerning Brother Justin's room and board, you said yourself that the four barrels of wine were to pay for the first year.

3. About the 2,000 francs, I do not remember the trip you had to make to withdraw them and bring them back. Why would you have me pay for this trip to get the 2,000 francs which actually served to pay his room and board? If the 2,000 francs are given to you, are not the travel expenses understood?

4. About your expenses caused by the illness of your eldest son; what father would not have done the same under similar circumstances? It is futile to review the facts. However, since the sum involved was minimal, I will refund you if you insist. However you must expect to see various justified articles added to your bill which I had omitted so that I might remain your debtor.

5. Your invoice mentions eight years of room and board; in my book there are only seven years plus nine months; I am presuming your stay began September 25, 1829, and will end next June 25.

6. For both you and your son I have used the term "room and board" to indicate one of your obligations, that is, one of the conditions for your acceptance. In your letter to me you interpret the expression slightly differently. You seem to say that if you pay for the room and board, you can certainly charge for the work you were or had been doing.

In closing I return to my account which I sent you on April 26 in which I showed that I was your debtor for the sum of 268.67 francs, and which I am always ready to pay. I sincerely hope that you can see the justice of my claim, that you may understand not only that there has been no exaggeration, but that you have been signally favored. My attitude toward you has never changed. I always wanted to help you find a retirement which would allow you to work freely and seriously at your salvation. This letter witnesses to the interest I have in you.

\* \* \*

**S. 961. To Bro. Dominique Clouzet**

May 1, 1837, Bordeaux

*. . . as soon as the large leaks were noticed.*

To enlarge the barn would cost as much as the repairs necessary to reinforce it. To enlarge the barn would cost as much as the work you suggest. And we are still discussing. Your new request astonished me more than the last, when you asked to sell the farmer's house.

*Brother Galliot, you tell me my dear Son, really wants what is right. . .*

\*

*. . . that they be divided in the hands of a single one?*

You ask me, my dear Son, what I think of Brother Pelleteret who is asking you for 2,000 francs to pay the farmer Daviaut to whom we already owe 1,700 francs. I think you would not hesitate if the 3,000 francs had not vanished so rapidly or if they had been spent on really, truly useful things. Such would have been the case had my first orders been obeyed. You can now appreciate the harm caused by not following orders, and by the endless discussions that sometimes precede their execution. I certainly am not averse to observations, far from it. But what is wrong with putting some order first among the documents and reviewing them? Things must not be allowed to drift for six months because we have different ideas and because Brother Galliot wants to follow his own ideas.

He prefers to confront me with a fait accompli and exclaim: Let them change me if they want to bind me with rules. I replied that I would try to change him, that I would look seriously into the possibility; but that it was to his advantage, to that of his soul and of his reputation, that this change be not the result of a sally of temper or of insubordination. That is why, since you are his particular friend, I asked you to try to restore him to submission and uprightness. I will nonetheless occupy myself with such a change when all is once again peace and order.

*In the letters of Brother Pelleteret I have never received. . .*

\* \* \*

### **S. 962. To Fr. Jean Chevaux**

May 2, 1837, Bordeaux

*. . . one general opinion only for the good resulting from peace.*

The very great expense required to set up properly the community of Working Brothers is a reason to defer the project. But what astonishes me is that, along with this motive I am given two others for turning down the proposal or project. One is the progressive settling of the foundations of the orangerie, but no proof is given; the other is that there is no water and no possibility of ever finding any. It is claimed, however, that at great expense rainwater could be led to a drinking trough. It is surprising that members of the council did not check on these possibilities before making their suggestion. A third reason for my astonishment came as I was well into my answer, in the form of another request for permission to make other expenses greater than those that seem necessary for the orangerie, and you are quoted as agreeing with them.

*I am going to answer Brother Bressolles*

\* \* \*

### **S. 963-2. To Bro. Joseph-Marie Schneltz, Courtefontaine**

May 5, 1837, Bordeaux

Obedience

To my dear Son, Brother Schneltz [Joseph-Marie] at Courtefontaine.

My dear Son, I am obliged to call you to Bordeaux for urgent reasons. Come as soon as possible. See your superior, Father Meyer, about arranging your trip. I am asking him to give you this obedience. May the Lord shower you with his blessings.

\* \* \*

**S. 966. To Fr. Léon Meyer**

May 17, 1837, Bordeaux<sup>3</sup>

. . . consult someone in the region with experience. If Brother Grillot shows promise of becoming a good manager, have him take some lessons in simple bookkeeping. I am happy to learn that your baker-mason or mason-baker understood that his oven could easily be doubled in size. I will add nothing since there is nothing he does not know about ovens and bread.

*I feel, my dear Son, that it is time. . .*

\*

P.S. Brother Mazières is seeing to the formation and testing of three candidates in Moissac who seem very promising. Young Silvain might join them when he comes, but I need his address; then I will fix a date for an interview.

\* \* \*

**S. 966-2. To Mother Gabrielle, Acey**

May 25, 1837, Bordeaux

(Copy, Agmar)

I read with some attention the copy of the bill of sale you sent me and which you call a certificate of donation. True, the paper could be called both of these, which is already a defect, for each document must have its own special characteristics. As a bill of sale the description of the object sold and the information on the purchasers should have been more complete. If the document has already been registered, which I doubt, an explanatory supplement could be added, for I do not think that this bill of sale is invalid, especially in view of the other agreement we had the purchasers sign. If the latter does not nullify the first, it does provide a means to attack it and it can be a constant source of trouble.

Of what use can it be to Father Bardenet? Who could have it processed after his death? Who will have the right to assemble aged priests in the reserved area? If no priests assemble there, it will revert to his heirs. The rooms are reserved for one or several chaplains. But supposing the religious of the convent do not provide lodgings for their chaplains and do not come up to the fine expectations of Father Bardenet? If he is that lacking in trust, then it would be much better, or at least less harmful to the religious of the convent, if Father did not include these buildings and their dependencies in the sale, and ceded them to someone else. If these reservations are made to lessen the cost of registration, I believe you are misled; the reservations will be appraised and their registration will have to be paid.

In the bill of sale the purchasers are not mentioned by their religious names; this little mystification could be harmful under the circumstances. Why not admit what they are in fact, and act under their own names? That they are religious is patent to all. This is the wrong moment to disguise the fact, and would seem to make a mockery of the title of the abbey, the reputation of

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<sup>3</sup> The first part of this letter is missing.

the cleric who is the seller, the cohabitation of both in the monastery, the regular succession of the chaplains, etc.

My dear Daughter, ask Father Bardenet to draw up a pure and simple bill of sale somewhat like the one that made him proprietor. It does seem that he has taken all the precautions that are customary in these transactions. Above all ask him to return the short document that all three of you have signed, and destroy it. I am inclined to think that a pure and simple donation would have fewer drawbacks.

The Mother General showed me the copies you sent her. She was not happy with them and wanted my opinion before giving you an answer. I will send her a copy of this letter and authorize her to show it to the council of the community of Agen in case I have exaggerated in some things. Honesty must be our main preoccupation.

My dear Daughter, please give Father Bardenet my best wishes. . .

P.S. You may show this letter to Father Bardenet. Let me add that, if the notary did not negotiate the deal, his fees for such a public document are minimal. This is especially true if he merely copied a proposal.

\* \* \*

### **S. 967-2. To Bro. Dominique Clouzet, Saint-Remy**

May 29, 1837, Bordeaux

(Original, Agmar)

My dear Son,

According to your answer of May 16, the remarks I made seem slightly ridiculous to you. If the expenses put into the repairs of the framework, with no change to the building except for raising the wall on the garden side slightly to give better drainage, are comparable to those rendered necessary by your plan, it would be silly not to proceed and enjoy the three great advantages you noted. However, (1) can you explain why raising the wall on the garden side by two feet will cost as much as raising the wall on the side of the yard? (2) How after raising these (for the wall on the garden side will have to be raised somewhat) can you install more than eighty beds without putting in flooring, windows, etc.? (3) When we said the eaves and the framework needed repairs, I did not mean all the framework of the barn, but only of the part housing the shops. All the complaints came from this section. Even if some of the boards in the building need to be replaced, can this not be done without destroying the framework? I do not see why not.

If it is not necessary, then why do you want to tear everything down and build a wall on the garden side? It cannot be raised on the side of the shops without raising it everywhere else. You claim that you want to repair this once and for all, for you had it done four times. Let me say that, if the slope is not increased and if the roof is not protected against gale-force winds, leaking will occur more frequently. This will not be too serious if the moment a leak is discovered, it is immediately corrected; there will usually be someone in the house limber enough to climb onto the roof and do this.

The results of your objections about Marast are just what I wanted; I was pleased with them, but my joy was not complete. Brother Galliot admits that it was wrong of him to get worked up, etc., but is he truly repentant? Does he understand the seriousness of his formal opposition to the very legitimate orders of his superior? Does he realize the impact his scandalous resistance has had? How does he appraise the harm he has done to the establishment of Marast? Surprisingly, he has never made mention of this in his wordy letters, nor in any he had others write me, nor in all that has been written to me on the topic.

You tell me, my dear Son, that you did find a few moments to glance at the ledgers of Brothers Pelleteret and Galliot and then returned to Saint-Remy. You certainly do not think that you have acquitted yourself of your assignment! An examination of these books implies a

summing up of all past transactions, and also that both these men are familiar with the principles of bookkeeping. A checkup cannot be done in passing. You must send me an account of your inspection if you wish to acquit yourself of the assignment given you. Try to finish your work, my dear Son. This miserable matter has been dragging on for seven months.

I am tempted to replace Brother Galliot, as he has asked me to so often. I would like to believe that he was not motivated only by resentment, either because his wild ideas were not taken seriously, or because he believed that demanding order in his administration was a sign of lack of confidence in him. However, (1) if I had taken him at his word, replacing him would have been in the nature of a disgrace, something which I will not have, and (2) by acting hastily I risked sending a replacement who was good but who would not have come up to expectations. I am still seriously considering it. We do not have an abundance of religious who can overnight become directors of new houses like the one in Marast. Besides, more than two thirds of the year is spent. It is true, however, that before your last letter to which I am replying, I was ready to take a definitive step.

Besaçon needs someone, not necessarily a weaver, but a person who has all the aptitudes for becoming one, for instance, Brother Roussel. I suppose that he already has the spirit of his state and that he is truly religious.

Please accept, my dear Son, my tender embrace.

G.-Joseph Chaminade

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### **967-3. To Father Genevoy, Saint-Claude**

June 5, 1837, Bordeaux

(Copy, Agmar)

I have no serious complaint against Father Jacquot. I simply want to point out that he does not belong to the diocese of Saint-Claude, that he had obtained a definitive leave of absence from the Bishop with permission to receive holy orders from any Catholic bishop. My impression was that he had been granted this leave only to enter the Society of Mary, and that it would be valid only if he complied with this condition. I voiced strong protest when he was ordained subdeacon while not being a professed religious. I even consulted with the Bishop of Saint-Claude. This I did through Father de Montgaillard to whom I sent all the documents, pro and con. He answered that the leave was absolute and unconditional, and therefore all his promotions to higher orders were regular. I so advised Father Lalanne, who sent him to Agen to share in the next priestly ordination in spite of my observations that the candidate lacked a clerical title and proof of any diocesan dependence.

Meanwhile, Father Jacquot wrote to me and still seemed to want to belong to the Society of Mary. I refused to admit him. After his ordination, he spent some time at Layrac with Father Lalanne, and I heard that he was at Dôle before being informed that he had left Layrac for reasons which are not known to me. At Dôle there is an aged nun who has a rather large fortune, on whom he has quite an influence and whom he treats as his mother. At one time, had he been willing to give up this attachment, I would have accepted him into the Society. He was allowed to go to Courtefontaine for further discernment and Father Meyer permitted him to go to Dôle under some pretext or other. On hearing this, I refused to accept him into the Order. Since then he has been with Father Lalanne either in Bordeaux or at Layrac. I never did receive bona fide attestation that he was suited and qualified for promotion to sacred orders.

This, Reverend Superior, is all that I can tell you in all frankness. However, it may be of some comfort to you that he is as a stranger in your diocese, unless you accept him again into his home diocese. Brother Roussel was most happy and grateful for your answer.

I beg you. . .

\* \* \*

**S. 967-4. To Bro. Dominique Clouzet, Saint-Remy**

June 7, 1837, Bordeaux  
(Original, Agmar)

My dear Son,

I have received a letter from Brother Galliot, dated May 28; he spends more ink excusing that accusing himself. However, its tone is much more moderate and submissive than those I received from him since he is at Marast. The project is begun; now, my dear Son, it must be led to its conclusion. As I tell him, his successor must find true religious regularity in the house and systematic bookkeeping according to the directives I have been insisting on for the past seven months. My ordinance will be made up of the articles which you will have the goodness to compose for me. Let us have no half measures.

During Brother Salmon's stay in the hospital in Besançon, with no prospect of an immediate cure, I arranged to give his mother 40 francs per year because of her reported penury. If his condition has not improved, you will kindly continue this act of charity.

My dear Son, please accept my tender embrace.

G.-Joseph Chaminade

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**S. 968-2. To Fr. Jean-Baptiste Lamotte**

June 8, 1837, Bordeaux  
(Autograph, Agmar)

Given the complicated state of your business relations with your brother, my dear Son, I believe all you can do is to make a renunciation that is true and valid in conscience. That would be sufficient temporarily in the present circumstances. However, in the future you must do whatever depends on you to straighten them out so as to make a gift of them in due form. Follow the advice that will then be given you in the matter. Here is a sample of such temporary act of renunciation. "I hereby transfer full ownership to M. . . of all the monies being held for me by my brother, resulting from my share in the family fortunes and which amount to approximately 12,000 francs, less some monies already given me, and less some debts I may have towards my sister. I promise the aforementioned M - - - that I will do my utmost to put my affairs in order, in witness whereof, at Bordeaux, June 8, 1837."

\* \* \*

**S. 969. To Fr. Jean Chevaux**

June 9, 1837, Bordeaux

*. . . glad to have your confirmation of the same.*

The costs for the repairs to the framework and roof of the barn will be nothing compared to those awaiting us if we do not raise the walls, either on the side of the yard or of that of the garden. I pointed this out in great detail in my answer to Brother Clouzet. Please let me know if he does not take my reply seriously.

*Since there is so much difficulty in settling. . .*

\* \* \*

**S. 970-2. To Bro. Louis Chopard, Layrac**

June 10, 1837, Bordeaux  
(Copy, Agmar)

My dear Son,

I cannot give my consent to your promotion to Holy Orders because you have shunned my authority, and even, when you were given the opportunity to be reinstated, you refused to renew the broken bond. Moreover, my consent would need positive proof that you are both worthy and competent; you know very well that you have given me no such proof.

After your conduct at Saint-Remy, I did not ask for your *exeat* from [the Archdiocese of] Besançon, as I had intended. However, do not think that my former friendship for you has changed.

\* \* \*

**S. 970-3. To Fr. Jean Lalanne, Layrac**

June 13, 1837, Bordeaux  
(Copy, Agmar)

My dear Son,

I felt it my duty to reply on May 26 to a letter of yours of May 23 dealing with the memorandum I sent you on April 24.

On May 30, Brother Bonnefoi greeted you on my behalf at Layrac, reaffirming my friendship; he had no particular mission to fulfill there. However, you did discuss with him the business of the indemnity. May I accept the answer you gave him and which he relayed to me, or should I wait for a direct word from you? I am asking this because, in another circumstance, just as serious as this, you wrote that you wanted no one but yourself to interpret your intentions and your sentiments. If I consider the answer transmitted by Brother Bonnefoi as not valid, I would be much obliged if you would answer me yourself without delay. If by the transfer of Ecole Sainte Marie on your own authority you have done great harm to the Society of Mary whose interests I must defend, then in conscience I must ask for compensation and I will use whatever measures are necessary to obtain it. If we can deal with this amicably, then the indemnity I require is most reasonable because I know your situation and I believe that you can repay me by making partial payments over a period of time. If I must resort to sterner measures, I am afraid that it will cost you more. You can avoid the scandal of a lawsuit and the bad publicity for your establishment. There is no room for further discussion on the proposals you made. Please think this over carefully. I will wait a few more days for your answer.

Know, my dear Son, that my attachment to you will always be sincere.

\* \* \*

**S. 973-2. To Fr. Jean Lalanne, Layrac**

June 19, 1837, Bordeaux  
(Copy, Agmar)

My dear Son,

Surely, if after I had asked you to reply to my memorandum of April 24 you had not added ideas of your own, I would not have insisted. But since, in the summary you made, you did

not reply to the question which was the purpose of the memoir, but rather attacked the very reason for its existence, I felt obliged to remark that if the one of April 24 is correct in listing the damages and losses you are causing the Society, and that if you admit the same, it was not my purpose to prove that these damages and losses were of your doing. When I pressed you for a second reply, I was not asking that you answer the memoir but rather the observations I had made on what your answer should be. In any case, my dear Son, you will not hear anything more about this month of June.

At the end of your letter of June 14 you exclaim, "I would so much like to help you avoid the pitfalls towards which you are rushing!" It is up to you to spare me those pitfalls by treading the paths of integrity and justice.

\* \* \*

**S. 973-3. To Bro. Dominique Clouzet, Saint-Remy**

June 21, 1837, Bordeaux  
(Original, Agmar)

My dear Son,

I have received two letters, both of the same date, one from Brother Pelleteret and one from you. In the arrangement which you made with Brother Pelleteret about Marast, he attributes to you certain interpretations of my letter with which I do not agree. You are too hasty in expecting changes in persons, in the order and assignments which should be theirs. Brother Galliot agreed to a plan which I outlined and which I think Brother Pelleteret accepted. But I know he is not happy. To be frank, he carries out few of the functions of a true director of an establishment. And what he does do, he does not seem to do from a true spirit of faith and religion. The accounts you sent me are probably exact, since you say they are; but you must admit that they were sent to you as a favor. I am sending you a copy of a letter which I am writing to Brother Pelleteret. Anything we do from a natural bent, or even from what we call reason, will never be worthwhile, for each one claims to have reason on his side. Only the spirit of faith and of religion can put all things right. Even obedience cannot be successful if it is subject to reason.

Please accept, my dear Son, my most affectionate greetings.

G.-Joseph Chaminade

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**S. 975-2. To Fr. Jean-Baptiste Lamotte, Courtefontaine**

June 26, 1837, Bordeaux  
(Copy, Agmar)

I, Superior General of the Society of Mary, considering on the one hand the enlightened zeal of our very dear Son, Fr. J.-B. Lamotte, and on the other hand that the office of Master of Novices is an overload for the superior of the establishment of Courtefontaine, have named and do name by these presents as Master of Novices of the novitiate of Courtefontaine (Jura) Fr. J.-B. Lamotte, a member of the Society of Mary, without releasing in any way Fr. Léon Meyer, the superior of the establishment, from his general supervision and concern.

In testimony whereof I have signed the present appointment and have had my private secretary countersign, at Bordeaux on June 26, 1837.

\* \* \*

**S. 975-3. To Father Imbert, Pastor of Moissac**

June 29, 1837, Bordeaux

(Copy, Agmar)

Only a few days ago I was apprised of the condition of the business affairs of Brother Fossat, and of the interest you have demonstrated and continue to demonstrate in order to see that the young man gets all that he truly deserves.

I was not informed that you had asked the young man to give you a blank power of attorney to take charge of his affairs. I also was not aware that he was illegitimate (should he persevere, he will need a dispensation to be admitted definitively into the Society of Mary). In a word, I knew nothing of the whole matter.

In my ignorance, therefore, I could not inform the establishment at Courtefontaine of your role vis-à-vis the young man and the Society of Mary. They are still unaware of the fact that you are my representative in Moissac. Please excuse me for not having informed them before this. I know that the director will promptly send you any procuration you need to obtain everything that the young man is entitled to. Please draw up the type of procuration you need; I will send it immediately to Courtefontaine and you will shortly receive one in due form.

Please accept. . .

\* \* \*

**S. 976. To Fr. Léon Meyer**

June 30, 1837, Bordeaux

. . . *I can write to Saint-Remy precisely for this purpose.*

Only in the last few days has Brother Mazières told me the entire story of the affairs of young Fossat and how the mistrust on the part of Courtefontaine for the pastor of Moissac had irritated the latter. I wish. . .<sup>4</sup>

\* \* \*

**S. 977. To Fr. Jean Chevaux**

July 1-3, 1837, Bordeaux

. . . *proper arrangements and the inconveniences of the place.*

Brother Cretin makes no mention of painting. He merely informs me that his stay at Saint-Remy is daily becoming more insufferable.

He asks if he can spend the holidays and make his retreat at Courtefontaine. I will write to him. I will also reply to Brother Marres.

*Altogether contrary to my views. . .*

\*

. . . *all such questions are automatically solved.*

I was writing to Father Meyer when your letter of June 22 arrived. I told him that you had enclosed an excerpt from his letter, that you were moved by the difficulties he encountered in maintaining the novitiate, and that if you had the means you would have hastened to help him. I also let him know my displeasure at the tone of his letter. To my mind, this manner of writing can

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<sup>4</sup>The rest of the letter has been lost.

damage the novitiate as a work of God. It was not through Father Meyer that Brother Galliot and Father Fridblatt were removed from Courtefontaine. Whoever said such things in council must have been peeved at Father Meyer and not at all sympathetic to his difficult situation.

*Brother Langue, you tell me, acquits himself with zeal. . .*

\*

*Judge this even by the recreations which you applaud.*

Strictly speaking, M. Jacquot never withdrew from the Society of Mary because I never thought I should admit him. I mentioned this to Father Genevoy who also sent me a confidential letter.

I had received the prospectus from Sion, both the manuscript and the printed forms. I do not quite agree with the Baillard brothers. Perhaps the new Archbishop of Bordeaux will help us come to an understanding. I will let you know.

*The subjects of meditation which you take are all very good.*

\* \* \*

### **S. 981-2. To Bro. Dominique Clouzet, Saint-Remy**

August 4, 1837, Bordeaux

(Original, Agmar)

My dear Son,

I did not immediately answer your letter of June 30 because I had just written you on the same topic. I am somewhat pained to note that you make little use of religious means and the inspirations which come from a zeal that is animated by faith in order to rescue those who stray. Although peace seems to reign at Marast, religion and faith are not the prime concerns. I have just received a letter from Brother Galliot; even as director of the boarding establishment, he seems to be completely oblivious to the troubles and disorders which have plagued the place all year, etc.

I will be pleased to hear that you are always satisfied with your weavers and with their motorized shuttle action. Let us hope that Courtefontaine will get back on its feet and learn to administer itself satisfactorily. The latest word from Father Lamotte is that the novices are increasing in numbers and are fervent enough.

I will ask Father Rothèa to send you a procuration. You should have first sent them a sample; I imagine that you will want it notarized.

Your letter of July 29 informs me of your latest trial; I hope that with wisdom you will find a way out. You know that the Saint-Remy property cost me only 50,000 francs, stripped, just as I sold it to you. In truth, it did not cost Father Bardenet any more. You must point out that it is worth more than the 40,000 francs you are asking because of the life annuity, etc., etc.

Have strength and patience, my dear Son; the kingdom of heaven suffers violence (Mt 11:12).

I embrace you most tenderly.

G.-Joseph Chaminade

P.S. Today, the Feast of Saint Dominic, Father Prost would like to wish Brother Clouzet a happy name day.

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### **S. 981-3. To Archbishop Mathieu of Besançon**

August 4, 1837, Bordeaux

(Copy, Agmar)

Your Excellency,

M. Bouly still wants to return to the Society, but he is not yet a member; he shows such good will that I would be ready to accept him if I could find a director of one of our houses who would be willing to take charge of him. To guide someone with his character is not an easy task; so far he has exasperated the superiors of three houses where he spent the last twelve years, those of Bordeaux, Saint-Remy, and Saint-Hippolyte.

However, I must say in his favor, that in the last two years he has won some rather important victories over himself, has better control of his pride, and has had fewer outbreaks of his irascible character. This is probably one of the reasons why Father Cuenot, the superior of your major seminary, would not have him presented for holy orders unless he were a member of a religious order. I think that today he could be so presented without great danger if he were employed as a teacher in a seminary under a superior of some competence, or he could even stay at home, for he is a man of substance, and could render some service to the parish and perhaps something more, for it seems that he has been well behaved this past year; his pastor gives a glowing testimony to this. He was not dismissed; he left for business reasons and it was during his absence that the superior of Saint-Hippolyte begged me not to allow his return. He is not responsible for the delays in entering the priesthood. Every year he begged several times but I would not allow him to make his final profession until he had reformed his character. There were serious misgivings about him in the Society.

I am . . .

\* \* \*

### **S. 988-2. Memorandum to All the Directors**

August 1837, Bordeaux

[French: Written autograph given in the handwriting of M. Roussel???)

(Copy, Agmar)

Reply

to Father Lalanne's answer and to a case of conscience proposed by the Superior of the Society of Mary.

An answer to a case of conscience proposed confidentially but made public through the newspaper medium! Can its like be found in past centuries? Would an upheaval in the moral order, hinted at in the title of the memoir, signify an intellectual disorder in its development? The following details may help to arrive at an opinion.

Father Chaminade probes the conscience of Father Lalanne and asks him if the Superior of the Society of Mary is not in conscience bound to exact from him an indemnity for the losses he has caused the Society by the forced transfer of Ecole Sainte Marie to Layrac.

Father Lalanne claims that he is not liable to any indemnity (1) because he did not *forcibly transfer* the said boarding establishment, (2) because *even if he had transferred it forcibly* against the orders of his Superior and eluded the obedience owed to him, he inflicted no harm on the Society. The reply continues, "Father Lalanne is abundantly satisfied that he is justified on both counts. He may yield on one of the points, and, to be brief, he does give up the first to which he gives, in passing, some unequivocal proofs, but he stands by the second which can be demonstrated mathematically."

First Fact

*The Forced Transfer of the Sainte Marie Boarding Establishment to Layrac*

Father Lalanne yields on the first point and he is wise to do so; every argument he could produce would bring out more boldly his cunning dissimulation and the long string of his infidelities to the sacred engagement he contracted toward God and toward the Society of Mary. (1) He owed *obedience*, and he disobeys the orders of his Superior, he refuses obedience (these are his very words: see page two of his answer). (2) He was to be *poor*, that is to have no possession of his own; but he buys, he borrows in his own name. True, he claims to have had but one intention, that of working for the Society. But what is understood by an intention to work, so it is said, in favor of someone, but against that person's manifest will? To work for someone's advantage, and at the same time to rob him? To pretend to work for his good, and yet to force him either to choose ruin or to renounce that so-called good deed?

The Superior of the Society became aware of the situation in July of 1836. On his arrival he asked to see the books and the purchase contract; Father Lalanne then owed 150,000 francs. Father Chaminade denounced the whole matter; from that moment on, Father Lalanne became the true owner of the establishment and of all its appurtenances. Father Chaminade signed no deed of surrender. Father Lalanne had taken every precaution. He had always acted with complete independence even toward his professors. Father Chaminade was cautioned to reveal nothing of their strife to anyone! Hence, Father Chaminade behaved like a stranger, according to Father's expressed wish. However, he impressed on him that he could not allow the seizure by his numerous creditors of the furniture in the Razac mansion, the property of the Society, and especially of the large library, purchased from Father Conne and comprising about 6,000 choice volumes. It should never have suffered the ignominy of forming part of the boarding establishment (the school had its own library).

It must be stated that at the time of the transfer of the school, Father Lalanne had sent everything on ahead, and the large library was the first to go, some three or four months before the opening of the school year. How was it possible to do all this in the absence of Father Chaminade? This is a fact, and such facts are not the work of an instant. How many more or less criminal maneuvers, what premeditation, what insidious words must have preceded it, accompanied it, and justified its execution!

Father Chaminade admits to Father Lalanne's credit that the latter recognized as belonging to the Society of Mary (1) the large library; (2) the natural history laboratory; (3) the furniture. The papers bear the date July 28, 1836. He admits it again in his *memorandum* where he speaks only of the *furniture*. Father Chaminade begs the members of the Society of Mary who will read this reply to note how shrewdly Father Lalanne seems to say what, in fact, he does not mean (read carefully the last paragraph on page one of the *memorandum*). "(1) Father Lalanne owes the Society no indemnity, whatever losses he may have caused it, provided he has merely followed the impulse given by his superior and the advice of the General Council, or provided only that, while he was so acting, he always considered himself, and was considered and treated by the superior, as a member of the Society."

Through these vague yet clever allegations, Father Lalanne wants to convince his readers that he must be looked upon merely as the agent, the deputy, one commissioned by the Society. It is from his Superior, he says, and on the advice of the General Council, that he has received the impulse. Why does he call impulse a question that was brought up in Council? Why does he not admit that the matter was subject to conditions that have been violated with impunity? Why does he not say that he was one of the principal members of the Council of the absent Superior General whose confidence he betrayed? Father Lalanne adds insidiously that, "while he was so acting, he never ceased to consider himself, nor to be considered and treated by his superior, as a member of the Society." Actually he was playing a dual role, one with respect to the Society whom he strongly wanted to make believe that he was working only in its interest, another with respect to the public, wanting to appear independent and acting only in his own interests. What hypocrisy in his expressions which, at first blush, seemed so simple and naive! Father Chaminade could not

have abandoned everything to him and disappeared from the scene without being pursued by Father Lalanne's creditors.

The list of Father Lalanne's infractions is long; did he draw any pecuniary advantage from them? There is nothing to show that he ever had that intention. The true motive for his actions was human glory that sought to justify everything that would make him a celebrity. To attain that objective, not only did he spurn *obedience* and *poverty*, but also *stability*, three commitments that were as so many barriers to the attainment of his high ambitions. His vow of *poverty* was violated by a kind of secret schism dating from October 1835; instead of going to Bordeaux with the teachers to whom he was to preach the retreat, he gave the retreat at Layrac. All the religious did not attend all the exercises; and some of these were never attended by the religious occupied with the maintenance. Here it was agreed that all would withhold provisionally their obedience from the Superior of the Society of Mary, and would obey Father Lalanne under the authority of the Bishop of Agen; together, they would never abandon the new enterprise at Layrac. Father Chaminade must rely on his memory as he recounts the events of those days; only once did he read the account that was drawn up. This was the situation when Father Chaminade arrived.

He had the happiness of seeing Father Lalanne confess his errors, and in an apparent abjuration of all schism, Father gave special proofs of attachment to the Society. He even promised to bring his collaborators back into line. However, they all persisted in their waywardness. Father Lalanne apparently did not speak to them but they seem to have been sufficiently ruffled so that Father Lalanne wanted to start afresh and begged Father Chaminade to set up a new community.

Why the schism if Father Lalanne had not intended to operate on his own? Why during the whole year that the transfer was discussed, was Father Chaminade unable to obtain an account from Bordeaux, or even from Layrac until his arrival?

Is it not because Father Lalanne wanted to carry on with his project? It was not yet consummated when Father Chaminade arrived. But if Father Chaminade were to acknowledge it, he would have to assume a debt of 150,000 francs, besides those that were contracted before his eyes during his short stay at Layrac. Who knows what the situation is today?

One of the conditions of the transfer was that the Society would bear no other expense but that of the purchase. Father Lalanne went to examine Layrac. According to his calculations, he would need 30,000 francs to proceed. From Agen, at least 26,000 francs were promised him. The promise was withdrawn when the deception became apparent. Only 3,000 francs were invested, the only amount that was advanced. When will they be repaid? At the time Father Lalanne wrote to the Superior that friends of the Society would take care of the repairs, that we had no worries on that score. Father Caillet, who was Father Chaminade's representative in Bordeaux, was present at some of these intrigues and the fine speeches he held before the Council, and showed his opposition. Father Lalanne carried on regardless of every remark; he assumed every responsibility, forged ahead, and realized his project.

This is not how Father Lalanne put it in his memorandum in answer to the conscientious inquiry (see page 5).

"Now, (1) can Father Chaminade deny that it was with extraordinary haste that he accepted M. Dardy's proposition (at first rejected by Father Lalanne), promptly answering him by the very next mail, giving his answer the tone of an agreement, repeating textually all the conditions and accepting all of them with the very vague reservation that they must be subject to modification? (2) Can Father deny that he told Father Lalanne to make the transfer that very year, early enough to have the commencement exercises at Layrac? (3) Can Father Chaminade deny what is contained in many of his letters, that in accepting the house at Layrac for the transfer of Ecole Sainte Marie, he thought he was grasping at a means offered by Providence to extricate both the boarding school and the Society from a predicament? Even though he was already beginning to hesitate?"

Father Chaminade denies only what is false and untrue, although it is presented under the appearance of truth, and such are the allegations or the affirmations given above. (1) The only use of haste by Father Chaminade in the acceptance of M. Dardy's offer was in sending his affirmative answer to the Council in Bordeaux, cautioning it not to pass the letter on to M. Dardy until there was unanimity in the Council, either on the opportuneness of the transfer or on such and such a condition. The conditions were never fulfilled, and yet the letter was passed on, 30,000 francs having somehow been found. In passing, I should make two remarks on that first allegation by Father Lalanne. He cleverly puts between parentheses, "at first rejected by Father Lalanne." Had Father Lalanne rejected M. Dardy's proposition before receiving Father Chaminade's letter of acceptance to M. Dardy? Father Lalanne takes advantage of this ambiguity. My second remark refers to Father's observation at the bottom of the page. It reads as follows. "It may rightly be affirmed that M. Dardy would never have consented to these modifications which would have deprived him of every guarantee. Besides, Father Chaminade is wrong in assuming that a sum of 30,000 francs was given to M. Dardy."

M. Dardy would not have consented? There was an understanding between him and Father Chaminade? Father calls an extra mortgage of 30,000 francs a slight modification? No, retorts Father Lalanne, the mortgage is for only 20,000 francs; Father Chaminade is in error. Father Chaminade's memory may have been defective, he does not have the bill of sale. He recalls that an annuity of 1,000 francs on a 20,000 franc investment is guaranteed M. Dardy; that another annuity for two of his children up to a certain age is also foreseen in return for 10,000 francs. Even supposing it is 20,000 francs, only Father Lalanne could call a mortgage of this size a slight modification. M. Dardy apparently hesitated to sign the contract. Only one of the following is possible: either Father Lalanne was buying in his own name, or he should have advised his partner. An extra mortgage of 30,000 francs or even of 20,000 made it worth the trouble!

Father Lalanne had his own plans. Twice he arranged with M. Dardy for the sale: once to Father Chaminade, by an agreement; then to Father himself although he had no procuration.<sup>5</sup> He paid more. Father Chaminade is aware that Brother Mémain joined Father Lalanne in the purchase; more will be said about this later.

2. Can Father Chaminade deny that he had told Father Lalanne to make the transfer that very year so as to have the closing exercises at Layrac?

Every fact produced by Father Lalanne adds to the overwhelming proof against him, so he looks for relief by paging through our correspondence. Father Chaminade also has all the correspondence that was exchanged on this matter. He knows Father Lalanne and that it is wise to be ready with a response. Two words are sufficient here. Is it surprising that, as the question of the transfer was being discussed in Council, Father Chaminade should write to Father Lalanne and ask him to agree to make the transfer at the time he would consider most opportune? Father Lalanne has no trouble changing the conditional into an affirmative!

3. Can Father Chaminade deny what is to be found in several of his letters, that in accepting the establishment of Layrac for the transference of the boarding school of Sainte Marie, he felt he was taking a means offered by Divine Providence to free both the Society and the school from their predicament?

It would be in rather bad taste for Father Chaminade to deny the authorship of these lines because, in a similar situation, he would write the same today. Father Chaminade took for granted the good faith of Father Lalanne and believed that he would act in the best interests of the school and of the Society to which he belonged. He foresaw that the school, once transferred to Layrac,

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<sup>5</sup>When Fr. Chaminade had the council discuss the acquisition of Layrac, he had expressly stated that he would send the necessary procuration with a description of measures to be taken. This clause was too restraining for Fr/ Lalanne; he simply ignored it. He overcame the hesitations of M. Dardy, as was mentioned. When Fr. Chaminade became aware of these disorders, he held to his original agreement and other supporting documents, which are still in his possession.

would flourish. Everything heralded a new development: the solitude, the sweep and beauty of the grounds. Layrac could easily house 150 boarders. If we suppose that the Society had only 34,000 francs to pay along with an annuity for M. Dardy for the purchase of the house, according to my agreement, it is certain that it would very soon be free of debt and be widening the scope of its beneficent activities. [It would soon have been] enlightening and imbuing a greater number of young men with the principles of Christian morality while teaching them arts and letters.

But what did Father Chaminade find when he arrived in Layrac? (1) Father Lalanne who begs him not to speak of their affairs to any of his collaborators; there was a formal schism between Layrac and the Society of Mary. Father Lalanne must have feared a too prompt explosion on the part of his Superior; he had to be conditioned. (2) What else does he find? A certain number of diverse laborers, some buildings to be demolished and others to be purchased, but no money. Father Chaminade asked to see the plans; impossible, for they were all in Father Lalanne's head! (3) Finally, what else did he find? Debts and mortgages amounting to something like 150,000 francs. Father Chaminade could either adopt the establishment along with its debts or abandon it; Father Lalanne was ready for either eventuality. He had always shown himself zealous in his work for the Society; he had always acted as an independent individual, one who is free in his actions! Father Chaminade, fearful of falling into an abyss, gave the Layrac establishment over to Father Lalanne as his own property and responsibility. Father Lalanne accepted on the spot, with no comment.

However, he insisted that in ten years he would return the establishment to the Society, entirely free of debt. Is it not reasonable to assume that in ten years, Father would have spent at least 50,000 francs in repairs, improvements, furniture, etc.? In spite of the heavy but decreasing debts, the enterprise would be clearing 20,000 francs per year. Without precise figures, Father Chaminade had reason to believe that this boarding school could become a means provided by Divine Providence to save the Society from its predicament. If that were the case, Father Lalanne could always reproach himself with having robbed it of this means, and to quiet his conscience he would have to give the Society the greatest possible indemnity. The Society, at least as much as his other creditors, has a claim in justice on Father Lalanne.

Father Lalanne is far from admitting this last consequence. Very humbly, he looks upon himself as the scapegoat loaded with the debt of the people. After having fulfilled his destiny and expiated all his faults in the desert, during the ten years he has asked for, he promises, with the help of God, to offer to the Society after this interval, a prosperous and lucrative Layrac establishment.

In these beautiful and touching expressions, by "the debt of the people" he means the debt of the Society to which he belongs, although this must be restricted to his own debt. By *expiation* he means the payment of his personal debts, allowing the belief to persist that they were contracted only for the Society. In no way does Father Chaminade contest his good intention, but since intentions are hidden, one must ever consult the facts that prove them. Father Lalanne seems to have sensed this and he will present them with bombast. He must be read in the original. This is what he says of himself. "Was his conduct not always in perfect harmony with his words? When he acquired Layrac, did he not want Brother Mémain as co-purchaser for the simple reason that the Society was better represented by two than by one? Did he not bypass the agreement made by Chaminade only because it was always and solely the Society that was making the purchase? When he announced this matter. . . ."

Let us look into it. To prove by the facts that his conduct is in harmony with his words, Father says interrogatively "when Father Lalanne acquired Layrac, did he not want Brother Mémain as co-purchaser?" True. Brother Mémain hesitated to become co-purchaser and perhaps to implicate the Society against its will. However, he yielded to the insistence of Father Lalanne and signed the bill of sale. In so deciding, Brother Mémain thought he was binding Father and preventing a too hurried deal. At least this is the reason he gave to Father Chaminade upon questioning. Brother realized that he had been mistaken, and discord broke out between the two.

Their dissension and rumors of their separation began to spread in Agen with damaging effect. Several times Father Lalanne had asked Brother to sell him his share of the establishment, and he finally consented. Using the same notary as for the first transaction, they signed the necessary papers. Brother still feared some responsibility toward the numerous creditors of the establishment; through the newspapers of the department, he advised the public of the separation. Brother Mémain became Father's associate, not strictly as members of the same Society, as Father Lalanne would have us believe, but actually to restrain Father's impetuosity.

After the above, what is one to think of Father Lalanne's "for the simple reason that the Society would be better represented by two than by one"? That is, in all truth, the Society would fear its impending fate less because it was camouflaged behind a thicker veil.

Another fact was so distressing to Father Lalanne that he tried to twist it to his justification, probably so that it be not mentioned again, or at least to parry its effects. "Does he not brush aside the circumstance of the agreement in the name of Father Chaminade for the simple reason that it was always and only the Society that did the purchasing?" Therefore, Father Lalanne knew full well that there was an agreement between M. Dardy and Father Chaminade; therefore, he is liable to the same penalty.

"But," he says staunchly, "when Father Chaminade purchases, it is the Society which is purchasing." True, but is that the case when one or more members buy, *without any procuration* from him who alone represents the body of the Society? How can one talk such nonsense? Father Lalanne must have been aware of this because he immediately informs his Brother and friend, Brother Clouzet, of the reason why he rebelled against the laws of justice and even of natural fair play. "There was widespread concern that, if this property like the others were put in Father Chaminade's name, his heirs might wrest it from the Society." Did this *widespread concern* give Father Lalanne and Brother Mémain prerogative and authority? Why would it not confer this prerogative and authority on others? At least the others would not have been given the order to wait until the procuration was forthcoming. But Father Chaminade had written that he would send the procuration in time for the purchase. . . Had Father Chaminade been at the point of death, M. Dardy ought not to have sold and Father Lalanne ought not to have purchased.

What is the meaning of the third fact?

When Father Chaminade suggested that he [Lalanne] disclaim ownership of all the furniture brought from Bordeaux, did he want any other clause in that declaration other than the one that would bring the Society to the fore under the name of Father Chaminade, its Superior?

Is it important here to know whether what Father Chaminade possesses and buys belongs to the Society or to himself as an individual? This is a trivial question because Father Chaminade wants to possess nothing except for the benefit of the Society which he represents civilly and religiously. Does it follow that Father Lalanne represents it, that he also is the principal Superior, and by the simple fact that he purchases Layrac, then Layrac belongs to the Society? Either Father Lalanne does not believe this, or he gives proof of very little judgment. Besides, his whole behavior shows that he truly believed that he was buying for himself. The 23,000 francs paid over two years without hesitation, without protest, are an argument against rather than for him. With reason he feared to be hounded by the creditors of the school. The size of the debt is not part of the question debated here. Father Chaminade will discuss it in its place.

It did not behoove Father Chaminade to abandon as lightly as did Father Lalanne the first fact for which he is blamed, that is, *that he forcibly transferred Ecole Sainte Marie to Layrac*.

We have examined the few decisive proofs that he promised to give us. Let us now judge if they are conclusive as he says, or if they do not prove the contrary to what he expected of them! Let us now look at the second fact.

## Second Fact

*The Boarding Establishment was Flourishing at the Time of the Forced Transfer;*

*Father Lalanne has shifted the issue by looking at it in a condition prior to this period.*

1. Father Lalanne has shifted the question. . . .

Father Chaminade remarked to Father Lalanne in his conscientious consultation, that by the forced transfer of the school, he had deprived the Society of great advantages it could have derived from it. This school was, at the time of its transfer, in a flourishing state, free almost of all the debts it had contracted; it was a great means of support for the Society, of its development and strength. Father Chaminade never imagined that Father Lalanne would not admit to these facts of which he was himself the witness and author. However, he denies them and appears triumphant in the midst of his so-called proofs. Let us examine their validity.

In the first place, instead of showing the boarding establishment as it was at the time of the transfer, with a kind of hocus-pocus he presents it in a difficult period. To strengthen his case, he has Father Chaminade say that he has not deprived the Society of the advantages it enjoyed from the school. This put him in a position to deny sturdily that the school was not in a flourishing condition, almost entirely free. . . . But where is the honesty that one has the right to expect from Father Lalanne?

Father Chaminade says, in reference to the period of transfer, “the school was in a flourishing state, almost entirely free from indebtedness. . . . The Society could draw great advantages from it.”

In the *memoraneum*, in article one, page two, we reads this. “Father Lalanne has deprived the Society of none of the advantages which the boarding establishment provided.” Father said “provided” instead of “could provide.” All his trickery resides in that transposition of time. During the years preceding 1835, Ecole Sainte Marie was in a state of decline. It was deeply in debt, yet had to continue operating and paying interest. The Society of Mary had to come to its rescue and by dint of serious efforts paid off most of its debts. At the same time a new director was appointed in the person of Father Lalanne. His reputation, bolstered by real talents in the profession, soon lifted the school out of the doldrums into flourishing prosperity in July and August of 1835.

Father Lalanne makes a great to-do of the 23,000 francs of boarding-school debts he paid off in two years. Here are the facts. Father Chaminade, wishing to free the school from debt, infused the necessary capital. What happened? This is what happened. (1) No accounts were ever rendered, either of revenues or of expenses. (2) Certain debts which Chaminade had been told were paid had been disposed of by means of promissory notes, and they now became due. Father Chaminade wishes to cast no aspersion on the bookkeepers; he believes that Father Lalanne paid back the 23,000 francs.

But what does this prove? Does the payment of this debt prove the generosity of Father toward the Society? Far from it. Father moves the school to Layrac. He is the debtor to his creditors; should he not unhesitatingly have sought to satisfy them? By referring his creditors to Father Chaminade or to his representative he avoided giving explanations that should have been forthcoming. Besides, in his letter to the Council in Bordeaux, Father Chaminade had set as a first condition for the purchase of Layrac and the transference of the school, the liquidation of all the Bordeaux debts. Father Lalanne never gave the Superior an account of these; the latter heard vague reports to the effect that some debts of the school were paid. Only through the *memoir* to which this answer is directed did he learn that the debts amounted to 23,000 francs. Father would have said nothing about these had he thought that, instead of an act of generosity and loyalty, it could be construed as a new proof of his fixed intention to manage the school according to his whims.

But let us go on. Father Chaminade admits that the Sainte Marie venture, before 1835, was not a prosperous one. Far from claiming the contrary, did he not hint as much to Father Lalanne in his conscientious consultation when he said: “You remove the boarding school now that it is in a flourishing state?” Is this not a de facto admission that it was not flourishing before? Why does Father Lalanne ignore the simple, candid expression Father Chaminade uses in the

*confidential statement*, and grandiloquently devote several pages of his public memoir to estimating the mortification which the school causes the Society? Why does he label these long and offensive conjectures a mathematical demonstration? Father Chaminade does not intend at this time to probe either the intentions or the secret feelings of Father Lalanne, but to reveal the fact which is the direct result. Father Lalanne wished to distract from the condition of the school at the time he took over its administration, in order to prove that, in conscience, he did not owe the modest indemnity that was asked of him. The order which has been reversed must be reestablished. It must be shown that the school, at the time of its transfer, was in a flourishing condition. It must be shown that in depriving the Society, Father Lalanne deprived it of great advantages.

But first, Father Chaminade will remark that if he is speaking of privation caused by transferring the school at a time when it was flourishing, he does not imply that it provided no particular advantages before this time. Before this time, the Society had to make sacrifices in order to support the school. But what do we mean by support? Was the boarding establishment not self-supporting? Yes, it was able to support itself, but it could not at the same time pay off all its debts. All its debts! How do you explain all those debts? This is one of those secrets which prudence and charity forbid to reveal. Father Lalanne was aware of the situation. It is unthinkable that he could write and above all publish such a memoir which calls for a rebuttal, but one which would compromise him in spite of all the precautions of my paternal love! Was he mad? But let us continue.

2. The school was flourishing at the time of the forced transfer. . . .

Father Chaminade maintained that the school was flourishing at the time of the transfer, that it could be a mainstay of the Society . . . and he asks of every unbiased person:

- (1) given a boarding establishment of 80 boarders or day scholars paying 800 francs and 450 francs respectively for ten months, and receiving no contributions in kind from the parents;
- (2) given that the time would come when the Society could dispense with outside help and not have to pay the salaries of teachers or service personnel;
- (3) given that the building could not have comfortably housed more than 80 boarders;
- (4) given that the same director who had revived and staffed it had continued to manage it. . .

Father Chaminade asks whether the establishment, enjoying these four advantages, is in a flourishing condition and if it can offer real advantages. If Father Lalanne was not aware of this, would he have gone ahead with the transfer? He must have been convinced of it because, on arriving at Layrac, he goes 150,000 francs into debt, aside from the current interest, and he claims that in ten years the school will be free of debt.

Is it not evident that Father Chaminade, who has the interests of the Society at heart, must have believed that he would be betraying his conscience if he did not ask Father Lalanne for an indemnity for the considerable damage he had caused to the Society by the transfer of the school? Say the boni at the end of each year to be 10,000 francs (this is a modest estimate); who in civil society would not consider the loss of this sum as most ruinous? Now this is the case with Father Lalanne. Yet he dares to publish grandly in the newspapers that he has been a boon to the Society to which he belongs, that he has improved its finances by detaching this school! Let no one pretend that the figure 10,000 is an exaggeration! One year, Father Chaminade calculated the boni from a school very similar to this one, although with a lesser student body. The boni amounted to 15,000 francs clear, with all expenses and salaries paid. . .

Finally, is it evident that Father Lalanne has caused harm to the Society by withdrawing the school? And, as a necessary consequence, is it evident that Father Lalanne must in conscience indemnify the Superior for a proportionate amount?

It still must be proved that, in justice, he owes him a second indemnity for the losses he has caused. The proofs will soon be forthcoming, but in the meanwhile, consider the revolting declarations which closed the memoir presented by Father Lalanne.

“Is it not evident,” says he, “that since the school has been transferred, it has rendered greater services to the Society than during the fifteen years of its leech-like existence in Bordeaux?” Who does not detect here an imagination exalted and weakened with fever? Father Lalanne continues in the same vein: “Yes, it will be said, but has its condition improved? To fill one abyss, has not Father Lalanne opened another?” Despite his exaltation, Father Lalanne realizes that the situation of the Society has not been improved by his action. The loss of a great advantage has never improved a situation. Intuition, evidence, everything in human nature witnesses to this truth.

But his troubled imagination opens two abysses before him, *one under his Brothers’ shelter and the other under his own feet!* What an abyss! He is evidently talking about the depth of his indebtedness. Supposing the Society about to fall into this abyss, do you save it by depriving it of one of its main resources? Did Father Lalanne transfer the school to Layrac to cover the Society’s debts? Certainly not; he would do nothing of the kind, he said. He believed that the school’s debts would be paid. When faced with the 23,000 franc deficit, he understood that he had to pay it; he had placed himself squarely in the face of that obligation. Besides, did a debt of 23,000 francs constitute an abyss for the Society? And if it did, could it be compared with the new pit he had dug under his feet? Last year, it was already 150,000 francs deep; it can be probed only with difficulty. This pit is of his own making; it may be useful to point out that he dug it himself. Let the credulous believe in his sacrifices and so-called generosity!

“If Father Chaminade,” he continues, “finds that Father Lalanne is exhausted, panting, on the verge of expiring, is this the time to trouble him for an indemnity if he should owe him one?”

Father Chaminade never gave Father Lalanne to understand that he thought him exhausted, panting, and on the point of expiring; he simply thought that, because of the huge debts he had contracted, he was in no condition to pay an indemnity proportional either to the advantages of which he had deprived the Society, or to the losses he had caused it. For this reason, the total indemnity was reduced to a sum of 23,000 francs plus some interest. In the early paragraphs of his memoir Father Lalanne himself admits to its modest size. One of the great persuasive features of his eloquence is exaggeration. He says that he would be almost without liabilities had he not paid the Society’s debt of 11,000 francs. Do his revenues, perchance, increase with the handling? Why then ask for ten years to pay what he owes?

#### Remarks

Father Chaminade believes that the harm done to the Society by Father Lalanne may be obvious to the eyes of an impartial observer but not to the discerning eyes of Father Lalanne himself. That is why he deems it fitting to add here what is called an argument *ad hominem*. [Let us suppose:]

Crushed by the burden of affairs, Father Lalanne must also travel extensively in the interests of the school. When he does so, he entrusts the direction of Ecole Sainte Marie to a capable subordinate, who, in the heady atmosphere of success in the exercise of his functions, conceives an idea in the secret recesses of his soul. The esteem and affection of the staff and student body, the high regard in which he is held by the parents, the prolonged absence of the director, dissatisfaction with inadequate facilities, the heavy burden of the boarding section, everything seems to justify the ambitious dream of his heart. He would like to supplant Father Lalanne, to whom he owes everything, and to attribute to himself those advantages for which another has received the honor.

But since his project must never be brought to the knowledge of Father Lalanne, he keeps the most profound silence, he proceeds furtively, he speaks with authority always disguising his intentions with respect to a new facility which is offered him and exaggerating the drawbacks of his present school. In a very short time, teachers, students, and parents are all convinced of the appropriateness of the transfer. Finally, he decides to inform his Superior, who is still absent, of the project to purchase the school, as if to submit to his judgment and to await his orders. Father

Lalanne believes in the honesty of his delegate, and seeing some real advantages in a transfer, replies immediately, outlining the conditions for the purchase. However, the director who thought only of working for himself, finding, I suppose, the conditions too restraining, tramples on his mandate, purchases the new establishment in his own name, and on his initiative hurriedly transfers the boarding school, lock, stock, and barrel.

Under a more flamboyant name, the school gets under way in its new quarters with a great and expensive display of pomp. When Father Lalanne, at the end of his travels, arrives at Layrac, he finds a deserted house; he complains bitterly of the unjust treatment by his man of confidence. "Why complain?" the latter retorts. "The management of this school was crushing you; I have paid the current debts which were contracted under your name. . . . Open the ledger. The first year you spent so much, and your debts amounted to . . . The next year, your expenses and the new indebtedness amounted to . . . . It is patent that you are facing ruin, and you should thank me for having saved you; you even owe me an indemnity, at least for the debts of the school which I have paid."

Father Lalanne observes that there are debts and interest to be paid, especially for the beautiful and vast mansion of Layrac. "What is the difference? Rent this [other] beautiful mansion! Besides I can prove to you that I have rendered you a great service, and that before the courts if you wish, I can prove that you owe me an indemnity."

Must Father Lalanne wait till these things come to pass before he sees the light?

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### **S. 989-2. To Archbishop Donnet of Bordeaux**

September 7, 1837, Bordeaux

(Copy, Agmar)

I am taking the liberty of sending you all the original papers containing the information I have received so far on our dealings with the Baillard brothers (1) the answer to my communication to you during the pastoral retreat; (2) the letter of the Baillard brothers to Father Lamotte, the master of novices of one of the novitiates of the Society of Mary at Courtefontaine; (3) the letter Father Lamotte wrote me when he sent me M. Baillard's note; (4) another of his letters which speaks of the Baillard brothers and of an establishment for which he wants you to intercede with me.

Unless you think otherwise, Excellency, I think I should answer the Baillard brothers that, when I outlined the principles of faith that would guide the work in Sion, it was my intention to expose my principles rather than to blame them for not following them. If I had not judged them to be men of faith, worthy of the highest esteem for their zeal, their faith, and their piety, I would never have suggested such an intimate affiliation with the Society. I would have insisted that, in practice, I could not dismiss the consequences which I had drawn from these principles, that I had not the least intention of attacking the works announced in the prospectus, that I berated only the method of their publication and their implementation, that I especially wanted this work of Sion, which was to be so fruitful in other ways, to follow the guideline I had proposed. I may add that, after they have come to a decision, we will decide what will be done with the postulants he has sent to Courtefontaine.

I am. . .

\* \* \*

### **S. 994. To Bro. Dominique Clouzet**

September 18, 1837, Bordeaux

*I think you must have received my answer to his memorandum.*

I think that M. Striffler will give music and drawing lessons to the students of both boarding establishments you will send him. Otherwise, I do not see how you could make out. I wish I could give you another proctor but I have none in view at the present time.

*The times have been very hard. But if they have not been*

\* \* \*

**S. 995. To Bro. Claude Mouchet**

September 18, 1837, Bordeaux

P.S. I am not replying to your brother Nicholas because I have been assured that he is not now at Saint-Remy. I do not understand why.

\* \* \*

**S. 995-2. To the Pastor of Schlestadt**

September 20, 1837, Bordeaux

(Copy, Agmar)

I am taking the liberty of consulting you on a grave matter, which should be of interest to you as pastor.

Father Clerc, director of the boarding school of Saint-Hippolyte, advanced the date for commencement without informing me. At the same time, he announced that he was withdrawing from the Society of Mary. He could have said that he was apostatizing. He sent me his accounts for the year and invited me to check them for accuracy. Twice Father Rothéa wanted to do just that, but he was turned away both times. Upon withdrawing, Father Clerc left his funds, I am told, with the school and his records with an employee not of the Society. On commencement day itself, a servant in the employ of M. Saladin came with a cart and removed one or two large trunks filled with objects which never belonged to Father Clerc. His friend, M. Caillon, also filled a trunk in which were seen some very precious volumes from the school but which did not belong to him.

I have just received a copy of the prospectus published by Father Clerc in which he says he has been “chosen by the Academy and by popular suffrage in Schlestadt to be the director of the *collège* of that town.” This saved me the trouble of finding out what he and M. Caillon had decided, and I immediately thought I should consult you about what is to be done. I will make no reflection on the good citizens of Schlestadt who choose as their principal the first person to present himself without inquiring as to his past conduct.

Because distance might delay our correspondence, by this same post I am asking Father Rothéa to receive your recommendations. You know his self-restraint and I do not wish to create a scene.

I am . . .

\* \* \*

**S. 995-3. To Fr. Charles Rothéa, Ebersmunster**

September 20, 1837, Bordeaux

(Copy, Agmar)

I, Superior General of the Society of Mary, desirous of improving the establishment of Saint-Hippolyte, have appointed and do appoint by these presents, Father Rothéa superior of this establishment and give him all the authority he needs to carry out his functions.

Besides, I give him my special procuration so that he might demand of Father Clerc a complete accounting of the funds and objects he might have.

Signed by myself and countersigned by my private secretary.

\* \* \*

**S. 995-4. Circular to all Directors of the Society of Mary<sup>6</sup>**

September 21, 1837, Bordeaux

(Copy, Agmar)

When you read Father Lalanne's second or third circular, of which he informed me, you will easily see, my dear Son, that he is trying to stir up trouble in the Society. Because I can no longer put up with his repeated and ruinous independent actions, he rants against the General Administration of the Society, and his own efforts proving fruitless, he would like to get the approval of the whole Society, divorced even from its first Superior, its Founder and Superior General. Having failed in his first attempts, he again attacks insidiously with the captious questions of his last circular.

My dear Son, my advice and my orders are that you in no way reply to Father Lalanne. Should you already have replied, on reception of this circular send me an exact copy of your answer. What disorder and what perpetual upheaval if each member could at will and in the interests of his own independence write circulars and convoke General Chapters.

In the interval between my last circular and this one, Father Lalanne offered his resignation as Head of Instruction and I accepted. He is now a simple religious; even his quality as head or superior of the establishment of Layrac gives him no influence on the Society, because we do not acknowledge this house. If he continues to disturb you, he would force me to use other repressive means which are most distasteful to me.

I would have many things to tell you, many that are very consoling. I hope to be able to impart them to you very soon. Please accept. . .

\* \* \*

**S. 996. To Bro. François-Xavier Pelleteret**

September 21, 1837, Bordeaux

. . . *your letter of September 13.*

In your letter of September 11, my dear Son, you say, "Father Fridblatt and I are in a state of frozen immobility with respect to the temporal needs of the establishment, not knowing who will be responsible for which branch of the finances." Your inertia is inconceivable to me after all my letters of explanation of last year. From your report one could conclude that there are two establishments at Marast, whereas there is but one and must be but one, of which Father Fridblatt is the director; and there must be only one director in each community. His assistants must take their orders from him, just as employees must be subject to their superiors. Although there are two funds, one for the boarding establishment and one for the farm, and, consequently, two different ledgers to keep track of the transactions of each, it is exactly the same as if there were one fund with two different kinds of ledgers.

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<sup>6</sup> This circular was never mailed.

If the boarding section has a need and the farm has the funds, the former borrows from the latter; “loaned to the boarding school” will appear in the ledger. Likewise, when the farm is in need and the school has funds, the latter will note in its books that it loaned a certain sum to the farm. If there were one treasurer for both sections, it would be even simpler. However, this one treasurer would have two separate coffers and two sets of ledgers. These reciprocal loans suppose reimbursements; the definitive authorization for these comes from the General Administration. Reciprocal borrowings are not done arbitrarily but after discussion by the community council. . . .

On the one hand, indicate clearly all the debts of the school, and therefore all we owe our creditors (the school debts are those of the whole establishment); however, the books must show which are specifically of the farm, and also the financial status of the latter. . . .

As to the description of the other relations you should have with the school, without prejudice to your management of the farm, since you cannot work yourself, they will be pretty much as you describe them. I will give you precise indications later along with an ordinance dealing with the meetings and attributions of the community council.

*I understand that you cannot go to Courtefontaine. . .*

\* \* \*

### **S. 997-2. To Members of the Council of Saint-Remy**

September 23, 1837, Bordeaux

(Original, Agmar)

My dear Children,

I have just received a letter from Courtefontaine dated September 16; I am enclosing an exact copy of the same. Without approving some of the special suggestions, I thought I detected in the letter an expression of the Divine Will. I think I understand now why I have always felt some hesitation when you suggested either to suppress one or the other boarding establishment, or to combine them in the château and to set up a Working Brothers' community in the quarters that had been prepared for the normal school. Brother Clouzet may recall that originally I had asked him to set up only a primary boarding school as a means of supplying the colony of which he is the head, that it was due to his persistence that secondary instruction was introduced. I have never been entirely convinced that Saint-Remy should be a teaching establishment.

While the ideas suggested by Fathers Meyer and Lamotte point to a means of rebuilding profitably Saint-Hippolyte, they also suggest an honorable way of ceasing to manage both boarding schools. However, I would not want to assume the responsibility for such a serious move; I merely wanted your opinion. I will consult with several others who, with no thought of self-interest, seek only the good of the Society and of the work of God. I pray that, in spite of the convulsions and scandals that mar his work, God will draw glory from it and deign to consolidate it. May the peace of the Lord, my dear Children, be always with you.

G.-Joseph Chaminade

P.S. In the notice sent to all the parents of the boarders, and in that given to the boarders themselves, you could mention the establishment of Saint-Hippolyte where they will find the same lifestyle as at Saint-Remy, the same teachers, with a few more added. And for the primary boarding school, there is Ebersmunster, etc., etc. Keep the arrangement you made with the teacher of music and drawing who will be at Saint-Hippolyte. I say this under the supposition that you believe in good faith and before God in the metamorphosis of Saint-Remy.

\*

[Letter written by Fathers Lamotte, Meyer, and Saussol  
To Father Chaminade]

Courtefontaine, September 16, 1837

Yesterday, while Father Lamotte and I were bemoaning the sad news reaching us from all sides, suddenly both of us thought of a means to save the honor of the establishment of Saint-Remy, to revive that of Saint-Hippolyte, and to expand the action of that of Courtefontaine. Having agreed on a definite proposal, we went to share it with Father Saussol who told us that he had had the same idea with respect to Saint-Remy and Courtefontaine. We were surprised at the similarity of our ideas and resolved to share the project with you. (At the close of our discussion, one of the gentlemen remarked that today was the Octave of the Nativity).

Let us begin with the establishment of Saint-Remy. Father Fontaine entertains the fond hope that the new year will see an increased enrollment in the secondary boarding section. Perhaps he is not aware that a new episcopal *collège* will open in the Vosges at the same time, and that competent persons have been placed in charge of it. Since a great number among the student body of Saint-Remy come from the departments of Vosges and Meurthe, very likely the number will be reduced; this year, the number was so small that it was almost not worth our while. I do not know what will become of the primary boarding establishment; Marast will attract some of its boarders. Give up both and send Brothers Clouzet, Laugeay, Gaussens, David Guillegoz and Father Fontaine to Alsace to restore Saint-Hippolyte and Ebersmunster. Have an ecclesiastical novitiate at Saint-Remy and transfer there the novitiate for the future teachers; the building of the primary boarders could serve as the novitiate of the Working Brothers, so that the general novitiate of the Society would be at Saint-Remy. We do not think that this will eliminate the novitiate at Courtefontaine which would then become the home of the aspirants.

Besides, the overcrowding at Courtefontaine must be solved; we were too numerous last year and I do not know what we can expect next year. Already forty-four boarders have been registered. The numbers in the novitiate are also on the increase and our income is sufficient; we do not have to use the novices until they are fully trained.

I think you should allow the house of Agen to continue at least for the present. Brother Viguier will probably not stay on at Layrac; if you could send him to us, he could be our receptionist and repair our clothing. His pious example would succeed that of Brother Kessler in case you sent the latter to Father Fridblatt. Fathers Lamotte and Saussol will sign with me this short exposé of our ideas which, as you can see, has for sole purpose the maintenance and prosperity of the Society. In case you feel that you should put these ideas into practice, it is clear that Saint-Remy would become your ordinary residence. Ah! How happy we would be!

Please accept . . .

\* \* \*

**S. 998-2. To Fr. Jean Lalanne, Layrac**

September 28, 1837, Bordeaux

(Copy, Agmar)

My dear Son,

The language you used in your letter to Father Caillet was not misinterpreted, but rather taken literally. Why not speak to Father Caillet as you do to others? Through Brother Clouzet I received a copy of the letter you sent him and Father Fontaine. All your letters have but one purpose: they are all provocations to insubordination. In the one you wrote to Saint-Remy you specify four reasons why you would call a General Chapter, etc., etc.

Quite some time ago already, I received various protests from different directors of establishments; I did not think it advisable to share them with you. I see that the circular you sent to Father Rothéa is identical to the one you sent me.

My dear Son, you have no obligation toward the Society of Mary in what concerns the estate of Layrac, but your conscience cannot free you of the obligation to indemnify it for the damage and losses you have caused by the forced transfer of Ecole Sainte Marie, as I have already pointed out to you, and as I have proved in my reply to your memoir and in rebuttal to your consultation on that conscience case.

You are seriously harming yourself, my dear Son, by all your writings. You say, in your letter of September 16 to which I am answering: “What setbacks for you and for me, and how easy it would have been for you to avoid them all; however, today I must go where truth and justice lead me.”

I do not see how I could have avoided those setbacks; my dear Son, but consider all the warnings I gave you! Who has caused the upheaval which is becoming so harmful to the Society to which you say you are attached? Is it part of its spirit? You are going to make a short retreat, and if the Spirit of the Lord gives you peace, you will see clearly that truth and justice have not led you to all these adventures.

I do not accept your adieu, still less an “adieu for ever on this earth.” You will always be my Son, although a rebellious one, because I will always have a true paternal love for you. The love of David for Absalom is a symbol of my love, as I wrote to you from Saint-Remy on a similar occasion. Absolute separation is possible only in eternity if both of us, you and me, do not tread the narrow road on which we joyfully started our journey.

Therefore, my dear Son, accept the usual testimony of my tender affection.

\* \* \*

### **S. 1000. To Mlle Coudre**

October 3, 1837, Bordeaux

*. . . give it to you personally, as you had seemed to prefer.*

After giving you all the details concerning the Grillot girl, who was useless to you and who knew little about sewing, I hoped to show you that, after the agreement we had made when she and her sister were accepted, we might save something by dismissing both and hiring someone who could be satisfactory, but that the saving would be minimal. But it is not certain that one person could do the work of those two. She may not be as skilled as her sister, but she is upright and hardworking, and she can render great assistance to her sister.

*I beg you to reread this letter.*

\*

*. . . you have notified the pastor about it.*

To come back to the Grillot girl: If there is any natural antipathy, why not see about a separate laundry room? With two different rooms you will not have her so often under foot. You do not say that this girl has ever failed to report for work, but only that she is unable to help in case of need. But then, why not make use of her sister? If ever you are completely bedridden, then we would see what was to be done, and she could nurse you until something had been worked out. In your last letter you seem to complain because there will be a separate laundry room, but is such a room not useful and necessary? Mention has been made of it before when the question of the Grillot sisters came up. These girls can give it a try; is it surprising that the suggestion was made?

*You tell me, my dear Daughter, that you have consulted. . .*

\* \* \*

**S. 1001. To Father Baret**

October 5, 1837, Bordeaux

*. . . you honored me by writing last August 21.*

First Asset: the necessary furniture which we can get from Brother Mémain.

Second Asset: a pension which Brother Mémain can provide and at least the interest on the capital furnished by the clergy. The 700 francs already paid for the schools: there remains only the problem of a simple lodging for the teachers either in the school buildings, or next to the same, or as close as possible.

Third Asset: the interest on 6,000 francs which you loaned to Brother Mémain.

Fourth Asset: the 2,000 francs entrusted to you.

We might classify as Fifth Asset the hope of receiving the subsidy and the arrears earmarked for the schools. The Minister of Public Instruction has just asked me for the statistics on all our schools, private and communal.

He gave me undeniable signs of the interest he has in the instruction given by religious teachers. In the list, I mentioned Agen as a private school. If there is as yet no decision on the subsidy, I could look into it directly and I think my efforts would be successful.

*Last Asset: see if it would be possible. . .*

\*

P.S. If it is decided to launch a subscription drive, I will ask the Daughters of Mary, in spite of their poverty, to give 50 francs per year.

\* \* \*

**S. 1001-2. To Bro. Jean-Marie Mémain, Agen**

October 8, 1837, Bordeaux

(Copy, Agmar)

My dear Son,

When your letter of September 14 arrived, I had already received Father Caillet's report on the mission he had with reference to you. It conforms perfectly to the dispositions you manifest in all your letters. I have nothing more to say to you; I will limit myself henceforth to bemoaning and praying.

Given the present state of things and the events leading up to it, you have no need of the declaration you ask of me. It could be very harmful to you even before men. Remember, though, that before God you are dispensed from your vows only to the extent required by your position, and that you are to observe them in spirit and in practice as much as possible.

I am writing to Agen to find out if they will maintain their free schools independently of your establishments. Please give the enclosed obedience to Brother Poux and help him to carry it out. Please accept. . .

\* \* \*

**S. 1001-3 To Bro. Ferréol Dumont, Saint-Remy**

October 12, 1837, Bordeaux

(Copy, Agmar)

Obedience

To my dear Son, Brother Ferréol Dumont, at Saint-Remy (Haute-Saône).

I am sending you, my dear Son, to our establishment of Saint-Hippolyte. Father Rothéa, the director, will assign you appropriate tasks. You will leave early enough with Brother Justin Soleil, to whom you will show this obedience. You should both arrive five or six days before All Saints so as to be able to plan the school year with the other professors.

At Saint-Hippolyte each of you will receive a letter that will explain more specifically my views and my intentions.

Please accept. . .

\* \* \*

**S. 1001-4. To Bro. Célestin Poux and Three Others, Agen**

October 8, 1837, Bordeaux

(Copy, Agmar)

My dear Son, the retreat begins the evening of October 15. You should be at the Madeleine, in Bordeaux, on the previous day. Bring with you a change of linen. This obedience applies to Brothers Marchand, Lafargue, and Badel; please communicate it to them.

May each of you prepare to make a serious annual retreat. I await your arrival; receive my paternal greetings.

\* \* \*

**S. 1002-2. To Bro. Dominique Clouzet, Saint-Remy**

October 16, 1837, Bordeaux

(Autograph, Agmar)

My dear Son,

I am replying to your last letter of October 9. If you think Brother Constant Cretin can be a good proctor, then use him in that capacity. However, he must not change his state, except perhaps temporarily and out of necessity; he will continue to direct the carpenter shop. Added peace of mind might lead him to grasp what the spirit of faith is asking of him.

On leaving Saint-Remy, here is what Father Fridblatt writes: "At Saint-Remy, Father Meyer's plan is held up to ridicule, is labelled absurd, etc."

Father Fridblatt writes to ask me for twelve mattresses; there are no objections. Here is my answer. "My dear Son, I will write to Brother Clouzet asking him to lend Marast twelve mattresses until the end of the year, unless Saint-Remy would have need of them before the end of that period; if so they would reclaim them. See with Brother Clouzet whether the wool and cloth of the mattresses should not be cleaned and reassembled before use."

I have already commented on the double sets of minutes of the council to Father Fontaine; he must have given you my reaction. The Rule for the Working Brothers will simply be an application of the general regulations to this class in the Society, just as in the case of the lettered class.

I imagine that you will have already ordered Brother Edel to return.

Father Fidon's purpose in going to Saint-Remy is probably to be closer to his home town. He was loved and esteemed at Saint-Hippolyte. His retirement will be one reason for the drop in the number of boarders.

I am entirely devoted to you, my dear Son.

G.-Joseph Chaminade

P.S. I sincerely hope that your retreat will be rich in God's grace and in fruits of salvation.

\* \* \*

**S. 1002-3. To Father Mouran, Agen**

October 18, 1837, Bordeaux  
(Copy, Agmar)

I recently had the honor of writing to you concerning the free schools of Agen; may I add the following reflections on the subject?

1. According to what I have been told by a reliable person, it will be fruitless to ask the Brothers of the Christian Schools for more personnel for your schools. The suppression of the existing school would be a triumph, for whom I will not say. Could the town of Agen not find the same resources to maintain this good work as did the poorer Catholics of Clairac?

2. A staff of three is sufficient for the schools, whatever their number. Therefore, it will not be more costly than at Clairac, and from my first letter, you know at it is much less expensive, for there is already a surplus.

3. Neither the three religious I will send to Agen, nor those I will send to Clairac, will have anything to fear from the scandals caused by M. L. and M. M.; I mean, they are inaccessible to seduction and are absorbed by their duties.

Give my sincere regards to His Excellency the Archbishop.

P.S. Last Sunday, October 15, I went with Father Caillet to an audience with the archbishop under the prodding of Father Lalanne, who is seeking a reconciliation. Father affirmed his true attachment to the Society of Mary. His Excellency said that, in the first place, if he was and wished to be truly religious, he must place himself in a condition of dependency to his Superior, that the administration of the house at Layrac must be under the general direction of the Society, etc., etc. Then followed much discussion. It was decided that Father Lalanne would present in writing what he wanted. The next day, October 16, he had a long interview with Father Caillet and again it was decided that he should present his wishes in writing. Nothing has appeared as yet.

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**S. 1002-4. To Bro. Amiable-Constant Gouverd, Saint-Claude**

October 18, 1837, Bordeaux  
(Copy, Agmar)

Obedience

To my dear Son, Brother Gouverd, Amiable Constant.

I feel that especially because of your health, I must send you to another establishment. You are to go to Ebersmunster (Bas-Rhin) near Schlestadt, where you will find a beautiful and vast property and where you will be under the general direction of Fathers Rothéa and Georges Loetsch.

Go there as soon as possible upon receipt of this letter. I will write to you at Ebersmunster. Meanwhile, please accept the expression of my paternal devotedness.

\* \* \*

**S. 1005-2. To Bro. Dominique Clouzet, Saint-Remy**

October 31, 1837, Bordeaux  
(Original, Agmar)

My dear Son,

To my description of the extreme embarrassment in which we are financially, you answered that I should present to your brother the last promissory note of 2,000 francs which would fall due shortly. My haste was so great when I answered you that I skipped that item in your letter. I believe I had told you that I had used every means available in my negotiations at the end of July and early August. I cashed the last two notes of 2,000 francs each. M. Tardieu accepted them at 5% discount but it was a good move; I was able to pay 20,000 francs to one creditor who refused to extend his loan; another took over the mortgage and I procured another mortgage for 10,000 francs. The harm and losses which Father Lalanne is causing us are hard to bear. However, Divine Providence has not abandoned us; but we are living from day to day, undoubtedly so that we might place all our trust in God.

I am responding to all the business brought up in the council of Saint-Remy. I must stop; the mail is about to leave. With a tender embrace. . .

G.-Joseph Chaminade

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**S. 1006-2. To the Minister of Public Instruction**

October 31, 1837, Bordeaux  
(Autograph Copy, Agmar 3.6.2, p. 28)

The circular which Your Excellency addressed on September 15 last to the Superior General of the Brothers of Christian Doctrine of the diocese of Strasbourg, at Strasbourg, has come into my hands in Bordeaux. This Institute no longer exists. Father Ignace Mertian had been the Superior General, authorized by an ordinance from the King on December 5, 1820. This Institute was united to the Society of Mary with the approbation of the Bishop of Strasbourg. The certificate of the donation which Father Mertian made of the little château of Saint-Hippolyte (Haut-Rhin) and of some furniture to the Superior General of the Society of Mary is dated March 8, 1826. The government was consulted and by a royal ordinance the donation of the little château of Saint-Hippolyte to the Society of Mary was approved. This Institute gave very few of its members to the Society.

In my recent reply, Honorable Minister, to the same circular which was addressed to me personally, I had the honor of exposing to Your Excellency in all confidence the obstacles which the Society of Mary was encountering since 1830 to its spread and to the good it could do in primary education. Your Excellency would find it simple to eliminate these obstacles if you cared to do so; your solicitude for the spread and promotion of instruction is my hope that you will look favorably upon my request.

I am . . .

\* \* \*

**S. 1008-2. To Bro. Pierre Bourgeois, Saint-Claude**

November 6, 1837, Bordeaux  
(Copy, Agmar)

To my dear Son, Brother Bourgeois, at Saint-Claude.

In the reorganization which has just taken place in the small establishment of Saint-Claude, my dear Son, I have named you, and do so by these presents, director of the house. I trust you will fulfill your functions with religious concern and in the true spirit of your state.

\* \* \*

**S. 1009-2. To Archbishop Donnet of Bordeaux**

November 13, 1837, Bordeaux  
(Autograph Copy, Agmar 3.6.2, pp. 42-43)

Excellency, I have just received from Father Lalanne a copy of the letter he has addressed to you. He says it is a true copy as far as the essentials are concerned. I am sending it to you so that you may be the judge.

The reading of this letter merely confirmed my impression that Father Lalanne did not truly seek a sincere and frank reconciliation, but that it was nevertheless of advantage to him not to seem to refuse it.

The three obstacles he has placed to reconciliation seem insurmountable. He does not think so and would like Your Excellency to pronounce himself. The first means he gives you to remove them is hypothetical and depends on the faithful cooperation of interested parties during one year.

The second means is in answer to the second obstacle, that is, his duties and his debts. I have already disclaimed all responsibility. However, today he offers some possibilities of an understanding through his maneuvers and the order he has just put into his affairs. He does not describe these maneuvers nor this order, yet, fearful lest I accept, and having nothing more to fear from his creditors, he is asking for a first payment of 35,000 francs spaced over three years; does he really want reconciliation?

The third obstacle, he says, is the administration. The administration of every one of our establishments whatever its importance must be subordinate to the superior administration; actually he has assumed complete responsibility for Layrac, so that he cannot be stopped either from making expenses or from implementing his ideas about a complete education. To reach agreement on this point, one would have to accept his present administration, such as it is, at least in which concerns education. However, it is intrinsically vitiated and unsuited for the formation of a man, much less of a Christian. He claims that those who do not hold his views are behind the times, in this our enlightened century, etc.

If a reconciliation could take place, in spite of his arrogance and his insistence that he is irreplaceable, could the members of the Society who work under him, teaching and caring for the youth, in conscience accept a direction which is so opposed to the spirit of their state? Already the clergy of Agen is disenchanted from the illusion created when he set up the school at Layrac. All the clergy, with the Bishop at their head, were for him. His Excellency rejoiced to see the establishment, in his diocese and not far from the capital, of a large boarding establishment for the elite youth of the country, where religious doctrine would be taught along with good morals. The clergy admit that they have been deceived in their expectations, etc.

However, Father Lalanne seems to fear that I might overlook this third obstacle and submit the reconciliation to a means which he says is very simple: "Your Constitutions," he says, "are not yet completely drafted; you must show them to me before making them definitive."

It is true, as he says, that I am working at the finishing touches to our Constitutions and at the same time to those of the Daughters of Mary.<sup>7</sup> These will contain the Constitutions for the new institute at Auch so that all can be presented as soon as possible for the approbation of the

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<sup>7</sup> The 1977 French edition mistakenly adds "Immaculée"; the word is not in the original.

Holy See. This is the meaning of the word “drafting,” so much abused by Father Lalanne. After this remark, I will continue my reflections on the last means of reconciliation suggested by Father Lalanne.

At first sight, nothing seems simpler and more equitable, and under other circumstances I would not have waited to be asked. I would have done what has been my common practice in the past, submit my work for comment and examination, etc. But Father Lalanne takes a dim view of this method. Ever since the July Revolution he has not ceased to inveigh against the General Administration, its arbitrariness, its lack of Constitutions, etc. I am hurrying with their composition but he reserves the right to examine them, to approve or reject, etc., etc. What is worse, two years ago, he and his professors signed a schismatic agreement dealing expressly with this revision and [the need of] approbation of the Constitutions by each of them.

Why this concern of Father Lalanne to proclaim the absence of Constitutions or the obscurity of their content? For him, this is a point of the highest interest. As superior of a large and rich establishment (that of Saint-Remy, Haute Saône), he claimed the right to use arbitrarily both the buildings and the farm, to have the steward follow his orders. As director he claimed he had the authority to dispose of everything as he pleased; he never believed he was acting against obedience or poverty, and he is still of that persuasion in this enterprise of Layrac which, without a direct intervention of Divine Providence, will be the ruin of the Society just when we intend to submit it for approbation to the Holy See. These miserable and pitiable squabbles always find an echo in ill-disposed persons.

Pardon me, Your Excellency, for going on at such length; I believe it is necessary so you may have a good grasp of the situation. Until now, I have never believed a reconciliation possible without a true conversion on the part of Father Lalanne. I am always ready to come to his help as much as I can. Right now I cannot do so financially, for he has almost bled us dry, but by my advice, I can point out the path that can lead him to eternal salvation. I have never refused him my services, but without a conversion, he will not listen to me.

Should Father Lalanne return to the Society in sincere repentance, his reputation would soon be reestablished and I would do my utmost to support him.

I am, with the deepest respect. . .

P.S. Your Excellency, I would accept any type of conciliation which you would judge sufficient to form at Layrac a truly religious community of the Society of Mary. However, I lay claim to

the large library which Father Lalanne has transported to Layrac as if it had been part of the establishment. I purchased this library from Father Conne for the specific purpose of making it a useful tool for the clergy of the city and of the diocese. The school has its own library. Nothing is more illogical on Father Lalanne’s part, than to have taken it away and to let the public believe that it is for the use of the boarders.

\* \* \*

**S. 1009-3. To Bro. Pierre Mazières, Moissac**

November 14, 1837, Bordeaux

(Copy, Agmar)

Tell Brother Mémain that you have settled all your accounts in good faith with only fourteen francs left over, and that there is no need to go over the past, that you are very scandalized at the way he mulls over past debts that have been settled, that the debt which he calls enormous and which is attributed to him is of his own doing through lack of submission and constant irregularity in his methods. Besides, if he thinks there has been some mistake in our

settling of accounts, he can prove it to me when we discuss the furniture of the establishment and of the free classes. Tell him you will send him the surplus fourteen francs as soon as possible.

\* \* \*

**S. 1010. To Fr. Jean Chevaux**

November 20, 1837, Bordeaux

My dear Son,

Your letter of November 9 and its naive account of what transpired in council concerning the obediences I sent to Brothers Dumont and Justin prove that there was no intention of disobeying my orders. After the hesitation following the reading of these in council, the blind implementation of the orders would nonetheless have edified both Saint-Hippolyte and Saint-Remy. Brother Dumont was better qualified than Brother Clouzet in the substitution suggested by Father Langué; Father Rothéa would have been happy, the parents satisfied, etc., etc. The whole boarding establishment would have benefited by the substitution of Father Langué for Brother Dumont, under the circumstances; everyone would have been happy. Then Father Langué is late in arriving, there is some doubt whether he will come, there are complaints, jeremiads, most of the boarders are sent to other schools because the professors fail to report, Father Rothéa does not even know the names of those who will come, etc., etc. By carrying out my orders to the letter, Brother Dumont would have had the time to come back to Saint-Remy, and Father Langué to Saint-Hippolyte before the opening of school, with plenty of time to alert Saint-Hippolyte. However, the good Lord has allowed it, let us drop the subject.

*I have no recollection that, before the profession. . .*

\*

P.S. If you think that Brother Constant can be a good proctor, use him in that capacity but without involving a change of state. Do so only provisionally and because of the need, allowing for continuing formation. Given more peace of mind, he may better understand what the spirit of faith demands of him.

\* \* \*

**S. 1011. To Bro. Dominique Clouzet**

November 20, 1837, Bordeaux

P.S. I am writing immediately to Brother Bousquet, and I will report to you. The mail is about to be picked up.

\* \* \*

**S. 1014-2. To Father Wernert, Pastor of Ribeauvillé**

December 1, 1837, Bordeaux

(Copy, Agmar)

I thank you for the comforting news you give me about our little establishment at Ribeauvillé. I believe that many Protestant children are coming to our schools and that must make you happy.

Some days ago, the mayor of your town wrote to me asking for a fifth teacher. I delayed answering until word came from Ribeauvillé on the precise purpose of the request. It would seem that both the mayor and the committee on instruction either had not understood what qualifications the teacher was expected to have, or I am misinterpreting their request. After your letter, I have decided to wait for more information. Enclosed is the copy of my answer to the mayor.

The qualities you require of that fifth teacher would deprive me of the satisfaction of sending him to you. I have none of that caliber available at the moment, for all have been given their assignments at the opening of school. I understand that Brother Cholet can hardly rival professor Schreiner, for even most of the Catholics are at his school. If this were not the case, if it was simply that Brother Cholet's pupils were not as advanced as those of the Protestant school, the Catholics would not dare present themselves. It would be easy to take the necessary means to overcome that difficulty. Brother Hoffmann is qualified to teach the higher class, and Brother Cholet would make a special class of the better students who failed in their examination. I think that if he was not successful in his application it was not for lack of knowledge, for he already has a superior certificate. Should the mayor write again without telling you his intentions or giving you an answer, I would be obliged if you would give me your advice. I did not think I should speak to him, in my answer, about the exceptional qualities which you require of a fifth teacher whom he wants because of an increase in enrollment. You have perhaps not made your ideas clear to him?

I am, with great respect, . . .

\* \* \*

**S. 1014-3. To M. Ortlieb, Mayor of Ribeauvillé**

December 1, 1837, Bordeaux  
(Copy, Agmar)

Your Honor, I rejoice over the large number of children who are applying to our schools and over the insufficiency of four teachers who take care of them all. I imagine that the increase is particularly due to the beginners. These classes of younger pupils almost have to have a teacher who is bilingual. I happen to have one who is available at this moment. He will be on his way as soon as I hear from you. I would have sent him immediately but I was not quite sure of the kind of teacher you wanted. He taught the same subjects at Ribeauvillé.

You will be so kind, Honorable Mayor, as to take care of the traveling expenses; I will see to it that they are kept to a minimum.

I am . . .

\* \* \*

**S. 1014-4. To Bro. Pierre Galliot, Saint-Hippolyte**

December 15, 1837, Bordeaux  
(Copy, Agmar)

My dear Son,

It was not at all my intention to put you in charge of the finances at Saint-Hippolyte. As you can see, you by a quirk of fate you find yourself in charge of them. I want you for the time being and until further notice to continue doing at Saint-Hippolyte what to all appearances you would have done in your quiet retreat at Ebersmunster. Because you have a certain experience with the duties of an accountant, you were asked to exercise the functions of an accountant, without an official title but as one delegated to do so. Your only responsibility will be to exercise

a sound economy without worrying about the financial straits and the debts the establishment might have contracted. I say a sound economy, that is, you are to make all the expenses called for by the circumstances.

One must not treat boarders, for instance those in Alsace, as one would have done at Courtefontaine. The situation is different. Last year, and this is no secret, the expenses were much higher than they should have been. It would not be wise to go to the other extreme and to practice a too rigorous economy. Where is the happy medium? You will see to it that (1) the ordinary current expenses be decided in council, and (2) any extraordinary expenses receive the approval of the council presided by the superior; you must add a note explaining the need and the timeliness of these expenses.

On the other hand, there are other extraordinary expenses that can be made only if expressly ordered by Father Rothéa. For instance, a stranger comes to the house and is invited to dinner. On Father Rothéa's advice you see to it that something extraordinary is prepared according to the dignity of the personage. This supposes that it was not possible to discuss the matter in council. This is to practice economy according to an enlightened conscience, and is not at all arbitrary either on your part or on that of the superior. If everybody acts in good faith, everything is simplified, everyone is happy, every criticism would be unfounded, and the superior's authority is not flouted. Should any difficulties arise in spite of these precautions and in spite of the ordinance I left at Saint-Hippolyte with respect to the holding of the council and to the matters with which it is to deal, you or the superior must inform me.

I will have a copy made of this last article and will send it to Father Rothéa so that you be not hampered in its execution.

\* \* \*

### **S. 1016. To Bro. Dominique Clouzet**

December 23, 1837, Bordeaux

*. . . until he or she has been sufficiently formed.*

I had also answered Father Chevaux's question about my reply to the council.

*The part you have taken in the retreat. . .*

\*

*. . . we can come back to it later on.*

I have as yet no news about Brother Constant Cretin, either from himself or from Courtefontaine.

*At the death of M. Bousquet, his son. . .*

\*

*. . . and put them down in writing.*

First Question: . . .

Second Question: Has the capital of 1,000 francs which the father had placed in my hands at 5% interest produced any interest since he came to Saint-Remy? I did not think so, and at his death the capital was withdrawn according to the long-expressed wishes of the son. In an early letter, however, the son seemed to believe that the interests would be turned over to the good works which his father favored.

Third Question: With the advice of M. Auguste and under his guarantee, the father invested another 1,000 francs elsewhere. What has become of that sum? Did the younger Bousquet turn it over to the Society through your intermediary?

Fourth Question: The younger Bousquet tells me that when his father came to Saint-Remy he gave you a sum of money. What has become of it? By answering these questions, my dear Son, you will let me know exactly how I am to proceed in all these matters. Everything must be done with prudence and above all not to confuse the young man.

Did you pay attention to the next item? In one of Father Caillet's first visits to Saint-Remy, he found the place lacking in everything; that is why it was urgent to come to its help. A special appeal was made to Father Brézard, the superior of the minor seminary of Luxeuil. His efforts having proved fruitless, he contributed 400 francs from his own pocket under the proviso that, after his death, 300 masses would be said for the repose of his soul. Father Caillet says he has a letter containing all the details. He sent me a copy and I answered that Saint-Remy would be responsible for the masses. Father Brézard died quite some time ago and I had completely forgotten that promise. Father Caillet has just recalled it to me, with all the circumstances and I promised to write to you; I am keeping that promise.

*You know that Brother Viguiet. . .*

\* \* \*

**S. 1021. To Bishop Jacoupy of Agen**

January 12, 1838, Bordeaux

P.S. Brother Bonnefoi has been asked again to beg Your Excellency to hasten your decision in the matter of the Daughters of Mary and your minor seminary.

\* \* \*

**S. 1022. To Fr. Léon Meyer**

January 13, 1838, Bordeaux

*Let us be patient!*

I hereby authorize you to give Brother Lambert an obedience ordering him to go to replace Brother Perriès at Colmar. Brother Lambert will have the opportunity to practice and to perfect himself. When he arrives at Colmar, Brother Perriès will go to Ebersmunster where he will try to recover his health.

I am going to write to Brothers Cretin and Oeuvsard. I will also write immediately to your brother; I did not know he was still at Courtefontaine.

I must try to catch up with my correspondence. Please accept. . .

\* \* \*

**S. 1023. To Archbishop Donnet of Bordeaux**

January 19, 1838, Bordeaux

It was during the first days of the current month that I wrote to Father Lalanne and asked him to return to me the large library which I had purchased from Father Conne. I said that I was giving him formal notice and that he was to let me know if he foresaw any difficulty.

It was a year and a half ago that Father Lalanne, who had become proprietor of the abbey of Layrac and had become indebted to the tune of 150,000 francs, confessed that, among other items which he had taken from the former de Razac mansion, was the "select" library, to distinguish it from the one used by the professors and students. He stated in writing that I could take possession of the library when I was ready. The other items mentioned are the science

laboratory and the furniture of which I had an inventory and which was returned to Bordeaux much later.

Your Excellency, here is an exact copy of Father's answer.

Layrac, January  
10, 1838

My venerable Father,

I am advised to keep the library, the former property of Father Conne, as security for the sums which I have paid or will pay on your account. All you have to do is to settle accounts with me and to reimburse me.

Rest assured that my feelings toward you are always the same; please accept, or rather, second my wishes for a perfect and prompt reconciliation with one whom you have been calling your son for so long.

P.S. With this same mailing I am informing His Excellency of the charges whereby you are rendering impossible the reconciliation which he had tried to negotiate between us.

By asking him to return the library, can I be considered to have broken off the conciliatory overtures which you launched? I had already declared his intentions unacceptable and Your Excellency had answered in the same vein. Is it not ironic that he should claim to have paid various sums in my name? When he so subtly transferred the school, Father was indebted to several dealers and employees, and these would have loudly protested had they witnessed the departure of the guarantee of their claims. He assumed the responsibility for these debts, but there was no mention of them when he admitted at Layrac that he should return the large library, the science laboratory, and the furniture; he had already paid a portion of those debts. Is not Father Lalanne's answer outrageous and does it not compromise even Your Excellency?

Father Lalanne seems to have turned to good account the conciliatory proposals you were so good to make to him. He hoped thereby to get out of the difficulty, and if not to be completely exonerated, at least to see his culpability much reduced. From that moment, by manifesting a desire for unity and conciliation which he knew to be impossible of realization, and fearing lest I accept his conditions, he sent me what he asserted to be a copy of the letter he wrote to Your Excellency, and included a demand for 35,000 francs. Today, without taking into account what Your Excellency might have told him about his last propositions, always pretending that he is negotiating a reconciliation with me through Your Excellency, he claims to keep the library as security for certain sums he paid for me in spite of a positive statement admitting that the library belongs to the Society and can be returned to the Society at any time. What kind of answer will he give when he is asked to account for the science laboratory and the furniture? Both of these seem to have some relation to the school, whereas the library is completely separate. That is why he had it removed before anything else without taking the necessary precautions to avoid damage or loss, even without having suitable housing for it at Layrac.

Excellency, I have never thought a reconciliation possible without a true conversion on his part. His desire for celebrity, even under the guise of religion, will blind him more and more and will make him excuse even the most criminal actions. Some eighteen months ago he was 150,000 francs in debt; what is that debt today? Eyewitnesses have told me that he had considerable expenses last year.

*Father Lalanne says that I always call him my son.*

\* \* \*

**S. 1023-2. To Bro. Jean Coustou, Colmar**

January 22, 1838, Bordeaux

(Copy, Agmar)

My dear Son,

I have received your dispatches of January 13. I was very busy so I asked Brother Troffer, who had just come from Bordeaux, to write you a reassuring letter.

You inform me that Brother Perriès is subject to the draft. Why did Brother Perriès write to me just a few months ago to tell me that his turn had not yet come? If he was in error with respect to his age, why did he make no mention of it in his last letter describing his illness and referring to his change of community? Can you tell me why, with Brother Perriès a serious pulmonary case forbidden by the doctors from going to the classroom, you tell me nothing and you beg me for a replacement which I found for you, and you still want him to be classed among the communal teachers? Why is it that, in early January, again without notifying me, you hurriedly had him included among the communal professors? If he was to be drafted this year, surely you had enough time to take care of matters without disturbing everything? However, he is truly unwell, he has consumption or some related sickness, and this would guarantee his exemption from the service. If he leaves Colmar, he will need a medical certificate from the mayor, who is a physician, proving his incapacity for military service.

Now, my dear Son, let us discuss the decision by the committee and the mayor's letter. The former is worded as follows: Whereas (1) the Superior of the Society of Mary, unfamiliar with the rules and regulations governing primary instruction, removed from the communal school M. Bertin, a regularly appointed teacher, without obtaining or even asking for permission, and (2) that the same Superior has appointed a certain Perriès to replace M. Bertin, and who has replaced him for the past nine months without thinking to ask for a confirmation from the authorities established by the law of June 18, 1833;

Because of this abuse of authority, etc., etc. . . .

The Superior would reply that he has not abused his authority for he has a right to make a change in the personnel of an establishment whenever he feels that he has a serious reason for doing so. Besides, never has he forbidden his members to submit to the laws governing primary instruction. Members that are changed by authority need no other permission because they are automatically relieved of their functions. It is sufficient that the replacement be endowed with the qualifications needed to fill the vacant post. The only offence with which the head of the establishment could be charged would be failing to present the replacement to the authorities according to the wishes of the Superior.

The bylaw states that anyone who replaces a teacher must cease his activities within three weeks of the notification of the present ordinance. The Superior replies that the three persons concerned would present themselves within the prescribed time, would go back to their posts if that were possible, and if not, they would resign. The Superior still does not know whether two of the three would be hired by the school board the way it is done at Colmar.

The mayor of Colmar, who must enforce the decision of the committee, is the best judge of the respect which the Superior of the Society of Mary has for the local authorities where his houses are situated. Should one of the three teachers mentioned not be able to fulfill his functions, he agrees that his replacement receive temporarily no salary. It is up to the Minister of Public Instruction to decide whether the Superior of the Society of Mary has exceeded his authority in the above cases.

My dear Son, this is my answer both to the decision of the committee and to the mayor's letter. You may copy it and send a copy to each. I do not think that my reply contains anything that you would not have said. You know the law; have I ever told you not to present the replacements? You may have told me that your procedure was much simpler and dispensed with irksome and useless dealings. If I did not answer you it was probably because I knew that you would never do anything to compromise either yourself or myself. I have just found out that two of the signatures have been forged, one by yourself and the other by the novice Rohmer. I certainly would not have approved this tactic.

I had Brother Lambert replace Brother Perriès who is ill. Brother Lambert should go to Marast unless Brother Bertin is tied up there with the Academy, the committees, etc. Nobody told me this but I presume it. The same holds for Brother Keller who is presently at Sainte-Marie[-aux-Mines]. If he can be freed from his present post, he can go back to his functions at Colmar and you can have him replaced by someone on your staff. As for Brother Charpin, who is now at Kaysersberg, I think he can remain at Colmar; have him replaced by Brother Morgenthaler.

My dear Son, I believe I have answered all your questions. I beg you to continue to be self-possessed in spite of all the dealings and problems you may have. Your salvation above all else; work at the salvation of your soul in the midst of the troubles and vicissitudes of this world.

Please accept. . .

\* \* \*

**S. 1024-2. To Fr. Jean Lalanne, Layrac**

January 24, 1838, Bordeaux

(Copy, Agmar)

My dear Son,

Your letter of January 10 surprised me indeed. Ever since your next to last letter to His Excellency, the question of a reconciliation has not surfaced. You yourself nullified the means you suggested to the prelate. At that stage, he decided not to intervene. He told Father Caillet that he had so informed you in a letter. That is why I did not answer you.

Only on January 20 was I in a position to send your letter of January 10 to the archbishop, and to know His Excellency's mind after your last letter to him. His Excellency replied immediately and here is a copy of that answer.

Bordeaux, January 20, 1838

Reverend Superior,

Some days ago I received a letter from Father Lalanne in which he expresses his sorrow at not having consummated his return among his former confreres. I can see no way of bringing about a reconciliation which is not sufficiently desired. I do not wish to be implicated in this matter, and I leave it up to you to conclude it according to God's design.

Brother Troffer has arrived here at my invitation. He brings several letters, one from Brother Oppermann for you. I hereby enclose it to save postage.

Please accept. . .

\* \* \*

**S. 1025-2. To Father de Montgaillard, Saint-Claude**

January 30, 1838, Bordeaux

(Copy, Agmar)

I had the honor of writing to you on January 10 and would have waited with patience and submission for your answer concerning the dimissorial letters of M. Roussel, if I had not received the following word from the seminary of Lons-le-Saunier.

January 22, 1838

I beg to advise you that the law on the draft voted in March 1832 which makes any cleric aged 25 and over, who is not yet in holy orders, liable to military service,

which law, I say, is applicable to M. Roussel if he is not yet ordained. However, if he cannot benefit from this exemption, it would be possible to have him ordained during Lent, for we propose to delay sending in the information to the prefecture until that time; this would be to his advantage and to those of our students in similar circumstances.

We do not know if the government intends to apply the law strictly and we have no intimation to the contrary; it behooves us to act in our best interests.

The only reason I delayed asking the help of His Excellency is that I was not at all thinking of the draft. I blamed M. Roussel, shortly after I made his acquaintance, for using his clerical studies as an excuse for not conforming to the draft, whereas he had other reasons which were almost irrefutable.

Your fears that Brother Gouverd would become completely incapacitated if he stayed on at Saint-Claude were not unfounded, from what I hear. I promised to write to him more frequently, but he needs constant attention because of his evil tendencies. There has been a gradual weakening of the spirit of his state.

I am . . .

\* \* \*

**S. 1026-2. To Bro. Dominique Clouzet, Saint-Remy**

January 31, 1838, Bordeaux  
(Original, Agmar)

I forget to mention that Brother Coustou, always diffident and not trusting in your promise of an advance of 6,000 francs, wanted to write to all the directors and ask them to purchase a certain number of his pamphlets containing models of handwriting. I wrote telling him to forget this calligraphic venture, that he should make these models himself until Divine Providence provides someone to assume the full responsibility. This could evidently be a very lucrative matter and could be of great help in our present need. Already 1,500 to 2,000 copies of the first pamphlet have been run off but no market has been found. Using prudence, see what could be done. Brother Coustou's only involvement should be in making the models and supervising the printing. I do not think it would be hard to find a market for this collection.

Just as the mail is about to leave, I receive a letter from Father Chevaux dated January 8. Tell him for me to keep his soul in peace, to adore the designs of Providence. Let us turn everything to our advantage; there is no fortuitous occurrence which cannot be made into a great spiritual advantage. He must encourage Brother Edel to reveal his feelings to me; it might be good for Brother Salmon to do likewise. I am thankful for his feastday wishes, both in his name and in the name of all my children of Saint-Remy. Again I sign this postscript with great affection.

G.-Joseph Chaminade

\* \* \*

**S. 1028 To Bro. Dominique Clouzet**

February 3, 1838, Bordeaux

My dear Son,

I have been tenaciously seeking for someone to replace Father Chevaux with his little class. I know of no one, either at Courtefontaine or anywhere else, who could replace him even in an emergency. I may shortly be able to free Brother Galliot from Saint-Hippolyte. There are still Brothers Berthod and Noir at Courtefontaine, but neither seems to be fit for Saint-Remy. Brother

Perchet would do very well but he has a diploma and is doing very well with that important class at Courtefontaine.

*Following the directions contained. . .*

\* \* \*

**S. 1028. To Bro. Dominique Clouzet**

February 3, 1838, Bordeaux

*. . . two essential conditions: it must be continual and universal.*

It seems that Father Chevaux is well aware of the situation. I have heard from Brother Cretin and I answered him quite some time ago. Do not forget the Brézard matter.

*The arrangements made with Brother Bousquet. . .*

\* \* \*

**S. 1030. To Mother Saint-Vincent**

February 5, 1838, Bordeaux

*. . . without drawing from them any deductions.*

Concerning Mlles Nancy and Laborde, waste no time in making your comments to Mother Léocadie who will relay them to M. Chevalier, for it seemed to me that there was question of admitting them to the novitiate. I said nothing either for or against in spite of the high praises of the two in the beginning and of those that I continue to hear ever since their arrival in Auch. You will be given the opportunity to make your comments because you will receive the minutes covering the discussion of their admission; but then, contrary opinions might be too striking.

*It is certain that the novitiate needs. . .*

\* \* \*

**S. 1031-2. To Fr. Jean Lalanne, Layrac**

February 20, 1838, Bordeaux

(Copy, Agmar)

We remain united in our religious commitment and lifestyle. The house of Layrac will follow this lifestyle although our interests diverge and the house is your property and the enterprise is at your risk and peril. There is no real rupture between us, that is, no break in the spiritual bond and the lifestyle that flows from it. You may continue to look upon yourself and to be considered as a member of the Society of Mary, although separated because of temporal interests. My dear Son, you propose to leave everything to me, provided I take charge and you retire, or manage in my name for as long as I wish. I cannot adopt your suggestion, my dear Son, before you give me a clear account of your actual situation, and exact accounts of your assets and liabilities. There is no sacrifice I am not ready to make in the interests of peace and union and for the salvation of your soul.

\* \* \*

**S. 1033. To Fr. JeanLalanne**

March 7, 1838, Bordeaux

P.S. M. Graulle is begging me to send him a book which he loaned me many years ago, *Le devoir du mariage*. I told him that I had searched for it among all the books to be found at no. 2 and 3, Rue de Lalande, but in vain, but that I hoped to find it in some bookstore. Mme Graulle asked me to remind you that you had mentioned, at one time, that you had seen the book among those which you brought from Bordeaux.

\* \* \*

**S. 1035. To Fr. Léon Meyer**

March 13, 1838, Bordeaux

*We would be preparing for it principles of death.*

It never occurred to me to send Father Roussel to Courtefontaine; but your request rather inclines me to give you an assistant master of novices.

\* \* \*

**S. 1036. To Bro. Dominique Clouzet**

March 13, 1838, Bordeaux

*. . . I acted as if I did not doubt.*

At about the same time the Superior of the Daughters of Mary wrote asking me how she should answer the various questions which serious persons from several cantons were putting to her on the subject of Father Lalanne. I sent the Superior's letter to Father Caillet to have him answer it. I had a copy made for you. In this copy mention is made of Father Lalanne's first letter and of my answer. To put you up-to-date on this matter, I can simply copy his reply to my first answer and my reaction to his answer. The dates of the four letters will easily indicate the order in which they are to be read.

Nevertheless, my dear Son, upon receiving your letter of March 2 and before waiting for an answer to the last note I sent to Father Lalanne, I thought it wise to send him a copy of yours. You will find a copy of this fifth letter enclosed. . . .

The gentleman from Bordeaux whom you say is 62 years old and with whom I had a passing acquaintance in Paris where he was police chief, whose name I do not recall at the moment, this gentleman, I say, came not long ago to recommend to me rather mysteriously the very person about whom he is writing to you. I told him he could see me either at Courtefontaine, or at Marast; I do not recall if I mentioned Saint-Remy. Nothing was decided in our interview; he gave me no name and no information about the person. He said simply that he would return soon, but he never did. I would not object to having him go to Saint-Remy provided he could fit into the scheme of things there.

*I am not surprised that Brother Viguiet. . .*

\* \* \*

**S. 1039. To Bro. Dominique Clouzet**

March 24, 1838, Bordeaux

*We must pray very much for him.*

We cannot use Brother Salmon, not now at least, in his present undisciplined state. Since he has a penchant for study, I can see no other way of removing him from Saint-Remy than to

send him to Courtefontaine where he might improve spiritually and get ready to teach a lower class. I believe I wrote to Father Chevaux to ask the young man to reveal his sentiments to me.

*It seems that there is sincerity. . .*

\* \* \*

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**S. 1040. To Fr. Jean Lalanne, Layrac**

March 29, 1838, Bordeaux

(Copy, Agmar 3.6.3, p. 21)

P.S. I would need some explanations and more information; but these can wait.

\* \* \*

**S. 1042-2. To Bro. Dominique Clouzet, Saint-Remy**

April 7, 1838, Bordeaux

(Original, Agmar)

My dear Son,

I have received the minutes of the council meeting and all pertinent documents. You should have pointed out to me the place where you intend to construct the building that is to house the horse-drawn roundabout and the threshing machine. In any case, trusting in your prudence, I authorize you to have it constructed as cheaply as possible without sacrificing solidity and practicality.

Nothing new from Father Lalanne.

I wrote to Brother Bousquet at Courtefontaine. He is to ask for my letter in case it is not given to him, although it is of no great consequence. I believe the Lord inspired me this morning about the future plans for Saint-Remy. When I have drawn up a short plan, I will send it to you.

I leave it to your discretion to deal with young Bornet. If he is in the reserves, you will have time and new means to get his dispensation. It will be more difficult in Brother Stoffel's case. Some member of the board should support his request for a dispensation from the advisory board.

Now that you have sent Brother Salmon to Courtefontaine, I will send my answer there. In case he has not yet left, you will find that letter enclosed, also a letter to Brother Edel; you will please tell me his reactions after he has read it.

I was closing this letter when dispatches from Father Chevaux and letters from Brothers David and Nicholas Mouchet arrived. I will not answer Father, his letter deals almost exclusively with Brother David. This young man seems to be lacking in intelligence; he does not understand the meaning of the religious life. In my reply I mention that I am available for consultation. I am also writing to Brother Nicholas Mouchet and leaving all letters open; you can seal them before transmitting them if you wish.

Be assured, my dear Son, of my tender and constant devotedness.

G.-Joseph Chaminade

\* \* \*

**S 1043-2. To Bro. Dominique Clouzet, Saint-Remy**

April 24, 1838, Bordeaux

(Original, Agmar)

My dear Son,

I received a most edifying letter from M. Laugeay, dated April 16. I am sending him a very brief answer and leaving the letter unsealed.

I am sending you a copy of my correspondence with Father Lalanne to date, except for what is destined for publication, conformably to the note he had at the bottom of his letter and advising me of what he intended to publish.

I have nothing to add for the moment. In spite of all your occupations and problems, be steadfast in your prudent efforts to advance in the religious life. Believe, my dear Son, in the tender and constant devotedness of . . .

G.-Joseph Chaminade

\* \* \*

**S. 1052. To Archbishop Mathieu of Besançon**

June 4, 1838, Bordeaux

It is true that Brother Huguenin has professed perpetual vows in the Society of Mary. The young man was most edifying during the first years that 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 three years and his health 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 proofs 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 had from Rome.

*I am about to leave for Auch to put the final touch to. . .*

\* \* \*

**S. 1054. To Bro. Dominique Clouzet**

Bordeaux, June 5, 1838

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 found himself, with no way out save to give himself to the Society.

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

I will answer Brother David very briefly. I do not believe that Brother Charles Boillon, carpenter, nor Brother Bernhard, stonemason turned baker, are asking to go to Saint-Remy. Brother Boillon seems to be doing well and 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 should count on him to work only at stonemasonry. With his skills he can do much better. He has perpetual vows. I dismissed the claims of Brother J. B. Boillon.

Some women, cousins of Brother Bousquet, came to see Father Caillet. Father had not been advised and wanted to dismiss them. They refused and said some rather insulting things

about myself. 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 passed through Saint-Remy he was much confused. If he does not undergo a true conversion, you should dismiss him with the prudence that circumstances require. As to M. Laugeay, I think he would do better in the novitiate of Courtefontaine rather than in that of Saint-Remy; but first, he must be replaced.

*I am very glad that you have terminated the penmanship matter. . .*

\* \* \*

### **S. 1062-2. To the Mayor of Courtefontaine**

July 30, 1838, Condom

(Copy, Agmar)

I read with the greatest interest the letter of July 23 with which you honored me, as 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. Had I been informed from the beginning I might have taken care of all the grievances which the commune of Courtefontaine levelled at the Bishop. As I understand it, the main bone of contention is the erection of a parish house. Since you have already informed His Excellency of the matter, I can intervene only to try to convince the prelate to placate the commune. I will write to him with this mailing.

As to 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 was in the past.

Please accept. . .

\* \* \*

### **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 the same, it seems evident to me that (1) the mayor is being prodded by persons who are not strangers to Mlle Coudre but who are most 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, which promise she does not intend to keep; (3) in case judicial means are not able to make her keep her given word, an appeal be made to her weakness, her conscience, which has already been compromised, it is said, by her conduct toward the commune which she has tricked. Then comes some more or less bitter criticism of the present pastor which, in the mind of the mayor, is a mere accessory.

From what they say about one of your letters, Excellency, I understand that you see the situation from the same angle, and that you replied most appropriately to such ridiculous charges. In your letter, Excellency, they would have liked to see you take a stand and they were disappointed when you did not do so.

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 need not be dwelt upon. I merely wish to say what one 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 promised purely and simply to lodge the pastor of the parish, and her subsequent conduct tended to confirm that promise. Yet, she who is so pious and charitable has a sufficiently flexible conscience to trick her commune and to frustrate hopes that were based on a sacred commitment.

Let us see very briefly what element of truth there is in that 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 function might cease to exist; events may concur in frustrating the parish and depriving 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 persons who persecute her outrageously? It would have to be proven that Mlle Coudre's conscience does bind her to that extent, to establish that she has not kept her promise because she did not record it in a public act.

The need for this was understood, Excellency, 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, it is her conscience which is put on trial, and an attempt is made to show that she tramples it under foot. To do this, recourse is had to various means to which Your Excellency is no stranger. Without passing these means in review, I say that Mlle Coudre need not worry because she is faithful to the full scope of her promise, 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, Excellency, 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 camouflage 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 was approached. Here, Excellency, is the text of my answer: [see letter 1062-2].

With the above quotation, I will close my long letter.

Please. . .

\* \* \*

### **S. 1067. To Bro. Dominique Clouzet**

August 25, 1838, Bordeaux

. . . *Saint-Remy will have the more complete courses.*

A more serious difficulty, at least at Saint-Remy, is that the students on the secondary level will be the reason why those of the primary schools will pay extra tuition. Examine 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 have to be made, you would regain an advantage over them. It seems to me that there is a difference between Saint-Remy and Marast, but it should be minimal. Study the situation most carefully and report to me as soon as possible. We must arrive at 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 take a close look at the personnel of Marast. I will do likewise for all the other establishments so as to make the necessary changes. I would like to know your ideas about Marast.

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

Please accept. . .

\* \* \*

**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 protect you, my dear Son, on this long and difficult journey.

\* \* \*

**S. 1079. To Bro. Dominique Clouzet**

October 7, 1838, Bordeaux

*. . .so that 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 concert 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 that 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 of Courtefontaine and to replace him with someone equally qualified, but I was told that Brother Laugeay has no notion 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 for this or any other type of assignment. However, he must not be overloaded. He taught philosophy for the last seven or eight years that 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 tell 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 man. 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. Please accept. . .

\* \* \*

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

October 8, 1838, Bordeaux

(Original, Agmar)

Just as the mail is 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 whole second cahier 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 whole Society. First, the General Administration and then each of the communities. After which we will see what can be done about the chapel of Saint-Remy, and when it can be done. We will follow strictly 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 a deposit entrusted to your care.

\* \* \*

**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 of 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 might make the annual retreat which will take place at Ebersmunster, an establishment which is not far from your new home.

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

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

\* \* \*

**S. 1086. To Mother Saint-Vincent**

October 22, 1838, Bordeaux

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 yours of October 17.

*Father Caillet brought me two letters, one from Mother Chantal. . .*

\* \* \*

**S. 1088. To Bro. Dominique Clouzet**

November 14, 1838, Bordeaux

*. . . You would then be all set, 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 Father possibly does not believe in the urgency of the situation. Speak to him and have him draw up a similar note.

*You are very correct, my Son, in attributing to your position. . .*

\* \* \*

**S. 1092 To Fr. Jean Chevaux**

November 22, 1838, Bordeaux

P.S. Just as the mail is about to leave, the Good Father would like to inform you of the following. Since 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 acquiesced, and then forgot the matter. However, Father Meyer was not satisfied with going to confession to Father Saussol should the occasion require it; 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 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 that 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)

\* \* \*

**S. 1093. To Bro. Dominique Clouzet**

November 25, 1838, Bordeaux

On receiving your letter of November 19, my dear Son, 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 reasons 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 fitted to be director of an establishment.

*Father Lamotte immediately informed me of the disaster. . .*

\* \* \*

**S. 1099. To Fr. Jean Chevaux**

December 13, 1838, Bordeaux

*“Possess your souls 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 answers to your questions, but his own letter will give me a real grasp of the situation. Please send it to me as soon as possible.

(December 14, it is six 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 passed 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. . . .*

\* \* \*

**S. 1108. To Bro. Dominique Clouzet**

January 2, 1839, Bordeaux

*. . . the interpreter of my dispositions in his regard.*

My dear Son, I should 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 nun. 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 the death of the latter 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. . .*

\* \* \*

**S. 1110. To Bro. Joseph Enderlin**

January 7, 1839, Bordeaux

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

*I have no further news from Fribourg. . .*

\* \* \*

**S. 1111. To Fr. Jean Chevaux**

January 17, 1839, Bordeaux

*. . . the tribute of my respectful remembrance.*

I am going to answer both Brother Nicholas 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 motivated 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 see only a real good in the fact that the servants. . .*

\* \* \*

**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, Honorable 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). That being the case, the primary schools, and especially the high school, lose their students and the latter becomes useless. Three teachers should be sufficient.

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

I would like to believe, Honorable 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 kickbacks to the mayor's office. You would agree with the directors of the schools about the prizes you would want to give the 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 that responsibility in return for a fixed annual fee.

I would be much obliged, Your Honor, if you acquainted me with your plans for the schools, and if you came to a decision on the status of our primary teachers.

Please accept. . .

\* \* \*

**S. 1117. To Bro. Dominique Clouzet**

February 12, 1839, Bordeaux

*. . . when I received your letter of the first of the current month.*

In the same post 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 start officially from his arrival at Saint-Remy. This being the case, the sum he deposited with you can be used to repay the money your brother advanced to me. If on receiving this letter you have not yet written to your brother as I asked you to in my last, do so as soon as possible. The 1,500 or 2,000 francs credit should take into account whatever he may have meanwhile received. 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 have to insist on a prompt settlement of accounts although there may be some inconvenience in too much haste.

I approve your refusal to accept Brother J.B. Boillon. Only after a supernatural conversion could we really count 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. . .*

\* \* \*

**S. 1124. To Fr. Jean Chevaux**

March 10, 1839, Bordeaux

*. . . and since he tells me that he will help you by correspondence.*

As I write, Brother Roussel (Philippe)??? should be arriving at Saint-Remy with a letter of instructions from his brother, the priest. He 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 let him 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 strictly their timetable. If he does not submit simply and humbly, tell him that 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 that 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. . .*

\*

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

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

P.S. Yesterday I sent an Obedience to Brother Silvain, ordering him to go to Saint-Remy and to be 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.

\* \* \*

**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 that 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 that 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 imperious, 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 that 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.

Please accept, my dear Son, my paternal greetings.

G.-Joseph Chaminade

\* \* \*

### **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 vexed at 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 were 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 that work in them. Twice only did I meet with some bitterness in some of the expressions: once when there was mention of the most 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 him. Shortly thereafter, I had the honor of writing to you in the hope of an arrangement which would spare us both other vexations.

I would like to believe, Honorable Sir, that because of a series of mishaps, you were not able 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 adjacent garden.

You insist on having a secondary school, Honorable 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 confreres just as he has done in the past. The fourth man, therefore, can be given the same salary as his confreres, 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, Honorable Sir, 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 to the Society.

I am . . .

\* \* \*

### **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 thought it 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 indispensable. In our last conversation on the topic, you gave me reasons which did not at all satisfy me. Perhaps, if you were to put these reasons in writing, I could find them sufficiently substantial to use them as a basis for further dialogue? I ask you to do so because of my great desire to see you fulfill all justice and to walk along the assured path of salvation.

Please accept, 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 subscribed by the faithful of Agen and which was to be used to complete the construction of the school building, to declare, I say, 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 declared 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 lackadaisical 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 provided that the teachers did not lodge with Brother Mémain and had another director. Shortly 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 the 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 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 thereof, to Father Barret.

\* \* \*

**S. 1128. To Fr. Jean Chevaux**

March 30, 1839, Bordeaux

You run no risk by asking pardon of God for the role you might have played in the sins of others, either through ignorance, or even by 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 Brother 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.*

\* \* \*

**S. 1131-2. To Bro. Joseph Enderlin, Ebersmunster**

April 22, 1839, Bordeaux

(Original, Agmar)

My dear Son,

I am sending you an Obedience for Brother 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.

Please accept another testimony of my tender and constant devotedness.

G.-Joseph Chaminade

\* \* \*

## Letters and Passages Omitted in Volume 5

\* \* \*

### S. 1135-2. To the Mayor of Castelsarrasin

May 16, 1839, Bordeaux  
(Copy, Agmar)

In keeping with your letter of May 16, which I received on May 17, I wrote to Brother Troffer, the director I am going to send you, that he should as soon as possible make his request in writing and affix to it all the documents required by law. I told him to send everything to you to avoid any delay, but I do not think he will be able to go to you between May 18 and 25. I am having him wait in our large establishment of Courtefontaine (Jura) and letters from Bordeaux take five or six days to reach the town. I hope that the nominating committee, aware of the facts, will wait to make their appointment. Rest assured, Honorable Sir, that the moment you graciously inform me of the decision of the committee, I will have Brother Troffer see to the school premises, the lodging of the teachers, their furniture, etc. He will present both plan and cost estimates and is capable of directing the workmen.

I hope the establishment can open in a short time, and I do not doubt that the town of Castelsarrasin will bless your administration for having procured teachers of the Society of Mary for the instruction and the education of its youth.

I am . . .

\* \* \*

### S. 1136. To Fr. Jean Chevaux

May 17, 1839, Bordeaux

I am replying to three letters from Saint-Remy; to Father Roussel and to Brothers Salmon and Pussot. Seal them if you wish before passing them on. I will soon answer several other letters which Brother Clouzet brought me. I will say nothing about him, for he tells me that he corresponds regularly with you.

There is no more to be done with regard to Father Glussot.

I discussed Brother Bousquet's matter at length with Brother Clouzet. The latter wrote to him and will have more to say to him when he returns. We discussed the matter from every angle, even from that of human respect.

*I do not know the work entitled *Conduite des confesseurs dans*. . .*

\*

P.S. Brother Roussel is mistaken and his blindness must be extreme if he believes that he is at Saint-Remy only because of some misdemeanor which was brought to my attention. He has committed enough, even publicly where members were assembled, such as in the dining room, in the dormitory, in the study. No disclosure was needed. He must be wearing blinders if he cannot see what is so evident to others! Treat him most gently, of course, but set him straight by your teaching and your exhortations. Explain my letter to him so that, while he imagines that his crimes were all secret and that he is innocent of all sin, even exteriorly, he does not misjudge what I say in my answer and make the letter ineffectual.

\* \* \*

**S. 1142. To Fr. Jean Lalanne**

June 8, 1839, Bordeaux

P.S. I never believed that you would ever willfully wish to harm the Society of Mary. I will send Brother Bonnefoi to Layrac with the instructions and powers to regularize our written agreements so that there be no expense, or at least very little, connected with the gesture, and not to risk losing the furniture, as Brother Clouzet says, in the process. I must stop now; the post is about to leave. Please accept, my dear Son, the usual testimony of my tender attachment.

\* \* \*

**S. 1142-2. To Bro. Joseph Cholet, Saint-Claude**

June 8, 1839, Bordeaux

(Copy, Agmar)

I have studied the plan you submitted and have showed it to Brother Bonnefoi. I think I should make the following remarks. (1) The very uneven level of the ground over such an area is a very negative factor. (2) The properties that are enclaves within that of the establishment require access roads that are the most inconvenient; you will hardly feel at home. (3) The poor layout of the classrooms means that the students have long distances to travel; the hallway from the entrance is too narrow; there is only one washroom, so situated that it is impossible to supervise. Would it be possible to have another behind the last classroom at angle "b"? Could there not be another in the schoolyard? (4) The playground is too far from the school and from the washrooms. It also seems, from your plan, that access to this yard requires a long detour. It could be reached directly through the yard if an entrance were made in the wall on that side. (5) The parlor would be better on the ground floor. (6) Some of your neighbors, former co-proprietors of the Carmelite buildings, overlook your yard, which is extremely disconcerting. (7) Finally, the classes with a northern exposure are very cold; will they have sufficient lighting? and ventilation?

It seems to me that if you used for classrooms the sections of the building to the right and left of the main entrance, you would have good classrooms and recreation areas. These are always out of place on the upper floors. This would mean less supervision for the Brothers, as the children would not be all over the house. It seems also that you are living in a noisy section of Saint-Claude and at a distance from the cathedral. The shortest route to it obliges you to use a very unsatisfactory street. The other route is longer and also has much traffic.

On the other hand, the building is large and the vegetable garden is a boon in this region where the soil is so poor. My dear Son, these are the remarks I have to make as I glance at your plan. I think you made a mistake when you indicated a fourth floor; I think the house has only two above the ground floor.

See what you can do with these short and rapid remarks. Do not vex the pastor; he makes too many sacrifices for us. However, it would be good to revise the plan if that is still possible while renovations are being made.

\* \* \*

**S. 1142-3. To Bro. Dominique Clouzet, Saint-Remy**

June 10, 1839, Bordeaux

(Autograph, Agmar)

My dear Son,

When I received your letter of June 2, I had just sent you a few words through Father Chevaux. I asked you to send me a copy of the last three letters of our correspondence with Father Lalanne, written since your passage at Layrac. A fourth, or rather a first, had preceded these; I am not having them copied because of their length. That of Father Lalanne summed up pretty well what he had to say, gave an account of your arrangements with him, (I had just received your letter outlining the situation with Father Lalanne, written by Father himself.) He asked me to pay M. Valenti and a few bills which were modest enough. In my answer, and in the light of the situation, (1) I indicated how he could take care of his first debts; (2) I insisted that, to pay them, he should stop all teachers' salaries, bank the 2,000 francs for room and board, etc.; (3) that if he did not want to risk losing our furnishings he should say so immediately, and that I would take the appropriate means. I also sent him a copy of your letter containing the report of your visit which gave more ample details than this. Several very worthy persons never had great faith in Father Lalanne's complete conversion. Those last letters seem to justify this opinion.

Brother Cholet has sent me the plans of the new establishment at Saint-Claude. I had a copy of my remarks made for you but many more comments could be made on it. I have just received the financial report on Saint-Hippolyte; you will find it enclosed. They have had another little revolution; I have recalled Father Roussel. I am taking the means to suppress all secondary teaching, if possible, and to combine the boarding school of Ebersmunster with the primary section of Saint-Hippolyte. Is there a true. . .

I must stop here; the postman will pass shortly and I want you to get this as soon as possible. Father Roussel can elaborate on the ideas contained herein.

With a tender embrace. . .

G.-Joseph Chaminade

\* \* \*

**S. 1144-2. To Bro. Dominique Clouzet, Saint-Remy**

June 17, 1839, Bordeaux  
(Original, Agmar)

My dear Son,

When you receive this letter, you may have already received the little note, in the form of a money order, which I sent via Brother Troffer. Its only purpose was to ask you to give him the funds needed for travel by him and Brother Philippe Roussel and Brother Clerc, who is at Courtefontaine. If they already have some money on hand, merely add what is necessary. You have been informed of all that is needed to open the establishment of Castelsarrasin. All travel expenses are to be paid, as per agreement, by the mayor of the town. I think their salary will be paid retroactive to February; your brother will receive all these payments.

Some days after your departure from Agen, I received a long letter of complaints from Brother Coustou because Brother Fischer had raised several objections to the cession by M. Heinrich. I immediately wrote to try to settle the matter, and told Brother Coustou that he was using much stronger language than that used by the Rector of the Academy of Strasbourg and Father Rothéa when discussing the same topic. I am forwarding the short note which was addressed to you in Brother Coustou's letter.

Brother Mémain is in Bordeaux consulting a lawyer on ways to make me pay some old debts of the boarding establishment. This refers especially to the 6,000 francs or so that is owed to M. Valenti, the professor of music. Father Lalanne is behind this move by Brother Mémain, because he is the one who borrowed from M. Valentin. When the matter is less obscure I will tell you all about it. I have taken some precautions.

Father Georges Loetsch wrote to me on June 9 that Father Eck, a distinguished pastor in that part of the country, and two other gentlemen, had had a theatrical stage built for 400 francs

and that they had offered it to Ebersmunster for 153 francs. They made the agreement two months ago. When they were pressed to take possession, they remembered that a special permission was needed to make this expense. Father Georges asked for it. I am going to tell him that you must be consulted and that, besides, it would not be needed at Ebersmunster if the two boarding schools of Saint-Hippolyte and Ebersmunster were combined at Saint-Hippolyte.

Brother Troffer was told to ask you for the cloth necessary to make a frock-coat; it is for Brother Koch. At Bordeaux at the moment, the cost is prohibitive, at 17 or 18 francs. Could you arrange with some firm to provide the material for about 12 francs, size 5 1/4, of uniform chestnut color, something like the one you were telling me about?

I remain, my dear Son, your most devoted. . .

G.-Joseph Chaminade

\* \* \*

**S. 1147. To Bro. Dominique Clouzet**

July 5, 1839, Bordeaux

. . . *Brother Boby has no longer spoken to me about it.*

Enclosed you will find, my dear Son, Brother Cholet's reply to the remarks he had received on the plan he had sent me. I may be able to add some new reflections in this letter.

*Father Rothéa seems to be working wholeheartedly at the removal. . .*

\*

. . . *when you could check all accounts.*

Many days ago, Brother Coustou wrote to tell me that Brother André had been replaced. I answered Brother Coustou concerning his special school, in somewhat the same terms you used.

*Receive, my dear Son, . . .*

\* \* \*

**S. 1153-2. To Bishop de Chamon of Saint-Claude**

July 28, 1839, Bordeaux

(Copy, Agmar)

Excellency,

I hasten to share with Your Excellency a letter which I have just received from Rome, and at the same time, I am happy to give you some details on important matters concerning ourselves which should not fail to interest you.

The Sacred Congregation of Religious and Regulars, after carefully examining, on the order of the Sovereign Pontiff, the Constitutions of the Society of Mary and those of the Institute of the Daughters of Mary, gave His Holiness a favorable report in the audience of April 12. The Pope then ordered a Decree of commendation, approbation, and encouragement for both Orders.

The dispatches which contained the letter addressed to Your Excellency also enclosed the precious Decree and the covering letter by Cardinal Giustiniani. Although the packet left Rome on April 30, I received it only in the middle of the present month.

We have reasons to rejoice at the happy results of our negotiations with the Holy See, and we acknowledge with pleasure that, if the process was relatively rapid in spite of the proverbial slowness of the Roman Court, we certainly owe it to your warm interest in the case.

Excellency, please accept the expression of my gratitude and of that of both Orders, who will ever be mindful of the favors you have granted them. May they continue to count on your all-

powerful protection, especially at the moment when Divine Providence will judge it time to apply for canonical status from the Holy See.

I have the honor of being, with the deepest respect, your most devoted. . .

G.-Joseph Chaminade

\* \* \*

### **S. 1155. To Bro. Joseph Enderlin**

July 30, 1839, Bordeaux

*Receive, my dear Son, the token of my tender devotedness.*

Special Timetable for the Religious Community of Ammerschwir

1. Rising, in all seasons, 4:15 a.m.
2. The religious who is charged with waking the community will rise very quietly a quarter of an hour before the others (in winter he lights the lamps); he will remain kneeling either before the Blessed Sacrament or at the foot of his bed until the clock sounds 4:15; he then enters the dormitory and in a loud voice proclaims: *Benedicamus*. . .
3. Each one answers: *Deo gratias*, and getting out of bed immediately, makes the sign of the cross. The bell ringer will awaken anyone who does not respond.
4. Five minutes after the first signal, the bell ringer carries light into the dormitory.
5. At 4:30 a.m. he rings the bell for the religious exercises and everyone goes to the chapel for morning prayers.
6. There is an interval of three minutes between the departure from the dormitory and the beginning of morning prayers.
7. At 4:33 a.m. the director says the prayer according to the formulary; everybody responds in a subdued tone of voice. Mental prayer follows immediately until 5:15 a.m.
8. At 5:10 a.m., the bell ringer will say softly: Let us conclude our meditation; at 5:15, he rings the *Angelus*.
9. After the meditation, everyone goes to the study hall, the director says the prayer; no one is seated until the end of the prayer. During this study period (1) class assignments are corrected and (2) the explanation of the catechism is prepared. During this period, no headgear is worn, there is no consultation with the neighbor, recitations are done in a low tone so as not to disturb, and no one leaves his place without need and without telling the director where he is going.
10. At 6:00 a.m. the Brothers in charge of the kitchen prepare breakfast and light the stoves in the classrooms.
11. At 7:00 a.m. all leave the study room and go to breakfast; the first signal is given by the community bell three minutes before, and the second by a small bell which is in the study room. In the interval, books are put in order, copybooks, etc., all rise, the prayer is said and all go immediately to the dining room, where each stands at his place. After he has said the *Benedicite*, the director distributes the bread.
12. On a day of fasting, the study period is prolonged a quarter of an hour; one may remain in the study room or go to the oratory.
13. On Sundays, Thursdays, and on other days when one may receive communion, Mass will be said at 6:00, 6:30, or 7:00 a.m. Breakfast will be at 7:30.
14. Breakfast lasts a quarter of an hour. To leave earlier, one may obtain by a sign the permission of the director.
15. From the end of breakfast until 7:30 [sic], each one goes about the housework assigned by the director. Ordinarily this consists of sweeping some section of the house, dusting or polishing the furniture, replenishing the water supply for the wash basins (gathering and

cleaning the candles in winter); these tasks must be finished by the time the gate is opened and the students allowed to enter.

16. At 7:30, the bell ringer opens the gate leading into the schoolyard, and each teacher goes to his classroom to prepare the busywork on the blackboards.

17. At 7:45 the bell sounds and all leave for Mass. If there is no Mass, three decades of the rosary are recited in school.

18. After Mass, students and teachers go to their respective classrooms.

19. At 11:00 a.m., after the students are dismissed, the door to the yard is closed and the Brothers gather before the Blessed Sacrament to recite the Office of the Immaculate Conception.

20. After the Office, the Brothers go to the study room or to the classroom where they prepare their afternoon classes.

21. At 11:45, at the first sound of the community bell, the religious make their particular examen in the study room. This exercise ends with the *Angelus*.

22. At noon, they wash their hands and go to the dining room. If the community has less than 10 members, there is neither lector nor servant.

23. Immediately after dinner, they visit the oratory where they say the *Sub tuum, etc.*

24. The recreation after dinner lasts until 1:30 p.m. The religious may busy themselves with occupations that do not prevent them from being with the community and that are not too absorbing, such as cutting quill pens, sawing or chopping wood, etc.

25. At 1:00 p.m. the gate to the schoolyard is opened, and those teachers who are available supervise the children until they go to class.

26. At 1:30 less 5 minutes, a bell is rung and the students may use the washrooms. The classrooms are opened and the pupils of each class line up before their teachers. At 1:30, a loud peal of the bell is the signal for each teacher to go to his classroom and meet with his pupils.

\* \* \*

### **S. 1158. To Bro. Joseph Enderlin**

August 7, 1839, Bordeaux

I realize, my dear Son, that the departure of Brother Prost will mean an increase in your worries and duties, and if I cannot share these personally, I do so sincerely in spirit.

*On the eve of the reception of your letter. . .*

\* \* \*

### **S. 1169-2. To Fr. Léon Meyer, Courtefontaine**

September 7, 1839, Bordeaux

(Copy, Agmar)

I have appointed you, my respectable Son, and do appoint you by these presents, to receive in my name, the oath of fidelity to our Constitutions from all the directors of our establishments who will make their annual retreat in your novitiate, or who may later be asked to take the oath at your hands.

To avoid variations in the formula, I am enclosing the one adopted by the General Administration. "I, Brother (Father) - - -, director of the establishment of - - -, swear before God and the august Mary into the hands of Father Meyer, Superior of Courtefontaine, delegated for the purpose by our venerable Superior General, and conformably to the functions in the establishment confided to me, to see to the observance of the Constitutions of the Society of Mary approved by the pontifical Decree of April 12, 1839."

The execution of this order I am giving you I leave to your wisdom and zeal. Please accept again the assurance of my constant devotedness.

\* \* \*

**S. 1172-2. To the Pastor of Moissac**

September 13, 1839, Bordeaux  
(Copy, Agmar)

Reverend Pastor,

Your answer is satisfactory in every respect. You outline your plan for disentangling the establishment from its present embarrassing situation, and your calculations seem to be exact, so that our respective positions change completely. After all, since you are assuming responsibility for the debt, since you intend to liquidate it in two years after paying off the most urgent ones with a good lump sum, since you will see that the classes get the bread and books they need, and also this year, since you will take care of the repairs to the roof of the house, since, finally, you are of the opinion that the establishment once freed of its indebtedness can deal more honorably with the merchants, and with the help you indicated, can be self-sufficient, I voluntarily renounce the fixed salary of 600 francs which you had promised, and I accept unconditionally your new terms provided they are clearly expressed.

Let us, therefore, once and for all, agree to the following:

1. That you take over the debt by limiting it as of now to 2,500 francs. You say you will do this by making a substantial payment now and the rest in the course of the next two years.
2. That you carry out your intentions with respect to the baker and to the school books.
3. That you will have the roof repaired to our satisfaction.

This is what you have agreed to, if I have understood your intentions. Please let me know as soon as possible if you subscribe purely and simply to these terms. While I await your answer, I have the honor. . .

P.S. If the government grants what it promised, the sum will be turned over to you to help pay off the debt.

G.-Joseph Chaminade

\* \* \*

**S. 1173. To Father Imbert**

September 21, 1839, Bordeaux

*. . . it will henceforth be self-supporting.*

I need not add, Reverend Pastor, that you may take appropriate measures to liquidate the debt within the limits agreed upon. In your letter of September 15, you said that you would immediately pay 2,000 francs if I promised to renounce the teachers' salaries. I would like to carry out this intention if it did not involve you in financial difficulties. I will not bring up this subject again.

*I would despair, Reverend Father, if my last. . .*

\* \* \*

**S. 1174-2. To Bro. Dominique Clouzet, Saint-Remy**

September 30, 1839, Bordeaux  
(Original, Agmar)

My dear Son,

I hurry to answer your fine letter of September 24. I read with all possible attention the conditions leading to a definitive arrangement that will regularize the cession of the Carmelite mansion to the Society of Mary, and I can only commend you for your work. I also find that the conditions are very favorable to us and I have no difficulty with their acceptance; I authorize you to conclude the agreement later.

However, may I make the following remarks to guide you:

1. When you say that the transfer is made to us without any charge whatsoever, you undoubtedly mean that the Society will not be responsible for the maintenance, the repairs, etc. This will have to be clearly expressed in the contract.

2. You do not say that the tax of three francs per student levied by the commission is monthly or annually. Monthly, it would be exorbitant; annually, it is negligible. In any case, see that it is properly described in the contract.

3. You may accept only on a provisional basis that there will be three Brothers to do the teaching, for I am not as sure as you are that the boarders will not constitute an overload. The reason is simple: after school, special supervision is required for the boarders who cannot be left to themselves. One of the teachers must be present, and he will not be with the community for the religious exercises, so that this little community will be reduced to two Brothers during the essential exercises such as the evening mental prayer. You will agree that this is a major impediment which can be tolerated in conscience only very provisionally.

4. Finally, you may not have realized that I could not write the letter of acceptance you recommend to M. de Montgaillard without having a formal and signed agreement before me. All I can do is write to the Vicar General saying that you have given me the conditions, that I agree with them, and that I have given you the authority to conclude the deal. I need not tell you that in the contract we must not specify the use to which the building will be put. This would indicate that we have received something in trust, which is contrary to the law and forbidden by it.

I hope to find a cook for Saint-Claude. Father Meyer mentioned a certain M. Limoges as very able, somewhat fed up with kitchen chores but still willing to do anything. I wish to inform you that I have replaced Brother Seiler by Brother Chevassu in Besançon and have asked Father Meyer to take the necessary steps. I do not insist on this move; you may find another who could do the job.

Now I must still give you the names of two religious who will take over the ownership of the house at Saint-Claude. Very simply, you may have Brother Louis Rothéa as your associate. So, you and Brother Rothéa are two members of the Society and co-owners; see to it that on the demise of one partner, the other inherits his share.

Now let us look into the Besançon matter. After rereading your letter, my dear Son, I referred to the letter from Brother Chevassu of September 17 to make sure that I had grasped the ideas. Here is what this good Brother tells me on the matter.

The pastor called me yesterday to inform me of the following conditions. (1) The house must be rented for three years with a promise of purchase at the end of that time. (2) Brother Clouzet must pay 40,000 francs at the end of three years, with interest on that sum for three years. (3) The pastor will furnish 10,000 francs [down payment] and the interest during the same time. (These promises were made under private agreement so that the establishment will have to pay only 2,500 francs per year as lease.) During this time the pastor will work to find the balance of the 100,000 francs needed for the purchase of the house. Therefore, we can occupy the house immediately, and furnish it at the opening of the school year as if it belonged to us. We will wait for Brother Clouzet's return from Saint-Claude to share all this with him.

My dear Son, it seems you had no knowledge of these arrangements with the pastor when you wrote the letter which I am answering. I believe everything is above board and that the attitude of the pastor is favorable; my answer to you will take this into consideration.

First, if I understand Brother Chevassu, it would seem that the pastor thinks it possible to delay the purchase and to lease the house to us with a promise to buy after three years. Then he himself would raise the 60,000 francs, asking for the 40,000 which you have committed, so that until the sale three years later, you would have to pay in your name or in that of Brother Chevassu, the interest on 90,000 francs for three consecutive years.

Concerning these conditions I would make these remarks.

1. That in the contract, there should be no promise to purchase, for this would oblige us to do so even though it would be beyond our means, or if serious events changed the order of things . . . and for this we would not be responsible;

2. That it would be enough surely for the Society to make a sacrifice of 40,000 francs, once they are paid, but then to give proof of our concern, we would consent to pay one fifth of the total interest on 100,000 francs during the three years called for by the contract;

3. That the pastor would pay four fifths of the total interest, and would come to an understanding about this with Father Bardenet;

4. That the pastor would have to guarantee his payment of 60,000 francs. If he has no patrimony, I do not think his signature would suffice in these difficult times. If in the contract the owner insists on including a clause promising purchase at the end of three years, he would have either to mention specifically in the contract that the pastor agrees to pay the 60,000 francs or that he stands surety for that sum;

5. That I am enchanted with the project as the pastor understands it, subject to the remarks that I have just made, and therefore you may go ahead, sign the lease in your name. . . ;

6. That the purchase at this time does not seem to be very prudent, but that this attitude of mine be not advanced as a motive to put it off; this is whispered in the ear (it is important that we never show mistrust in the stability of our situation);

7. Finally, my dear Son, that in case you accept a lease, you may let it be understood that we really intend to purchase, that we would do so immediately were we able to, but that we believe to be in a position to do so in three years, that until that time we will pay rent according to the capital value (100,000 francs), that we will make those repairs which will make the house more productive, and that we will advise six months in advance in case we feel that we cannot purchase the building. If this is not possible, then we must remain in the present location. I do not think we can risk 40,000 francs at this time. I do not think we can bind ourselves to purchase the building after three years if the pastor does not agree with my remarks.

I must stop here, my dear Son; you are sufficiently informed to be able to act in all confidence. I have written to Father Meyer about the young people being sent to him and about whom he complains. He may keep them or send them back as he sees fit.

Accept, my dear Son, my tender embrace.

G.-Joseph Chaminade

\* \* \*

**S. 1176-2. Bordeaux**

October 15, 1839

(Copy, Agmar)

I, Guillaume-Joseph Chaminade, Honorary Canon of Bordeaux, Founder and Superior General of the Society of Mary,

On the advice of my Council, given May 8, 1839, appoint by these presents, as a replacement to Father Lalanne who has resigned, my dear Son Fr. A.-N. Roussel, Second

Assistant and General Head of Instruction, to exercise these functions conformably to our statutes and Constitutions.

All the members of the Society must acknowledge him in this capacity, the rank and file must obey him, and our superiors and directors must lend him aid and assistance. I also ask that the religious and civil authorities be informed as a matter of course.

\* \* \*

**S. 1177. To Fr. Jean Chevaux**

October 16, 1839, Bordeaux

My dear Son,

I am somewhat tardy in acknowledging your fine letter of September 20. Today, I will comment briefly on the many items contained in your short letter.

1. Brother Gouverd did not long persevere in his good intentions. Vice always betrays his apparent good will. He was almost dismissed from Marast recently. Later I will give you the details, if he decides to come to Saint-Remy to undertake some final efforts. His case must be settled once for all.

2. Brother Constant carried out his plan with respect to his parents. He wrote to me recently on a soiled sheet of paper demanding three times 50 francs annually -- these are his words -- or he will feel obliged to withdraw. I referred the matter to Father Meyer who will settle this case.

3. Brother Gaussens has been appointed to replace Brother Cholet at Saint-Claude; the latter is going to Soulz as a simple professor because he has a superior certificate. I hope Brother Gaussens will give satisfaction in his new post. It is too bad we have no one who is better, or less weak, to send as director of a house that is so promising.

*What you tell me, my dear Son, about Brother Dumont. . .*

\* \* \*

**S. 1178. To Bro. Dominique Clouzet**

October 16, 1839, Bordeaux

My dear Son,

I am astonished that you have not received my letter of September 30 in answer to yours of September 24.

I answered in the affirmative both on the Saint-Claude matter and on that of Besançon. Concerning Saint-Claude, I approved all the conditions which you detailed and I authorized you to move ahead with the idea. I told you that Brother Louis Rothéa would be co-owner. This is what I told M. de Montgaillard when I informed him that you were the go-between in charge of accepting the proposed conditions.

As to Besançon, I told you of the outcome of an interview between the pastor of Saint Maurice and Brother Chevassu, and I added my comments.

Should that letter never reach you, or if within four days I do not get your acknowledgement of this one, I will consider it lost and will send you a copy.

On October 3 I wrote to tell you about the changes in the personnel of the various establishments, and I appointed Brother Gaussens for Saint-Claude, asking you to coach him, and giving you an obedience which you were then to transmit to him.

I would be peeved indeed if this second letter also went astray, for the consequences would be unfortunate. Should this happen, act as if you have received the letter and tell Brother Gaussens that I will write to him immediately confirming your actions.

*The establishment which the honorable Count de Brunet. . .*

\* \* \*

**S. 1178. To Bro. Dominique Clouzet**

October 16, 1839, Bordeaux

*. . . about the time of acceptance if there is reason for it.*

I will send Father Fridblatt to take care of your Germans. Father Meyer resorted to every type of argument when I wanted to withdraw from Courtefontaine the mason about whose dispositions and talents you spoke so highly. I wanted to move him to Bordeaux to have him study drafting and to put him to work at the same time, but Father Meyer immediately told me that the man was indispensable. Another time I wanted to send him to a house in Alsace, and Father Meyer told me that he was on the point of death. . . Let Saint-Remy have him; that is my decision, but deal with Father Meyer with kid gloves.

I held to your stipulations on that loan of a thousand francs to the Daughters of Mary and also for the 100 francs given to Mme Papin.

I have on hand a long jeremiad from Brother Noir against Brother Chevassu about the latter's treatment. Discreetly see what it is all about.

It seems that the retreat at Courtefontaine was a success. I received a collective letter signed by all the retreatants, which gave me great joy.

Accept, my dear Son, my tender embrace.

P.S. To avoid any more delay, I am sending a letter to Brother Gaussens by this same post. . .

I have just been handed your letter; there is no time to open it before sending this one off.

\* \* \*

**S. 1179. To Bro. Dominique Clouzet**

October 18, 1839, Bordeaux

*. . . he is not being better equipped than necessary.*

You speak very disparagingly of Brother Berthod. I had wanted him to go to Besançon on account of Brother Noir, and now you tell me that neither is suitable. What can I do about it? I have just received a host of letters all lamenting the misunderstanding existing between Brothers Noir and Chevassu. This correspondence, which is revolting by its very nature, reveals that there are shortcomings on both sides. Actually, Brother Chevassu is too offhand in his treatment of Brother Noir. Yesterday I asked you to look into the matter and to patch things up between them. Do not rely too much on the correct idea which you undoubtedly have of Brother Noir's character, because a bad character, while he must be treated tactfully, is not necessarily always in the wrong. Brother Toussaint can give you some . . .

*It seems, my dear Son, that we must not be discouraged. . .*

\*

*. . . bulletins that each establishment is to send to us.*

Brother Chevassu has just written to me concerning Brother Berthod, to inform me that, not only is Brother unsuited, but that his services can be dispensed with until All Saints. We must take advantage of this respite to see who is available. If Father Meyer knows of one, he could point him out to me. I will ask him to do this immediately.

*You have done well to retain. . .*

\* \* \*

**S. 1179. To Bro. Dominique Clouzet**

October 18, 1839, Bordeaux

*. . . take a definite stand one way or the other.*

Father Meyer does not think that young Ravoir will do any better than his older brother. I told Father to have him available for you in case you thought he might be useful. Father Meyer considers that a certain Viarguer might do well at Saint-Claude as cook, head infirmarian, in charge of the linen department, etc. Take the matter up with him.

*The haste with which I am writing to you. . .*

\* \* \*

**S. 1180-2. To Bro. Dominique Clouzet, Saint-Remy**

October 28, 1839, Bordeaux

(Original, Agmar)

I have received from Saint-Hippolyte a certain number of details which might be of interest to you; they refer to the finances of the establishment.

Father Prost tells me that (1) from the 15<sup>th</sup> of October, the day school opened, until October 20, they did not even have 10 boarders and only two day students, but that there is no cause for alarm because there is still time before All Saints; (2) only 250 francs were prepaid, and this must pay for two sacks of flour which have just been bought, which along with some fruit are the total provisions of the house. Still to be supplied are the wood, the wine, the vegetables, the potatoes, the flour, etc. . . . (3) The notary of Saint-Hippolyte still must be paid; that means 1,000 francs on November 15 and what was still owed in March, less what has already been paid; (4) 500 francs must be paid as foreseen to the pastor of Champagnole; this is urgent and a matter of honor; (5) there is the matter of the 1,500 francs you advanced. My dear Son, in this situation see whether you can meet all these obligations. Discuss with Fathers Georges and Prost and come to a solution. I am telling Father Prost that I have discussed all this with you and that I trust you will find a solution.

I will limit myself to these very few lines, my dear Son; I would have many other things to say but I must save them for some other mail delivery. Please accept my tender embrace, my dear Son.

G.-Joseph Chaminade

P.S. Father Lalanne spent two and a half days, October 25-27, at the Madeleine on his return from Paris. He told me about the note he sent you and showed me the contract he had signed with M. Bèse. He understood from my remarks that, in an attempt to save himself, he was actually sinking deeper into debt and that his present situation is worse than before. I pointed out glaring mistakes in his contract and explained how he could make new terms and scrap the present contract. He hurriedly wrote to M. Bèse. Let us see what will happen. It is strange how one can be mistaken in certain situations. Poor Father Lalanne admitted that he hardly knew what he was signing.

\* \* \*

**S. 1181. To Bro. Dominique Clouzet**

October 31, 1839, Bordeaux

*. . . a bid ridiculous and abusive.*

I also approve what you have done for Brother Bousquet's aunt. I have heard no rumors about M. Dagneaux.

*I am coming now, my dear Son, to the proposition. . .*

\*

*. . . that the foundation has taken place.*

I was about to close this letter when I received more details on the Bousquet matter and I hasten to relay them to you. The aunt agreed to the suggestion that her loan be repaid, but M. Auguste said that it was due only in May and that he could not pay until then. I sent Father Caillet with a suggestion that he give her a promissory note signed by himself, and that Mme Papin could use as negotiable; I would pay the interest. Father did not find M. Auguste who had left for Périgord; we will have to wait for his return.

I repeat, before leaving for Bordeaux you must visit the establishments in the North, especially Saint-Hippolyte, Colmar, and the two novitiates. Try to settle everything so as to establish peace as much as that is possible amidst the conflicting ideas and worries about support. Please accept. . .

\* \* \*

### **S. 1182-2. To Bro. Joseph Enderlin, Fribourg**

November 1, 1839, Bordeaux

(Copy, Agmar)

My dear Son,

I am still waiting for more ample details on your establishment, under the threefold aspect of the teachers, the pupils, and the authorities. I may not have been explicit enough in my last letter and I intend to remedy that today.

1. How many children do you have in your school? What, in general, is their curriculum, their family background, their intellectual capability?

2. How many classes do you have? How have you divided the student body and what are the qualifications of each teacher? Who teaches the superior students? the weaker ones? the beginners?

3. What is the length of a class session and how many hours of teaching does each professor have?

4. How do relations with the parents compare with those in France? Are parents as concerned for their children as they are in France?

5. Concerning relations with the school authorities: how frequent are they? Any difficulties, and if so, of what nature?

6. Why did you have yourself registered? Is it an indispensable formality? In what does it consist? Would it not have been sufficient to certify your status as a French member of the Society? Does this mean that there will be certain formalities required when changes are made in the personnel, when recalling members to France and registering their replacements? Finally, does your six-year registration restrict you willy-nilly to Fribourg and exclude any replacement before the end of that period?

My dear Son, please answer my questions completely and point by point. I must know exactly where I stand in order to regularize all relationships between the General Administration and your establishment. From my point of view, you are in a foreign country, unknown to me,

that is why I must have more information. Go into detail when answering every question so that I may get a good grasp of the situation. I am pressed for time and must stop here. Please accept. . .

P.S. My regards to our good Brother David and my respects to the Pastor and to His Excellency.

\* \* \*

**S. 1183-2. To Bro. Dominique Clouzet, Saint-Remy**

November 7, 1839, Bordeaux  
(Original, Agmar)

My dear Son,

Here is what Brother Molinier, of Sainte-Marie-aux-Mines writes to Father Roussel: “Brother Coustou wants to send me sixty copies of his writing manual, at 10 francs a copy. It is too dear. I will be hard pressed if the Good Father wants us either to provide our students with these at our expense, or if each child must pay for his copy.”

My dear Son, I do not know what answer to give Brother Molinier. Here are a number of remarks which you can use when you answer for Father Roussel, who will simply say that we conferred with you and that he [Molinier] should address himself directly to you and follow your instructions.

1. It seems that the calligraphic work is finished. I am surprised to find this out indirectly with the booklet already on sale! We should come to an understanding before going ahead.

2. How will we proceed with the sale? If Brother Coustou intends to deal with our schools as would a business firm, I imagine that he will ship a certain number of the booklets with invoice enclosed and terms of payment indicated. He could bill them for the amount and Brother Molinier would have to pay, at a given time, the sum of 600 francs for the shipment of 60 booklets at 10 francs a piece. Brother Coustou would be certain of being paid while the houses would have to sell the product in order to be able to repay him. But my dear Son, however you describe it, this does not seem to be the right method, for it savors too much of the merchant. Moreover, it makes the accounting rather difficult.

Let me explain. The time has come to introduce the method you have been advocating. I am willing to send a circular to the directors describing the basics of your system and obliging them to conform. Therefore, we will lay down as a general principle that, according to the terms of the Constitutions (art. 511 to 527), the director may make no use of the funds save for the ordinary expenses, those concerning food, clothing, classroom furnishings, and occasionally the furniture. When some important items of furniture must be replaced, library books for instruction and piety must be bought, or a significant expense made, permission must first be obtained from the General Head of Temporalities. The boni left after all ordinary or permitted expenses must be placed at the disposal of the General Accountant of the Society. Finally, each director must, every three months, give the said accountant, or rather the General Head of Temporalities, a detailed statement of his house from the financial point of view, under the usual headings of credit and debit, using the form adopted by the General Administration.

But you are aware, my dear Son, that the distribution of Brother Coustou’s work, as proposed by the author, would hinder your operation and infirm the effect of the circular, at least in the early stages. The boni which I would want to put at your disposal would be absorbed by the item in question and the directors would be hard put to honor their obligations, and this would lead to more complications.

3. How can the manual be sold in each house for 10 francs? No parent would want to buy one for his child, or at least, most would refuse to do so. To divide the manual into sheets to be sold separately would leave the directors with many copies on their hands. To sell just the pages containing the models has the same inconvenience as well as the possibility of more losses. If

these models were provided by the houses, at their expense, the pupils would get them free, but the Society would gain only a huge deficit and the prestige the work fittingly deserves. True, this would be fair enough, for there has always existed a tacit understanding between teacher and pupils that the former always furnish the latter with writing models. I know that the teachers may allow the use of such models by the students, and are not responsible for the models themselves. From all this it follows that much prudence will have to be used in choosing the method of disposal.

4. I believe it is up to you to organize the sale of the manuals. Install a stock in each establishment; the items will be sold either to outsiders or to the pupils according to the method you specify. The directors will be responsible directly to you for this shipment and every three months will give you an account, along with the report we referred to above. In this way, they will be your helpers, and by keeping an appropriate check on them, you can be sure they will help you with all possible effectiveness.

5. You say, "But if I send the supply and if the directors pay me only as they make a sale, how can I pay my creditors?" My answer is this: Whatever method you use, you can only count on the boni from each house, for you would not want the directors to borrow in order to pay you, and it is more natural to dip into the boni according to the general plan of accounting, which we will make mandatory, than to consider it a debt, an extraordinary one, contracted perhaps half-heartedly for manuals which this method would make doubly burdensome. You say: If the directors do not have to refund me by a specific date, they will make no effort to sell the product and it will gather dust on the shelves. I do not think you will be very happy with the results if you deal with them in a businesslike fashion, as supplier and client, because the marketing difficulties will seem to double and will discourage them, or will make them be very demanding of the parents of the pupils.

To sum up, my dear Son, plan your sale and distribution method as soon as possible and inform Brother Molinier. In the circular, with the points outlined above, I will make no mention of it. You settle on the procedure conformably to our methods of general accounting, conformably also to the economic situation of the parents of our students. It seems to me that, if the manual is a hit you will easily find advance funding just as M. Raymond did at Nancy, at Besançon, at Colmar, etc.

I had reached this consideration when I was given Father Fontaine's letter to which you had added a few words. From the little you say about Father Lalanne's letter, it seems that he did not fully describe the situation to you as he did to me. We must wait to see what new arrangement he has made with M. Bèse, and whether the latter consents to new terms; the inadequate nature of the original contract should make this rather simple.

I am still waiting for an answer to the letters I sent to Brothers Chevassu and Noir.

I can't express an opinion on the deal of which you speak between Brother Coustou and a bookseller of Lons-le-Saunier because I have no idea what the books cost us until the last bill is paid, and I still do not know how many copies have been printed. Father Roussel saw your contract with M. Raymond but does not remember the details. Which means that I know nothing. My dear Son, in this respect you had better. . . . I also believe it is only proper for me to be given a copy before the work goes on sale. I know Brother Coustou has had a *Salve Regina* lithographed in the past, and I found out about this by accident. Propriety demands that the Superior should be shown a book before its publication, just as the Constitutions forbid undertaking such a project without my permission.

I pondered your remark about changing Brother Coustou. I know the difficulties the move would create for us, yet, if we do not want to lose the establishment of Colmar and its present director, we must carry out the plan, for, take note of the fact that Brother Coustou cannot persevere as long as he is surrounded by the dangers that menace his frailty. The community which is seriously tried will have more to suffer if the situation continues. We must not act in haste; it is a matter of prudence to consider the case most seriously. Besides I know that Brother

Michaud is not all that we could hope for as a replacement for Brother Coustou. So, let us find another. . .

As soon as you feel that the cooks are sufficiently prepared, send them to Sainte-Marie and to Kaysersberg.

The novitiate of Ebersmunster is in great need.

Mme Leberthon informed me on October 4 that she would like to be refunded her capital of 3,000 francs by January 1, 1840. She is merely exercising her right and giving us three months' notice.

Your brother will inform you that the business undertaken by Mme Binet for Brother Bousquet is finished.

Accept, my dear Son, my tender embrace.

G.-Joseph Chaminade

\* \* \*

**S. 1183-3. To Bro. Dominique Clouzet**

November 9, 1839, Bordeaux

(Original, Agmar)

My dear Son,

I have just received from Brother Gaussens in Saint-Claude a letter which completely baffles me. He must have informed you directly that those gentlemen are far from accepting the conditions we discussed, and to which you had agreed verbally with them. Here are the very words of Brother Gaussens.

Each one protested that he had made no such promise and most certainly never agreed to affix his signature to them. Except for spending money for his trip, Brother Clouzet has accomplished nothing. The house is only partly repaired but the workmanship is deplorable. However, if we were to live there, I asked that there be a decent reception area, for it is a shame to have men and women walk into our all-purpose room when we are at our prayers or sitting down to table. I asked for an oratory, kitchen utensils, curtains, all things that are necessary. They refuse to do anything or to furnish anything, not even a cook, so as to avoid paying a salary.

Two or three days ago they had a change of plan; they now suggest that we accept the house of the Carmelites, as it stands, with a promise of 600 francs during 4 years on condition that we offer free schooling to 25 day scholars and one boarder, until the latter has completed his education. However, they will furnish no furniture, no kitchen utensils, no linen. . .

Today the pastor endorsed the idea of the 25 day students. They want the year 1840 to be but a replay of 1839.

Truly, my dear Son, these gentlemen seem to be making sport of you and me. They put on an astonished air after reading your statement, and flatly deny ever agreeing to such conditions. From which I infer that there is a liar on one side or the other; you sense that my finger is not pointing at you. If this is the case, I am willing to forget the whole thing. The year may have begun, but it will not go on like this unless the conditions you submitted to me and to which I agreed, are accepted. To avoid any further time-consuming double-talk, I am sending Brother Gaussens the letter of which I am enclosing a copy so that it might be of use to you if needed.

\* \* \*

**S. 1183-4. [To Bro. Bernard Gaussens]**

November 8, 1839, Bordeaux

My dear Son,

I have just been handed your letter of November 1, and what is my surprise to read that M. de Montgaillard, M. Giron, M. Poux, and M. Labrousse declare that they have never verbally consented to Brother Clouzet's terms which he asked you to submit to them before further negotiations.

I have before me Brother Clouzet's letter of September 24, when he returned from Saint-Claude, listing the conditions under which the Society of Mary would accept the building, recently purchased to house the town's private school. Brother Clouzet begins by informing me that, after two days of discussion, the deal is closed; then he lists the terms of the agreement, and finally stresses the necessity of supplying a good director for the establishment in replacement of Brother Cholet.

I answered on September 30 that I agreed to everything, and therefore, that I authorized him to sign the contract in the name of the two members of the Society whom I designated. I was so convinced that the matter had been concluded that I immediately sent you an Obedience for this important post, confident that you would do a great deal of good in that region. And now, today, you tell me that nothing has been done, that we must go on this year as in the past, and above all, that they never intended to accept the conditions submitted in writing by Brother Clouzet, and that you were to communicate to these gentlemen. I must admit that I find all this hard to believe, and in the expectancy that M. de Montgaillard and his honorable colleagues will finally recall what has slipped their mind, I am giving you the following guidelines:

See these gentlemen again, in my name, and present the conditions submitted by Brother Clouzet, asking that they answer in writing. Waste no time in relaying that answer to me, one that is signed by them, along with Brother Clouzet's letter. I am enclosing a copy of the letter in which Brother Clouzet explains the conditions which, he assures me, these gentlemen have already accepted.

Since this business concerning the establishment has not been concluded, I am going to take it in hand with the firm determination to conclude it as soon as possible. My dear Son, I know your conviction that anything temporary is not satisfactory, and it is high time that it cease. Show my letter to these gentlemen so that they may know its contents. If they write to me in the interval, which I do not consider probable, ask them to answer again in writing to the propositions of Brother Clouzet, as if they had not given me a written reply. Any further statement of mine will have to wait for their answer.

As for you, my dear Son, until the definitive settlement of this question, take Brother Cholet's place and do what you can to encourage the little community. But consider also your position at Saint-Claude as temporary, and therefore do not plan anything for the coming year. Live from day to day.

My dear Son, this is what I thought I should tell you without delay. The haste with which I answer should be the measure of yours as you acquit yourself of the delicate mission I have confided to you. Please accept my tender embrace.

P.S. I am enclosing a copy of the analysis of Brother Gaussens' letter and also my answer, so that you might know what to do. I do not think you presented them with any added conditions other than those to which they agreed verbally and which you submitted to me. Armed with this conviction, I do not hesitate, as you can see, to act with vigor. See what is to be done; personally, I would like to see an end to the whole case. If these gentlemen do not subscribe

purely and simply to the given terms, would it not seem that God is reserving Brother Gaussens for an important assignment at Colmar?

Receive, my dear Son, my warm embrace.

G.-Joseph Chaminade

\* \* \*

**S. 1183-5. To Bro. Dominique Clouzet, Saint-Remy**

November 10, 1839, Bordeaux

(Original, Agmar)

Today again I will answer your letters as they arrive. First, I approve the admission to temporary vows of M. Augustin Lafargue.

Father Georges wrote on November 1 to tell me that they had 25 boarders with more to come. He expects some 50 boarders and day students. You probably saw that impoverished house during your short trip to Alsace.

We must keep a tight rein and a close watch on Marast. If dissension took a foothold, it would be most unfortunate especially after so many sad incidents. I think it would be difficult at this time to displace Fathers Meyer and Fidon. My dear Son, I am very happy to see the perfect harmony of our views and ideas. From yesterday's letter, you know how energetically I am acting in the Saint-Claude matter. That must be settled one way or another. I solemnly affirm that the year will not end as it started.

Father Roussel agrees with you that the bookseller at Lons-le-Saunier with whom Brother Coustou has dealings is almost bankrupt. Already in 1834, M. Escalle had lost much public confidence, and his eventual ruin was the subject of speculation.

Reflect again on the loan you spoke about. One thing is sure, we must come to the help of Ebersmunster.

I have no news from Father Lalanne since his departure from Bordeaux on October 27. The multiple concerns on the opening of a new school year, especially for one in his position, must have kept him very busy. I pity him with all my heart.

When I write, my dear Son, I am at least as hurried as you are; but I see that we understand each other, and that is the essential. Accept my tender embrace.

G.-Joseph Chaminade

P.S. I received Father Chevaux's letter on the novitiate for the Working Brothers. It is a good description and indication of the candidates. I will not delay answering him.

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**S. 1183-6. To Bro. Dominique Clouzet, Saint-Remy**

November 11, 1839, Bordeaux

(Original, Agmar)

My dear Son,

I hasten to tell you of a long letter which I am mailing along with this, to the Bishop of Saint-Claude, concerning the contention surrounding that establishment. M. de Montgaillard writes in the name of the Bishop to the effect that you are so exacting that he is forced to repudiate everything unless his own conditions are accepted, and these are (1) acceptance of the building just as it is, at our own risk; (2) 800 francs to be paid immediately and only once for the furniture, with all other general expenses to be our responsibility; (3) 2,400 francs in salaries, payable quarterly for four years; (4) he insists that we agree (a) ???to maintain in perpetuity three

classes at Saint-Claude, (b) to provide for the education of one child, and (c) to say that the few children to whom we give free instruction are supported by the pastor of Saint-Claude for the greater glory of God. Read my answer and be on your guard.

G.-Joseph Chaminade

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### **S. 1183-7. To Bishop de Chamon of Saint-Claude**

November 11, 1839, Bordeaux

(Copy, Agmar)

Only today, November 11, have I received the ultimatum which the pastor of Saint-Claude had the honor to deposit at the feet of Your Excellency on October 28 concerning our poor establishment. It was given to me by Father Ferréol de Montgaillard on your behalf, accompanied by some brief remarks; he tells me, Your Excellency, that I must reply to you..

I hasten to acquaint Your Excellency with my thought and my decisions on the latest propositions made by M. Labrousse. I would feel very badly over the precious time which I am going to take from you and the consequent fatigue, had I not been told that such was your will.

To begin with, I will not take the time to point out all the fuzzy thinking, the injurious affirmations, and the inexactitudes in the account by the pastor of Saint-Claude. I will not open a discussion on the merits of the written communiqué or on its true value from the double point of view of propriety and truth. The pastor is not happy and he speaks under the influence of this sorry sentiment. This is not the place to try to pin the right to complain on him or on us.

I now come, without more ado, to the pastor's conditions, and I declare that his ultimatum is unacceptable. The motives adduced by M. de Montgaillard in its favor are, to my mind, insufficient.

Therefore, I ask that we abide by the agreement that was truly made with Brother Clouzet on his last journey to Saint-Claude, or rather, because Brother Clouzet assures me that the agreement was made and who is strongly challenged, today I personally ask whether the conditions he put forth in a note given to Brother Gaussens can or cannot be used as a basis for the transfer whose negotiation is so protracted.

This is my answer, Excellency, to the ultimatum from the pastor of Saint-Claude. May I add a few words about the general attitude toward us, especially since there has been question of another building. I would like to speak with all due moderation, but father only with difficulty that I can control a certain resentment.

Last September, Brother Clouzet went to Saint-Claude to conclude a deal concerning the establishment there. The matter had been marking time and was bogged down in a morass of provisional conditions. For two whole days he discussed the terms of the contract giving the house of the Carmelites to the Society of Mary, and he left only after he had accomplished his task. He was back at Saint-Remy and on September 24 he gave me an account of what had transpired and told me that, if I agreed, then I should write immediately to M. de Montgaillard. I instantly wrote to both M. de Montgaillard and Brother Clouzet, and I informed the first gentleman that Brother had all the power to negotiate according to the stated conditions. Then I took the means to set up the institute in a fitting manner, and I appointed Brother Gaussens director; he has the honor of bearing my present answer to Your Excellency.

On leaving Saint-Remy, where he was so useful, he brought the contract to present it in Brother Clouzet's name for the signature of the proper parties, and behold, these gentlemen were astonished, or feigned to be, and declared flatly that they had never consented or promised to sign the given conditions. Brother Gaussens then reported to me and to Brother Clouzet. Brother Clouzet voiced his displeasure, his sorrow at not having asked these gentlemen to seal their word with a signature, and he said that he would ask Brother Gaussens to withdraw if he is not

accepted. For my part, before receiving word from Brother Clouzet as I have said, I asked Brother Gaussens once again to present, in my name, the conditions given by Brother Clouzet and to beg these gentlemen to send a signed answer. Please read, Excellency, the letter that Brother Gaussens will give you. This was the state of affairs when, just recently, I received a dispatch containing the ultimatum of M. Labrousse, and the notes from M. de Montgaillard to which I have just given an answer at the beginning of this letter.

I told you above, Excellency, what I think of the contents and tone of the reply by M. Labrousse, so I will not repeat it. I also told you that I find insufficient motivation for M. de Montgaillard's ultimatum. May I add that I have interpreted Your Excellency's silence and deduced the judgment you have passed. I am sure that, basically, we are in agreement and I am thankful that henceforth I am to deal exclusively with you. I trust in your paternal goodness for our cause, and in your wisdom, and I do not doubt that after a simple reading of the pastor's ultimatum you will find it unreasonable.

Nowhere else have we encountered such burdensome conditions, and yet Saint-Claude, where the cost of living is the highest, is more demanding than elsewhere. Everywhere we are granted lodgings that conform to our holy Rule, complete with furniture, maintenance, tax exemptions, and all the linen that is not for personal use. Furthermore, we receive 600 francs per teacher but not the tuition, or again, from 300 to 400 francs per teacher and we keep the tuition. We also enjoy other privileges. It is true that in general, we do not own the buildings. Now if we accept the building in Saint-Claude, it is only to devote it to the work undertaken and to guarantee the good which the founders have had in mind.

But it is plain that we cannot accept the building at our own risk, with the heavy burden of the urgent repairs that will have to be made, the maintenance, the furniture, the taxes, and even the education of a student. True, the pastor offers 800 francs on the one hand, and 2,400 francs on the other, payable in four years and quarterly, plus, of course, the tuition. But what is this in the face of the enormous expense I have just outlined, and of the expenses for food and the support of the teachers in this town where everything is so expensive? No consideration is given to the fact that Saint-Claude is far from providing the advantages we enjoy in Besançon, and yet Besançon treats us much more liberally.

No, I am mistaken, Your Excellency: consideration is given to this fact and that is why we are treated in this fashion. We are paid for our services and that is all we are worth. We are not even worth that, for the pastor is so generous that he gives us more than the fixed salary. We are the ones who are too demanding. This is the meaning of the pastor's letter; it is a diatribe against the Society of Mary rather than a list of conditions for a contract.

On the topics of repairs, Excellency, allow me to say a few words about the building plan which has had me confused to this day. When I was shown the plan of the Carmelite building, I remarked how inappropriate it was for a school because of its distance from the parish, of the neighborhood in which it is situated, of the neighbors who are part owners of the former property of the Carmelites and can even overlook the yards and gardens surrounding the building, especially of the extensive repairs that are needed. According to the estimates of both Brother Clouzet and the town architect, the indispensable repairs would amount to 10,000 francs. The pastor, frightened by this figure, made a personal estimate of 6 to 7,000 francs if some of the on-the-spot materials were used. He was told to go ahead. It was hinted to me from time to time that the repairs would be made in a niggardly fashion, but that was not all. We have M. Labrousse himself who admits to Your Excellency that he has spent only 3,000 francs on the repairs, and Brother Gaussens adds that he managed things so well that the Brothers have for their personal use a single room which is at once dining room, oratory, recreation room, and parlor. Furthermore, Excellency, I wonder if they have told you the whole truth, that the house is empty, without furniture, without resources, without water! More than that, it is subject to a number of most inconvenient constraints, for instance, on the ground floor live workers, boarders, or

proprietors of some portions of the old convent; there is a yard that is common to both the neighbors and to the establishment.

There you have it, Excellency, the reason why people are astonished and angry because we refuse to accept, on our knees, purely and simply. I admit that I have not the courage to accept this onerous blessing, such as it is offered to us, and I refuse the pastor's ultimatum and maintain the position taken by Brother Clouzet. This is my final word which, in duty, I must submit to Your Excellency.

I beg a thousand pardons, Excellency, for the undue length of this letter. I felt obliged to give you all the facts to enlighten Your Excellency on the true state of the question and to explain the motives behind my refusal.

I have the honor to be, with the most profound respect. . .

G.-Joseph Chaminade

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**S. 1183-8. To Bro. Louis Chopard**

November 12, 1839, Bordeaux  
(Copy, Agmar)

Obedience

To my dear Son, Brother Chopard.

I have appointed you, my dear Son, and do by these presents appoint you, to assist with all your capacities Father Rothéa, your worthy superior, at the novitiate of Ebersmunster, near Schlestadt (Bas-Rhin).

Leave for your new destination without delay, and I hope that the august Mary will bless your long and onerous journey. Take the route Paris-Strasbourg, passing through Nancy.

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**S. 1184. To Fr. Jean Chevaux**

November 13, 1839, Bordeaux

My dear Son,

I want to bring you up to date on Brother Dagneaux whose history is a most sorry one. When I add what you said, to what Father Lamotte told me, I tremble at the blindness of this poor man. Great is the evil and dreadful is the scandal with perhaps irreparable consequences, either for the outraged family or for the two culprits.

The conduct of M.D. since his infamous act is shocking; opening Father Lamotte's sealed letters to you entrusted to himself or to his brother, the arrogance and the insolence with which he comported himself toward Father Lamotte or toward Saint-Remy, all this causes me to tremble at the thought of the state of his soul. His crimes are an unequivocal reason for dismissal and expulsion. He must not be sent from house to house to be covered with shame; he is a black sheep who must be driven from the fold. Unless he is truly converted, which is not likely, he is a scourge to the Society.

And so, my dear Son, I leave the fate of Brother Dagneaux to your personal responsibility; it is up to you to see what can be done. He may remain only if his conversion is unequivocal. If he converts, if he shows true sentiments of penance and contrition, if the community can be convinced by what it sees that he repents with his whole heart, if at the same time, he is ready to make reparation as best he can, then you may keep him. If, on the contrary, he gives only equivocal signs of conversion, if his conduct and his speech witness to an empty show of repentance, in a word, if he is not truly converted, dismiss him, do not keep him any longer.

You know that the honor of the Society would be seriously compromised wherever his scandalous conduct is known if we were to keep him without offering a solid guarantee of repentance and conversion through true and edifying penance.

The accusation of drunkenness, which he denies, may not be groundless in spite of his protests, though he may not be guilty of perjury for all that, for experience shows that one does not always recall what happened while in a state of complete intoxication. Therefore he may, without lying, affirm the falsity of the accusation in spite of its reality. However, if he is truly converted, he will have no difficulty, once you have explained the matter to him, in believing in the reality of what he does not remember, and he will be willing to write to all those whom he has scandalized to tell them of his repentance, his sorrow, and his astonishment that we have kept him among us in spite of his failings. I do not doubt the debauching effect of crime based on the positive testimony by Father Lamotte.

In addition, my dear Son, I approve of your conduct towards Father Lamotte. The good Father is like a bull in a china shop in such circumstances, and he did wrong to dismiss so suddenly Brother Dagneaux's younger brother. You did well to advise him to wait till Easter to dismiss him.

I believe that the scandal will be made public. If he is converted, you may devise with him ways and means of nullifying its sad effects. But if his conversion is not complete but only partial, we have but one course so as not to compromise the Society, and that is to dismiss him out of hand.

Enough of this. I think Brother Gouverd will be with you soon. You understand that Brother Dagneaux could not stay with Brother Gouverd at Saint-Remy, even if he reforms. So send Brother Dagneaux to Courtefontaine, but first advise Father Meyer. Let me repeat again, we cannot keep him at Saint-Remy, or send him to Courtefontaine, unless he is truly reformed.

My dear Son, I have studied the list of the candidates in the Working Brothers' novitiate, along with the description of their characteristic traits. That is very helpful but it is not sufficient. Later I will send you my commentary on this. Meanwhile, make a serious study of the characters of your novices, of their habits, their natural tendencies, their religious vocation. . .

*What you tell me about Brothers Dumont and Guillegoz. . .*

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### **S. 1185-2. To Fr. Jean Chevaux, Saint-Remy**

December 13, 1839, Bordeaux

(Original, Agmar)

My dear Son,

I am very satisfied with the advice of the council of Saint-Remy with respect to Brother Dagneaux. You know that I have only one thing in mind, the glory of God and the salvation of this poor religious. It is good not to quench the wick that is still smoldering.

I hear that Brother Gouverd has finally arrived. You know the man, you know why I am sending him to you, it is for a final test. See with Father Fontaine how he should be treated. Later I will speak at length about him. I suppose you have sent Brother Dagneaux to Courtefontaine and have given Father Meyer all necessary information. Do not forget to update him on all that I asked you. If he does not come around in the novitiate, it will be easy to suggest to him that he withdraw, giving a non-existent vocation as pretext; this will make the outcome easier.

I appreciated what Father Fontaine had to say about Brothers Dumont and Guillegoz. The first wrote me a satisfactory letter. We must find some way of curing the second. With Father Fontaine, see what you can do and let me know what you decide.

They tell me that Brother Sava, about whom we spoke, is with you. He wrote to me from Marast to beg my pardon and to put himself at my disposal. Enclosed you will find my answer to

him; please read it before giving it to him. You will make him see that we cannot admit him as a penitent until he has given at least complete satisfaction; that he has gravely scandalized by withdrawing as he did and then addressing to the archbishop a false and calumnious statement against Saint-Remy in order to obtain the dispensation from his vows, and that, therefore, he must first of all send a retraction to the archbishop of all that he has done and written. To this first reparation he must add another towards the community of Saint-Remy; he must humble himself, admit his wanderings, ask pardon of his superiors for having blackened their reputation in the eyes of the ecclesiastical authorities in order to justify his apostasy.

Under these conditions, my dear Son, you may admit him into the community as a penitent. If he does not conform wholeheartedly, with full liberty of conscience, tell him that I see his rehabilitation as a member of the Society of Mary as impossible, and let him act in consequence.

Courage, my dear Son. I know you are very apprehensive at this time, but God is with us, Mary is helping you, what have you to fear? Courage, therefore, and hope. I am not in the least worried and I confidently entrust the general management of the establishment to you. Besides, you have Father Fontaine who is a great help.

Please accept, my dear Son, my tender embrace.

G.-Joseph Chaminade

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**S. 1186-2. To Bro. Pierre Mazières, Moissac**

January 9, 1840, Bordeaux  
(Original, Agmar)

My dear Son,

The enclosed letter is from Brother Roussel. It reveals the place of his retreat and his interior dispositions. On second thought, I will remove him from the classroom and return him to his former duties; he will leave shortly for Saint-Remy.

I accede to your wishes and am sending you Brother Roy from Villeneuve. Brother Clerc will take his place, and I told Brother Armenaud to send you immediately that very genial Brother Roy.

I have not forgotten your letter of December 18, and as proof, I will soon send you the documents needed to reclaim the amounts withheld from you either at Lauzerte or at Moissac. Use discretion in your dealings with Brother Roussel and go along with the desire he expresses in his letter.

Accept, my dear Son, my tender embrace.

G.-Joseph Chaminade

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**S. 1186-3. To the Prefect, Tarn-et-Garonne**

January 1, 1840, Bordeaux  
(Rough Copy, Agmar)

Honorable Prefect,

In the circular from the Minister of Public Instruction of March 29, 1838, I read the following. "Concerning the members of the teaching orders, I authorize you to continue reimbursing, at the beginning of each year, on the Superior General's recommendation, the amounts withheld from the salaries of the members of these orders during the previous year, with

the interest accrued from the sums. The mayor of the commune will enter these sums on his books, and he will see that they receive your payment.”

Therefore, I have the honor of asking you, Honorable Prefect, to refund the amounts withheld either at Lauzerte or at Moissac from November 7, 1838 until December 31, 1839 from the salaries of Brothers Mazières and Pimouguet, communal teachers of the Society of Mary, as follows.

Lauzerte			
November 5	1834	withheld:	30.00
January 31	1835		10.00
April 10	1835		11.25
July 8	1835		11.25
November 7	1835		11.25

Moissac			
March 20	1837	withheld:	13.00
January 29	1838		27.50
April 20	1838		12.50
June 30	1838		12.50
September 30	1838		12.50
December 31	1838		12.50
April 9	1839		12.50
July 26	1839		12.50
October 11	1839		12.50
December 31	1839		12.50

To all these sums recorded in the teachers’ books must be added the interest they would have earned.

I sent the procuration to Brother Mazières, a communal teacher and director of the house in Moissac, so that he might receive the refund which I have the honor of claiming from your indulgence.

Please accept. . .

#### Procuration

I, the undersigned, Superior General of the Society of Mary, authorize Brother Mazières, a member of our teaching order and director of the communal school of Moissac, to accept in my name and for me the refunds for the sums that were withheld either at Lauzerte or at Moissac from the salaries of our teachers in these two communes from November 7, 1834, until December 31, 1839, with the interest that these sums have earned. Moreover, I authorize Brother Mazières to give a receipt should one be required.

G.-Joseph Chaminade

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#### **S. 1187. Circular**

January 11, 1840, Bordeaux

P.S. To Brother Olive. I wish to add just one word to my present circular, my dear Son, to urge you to keep order and discipline both in your classes and in the community. Your relations with the pastor must always be courteous. We must treat with great tact a venerable priest who consents to great sacrifices in the present situation.

Please accept. . .

\* \* \*

**S. 1188. To Fr. Jean Chevaux**

End of January, 1840, Bordeaux

*. . . to the customs and usages of religious life has been foreseen.*

This moral subservience generally imprints on adults the double stigma of duplicity and hypocrisy. From this point of view, a lack of aptitude cannot be judged in the same way for the Working Brothers as for the lettered members.

*For the rest, the Rule, to be general. . .*

\*

*. . . that my answers meet with your expectations.*

I come now to the matter of Brother Gouverd. I wonder whether you know the true situation of this poor religious. Here in some detail is his history. You remember that he made vows when I passed through Saint-Remy. Since then, his unhappy passions, fed by his natural weakness, have tormented him unceasingly. He continued to yield to them and at Saint-Claude he broke down completely, and I was forced to withdraw him unceremoniously. From there I sent him to Ebersmunster which was too much for him. He arrived during the retreat, he renewed his vows after many combats, and insisted in following Father Roussel to Saint-Hippolyte. The latter soon repented his graciousness. Here Brother Gouverd took the means to return to the world, and at Easter he carried out his intention.

The archbishop, however, did not look with favor on the steps taken by his brother, Father Gouverd, on his behalf. The young man decided to go to Marast after spending some days at Courtefontaine. Father Lamotte greeted him almost like a persecuted innocent, and following the example of Father Meyer and others, saw no reason for not admitting him to the sacraments in spite of his bent toward apostasy. He even thought that there was a change of heart in the man, and it seems that he was not aware of the failings to which he was prone. Little by little, mutual confidence weakened and, persuaded that the two were incompatible, it was thought best to have him leave Marast and go into retreat at Saint-Remy.

Although he was there almost in spite of himself, he seemed to recover; he renewed his vows and it was thought that he had converted. He wrote to me in that strain when he returned to Marast. Then I heard that his conduct was not above reproach, that he wanted to visit the parents of his pupils. . . and that the town, not expecting his return, was not edified at seeing him again. Father Lamotte tried to tighten the reins but Brother Gouverd balked. A young lady came to the boarding establishment with her little brother; Brother Gouverd managed, in spite of Father Lamotte's vigilance, to see and entertain her. He even accompanied her home in the carriage of the school. When he came back, Father told him that such things are just not done. Brother Gouverd was rude, decided to leave, and Father agreed.

Brother Gouverd looks upon his dismissal as an automatic dispensation from his vows and he blesses Providence for allowing him to follow another vocation in the world (marriage). ??? He wrote this in a letter and told me what had happened. However, the matter was patched slowly, and Father Lamotte told me that Brother Gouverd would do as we wished. I replied to both that I was sending the young man, as a last trial, to Saint-Remy. Meanwhile, the Dagneaux matter came to light, the young man on whom Father Lamotte counted. Father now wanted to forget the past, wanted to keep Gouverd at all costs, and did, in fact, keep him. I had the greatest difficulty in getting all the facts of this story.

Therefore, Brother Gouverd comes to you as one who is to be put to the test; you must dismiss him if he does not respond. The demon of the flesh has taken possession of his soul and implanted a leaven of inconstancy and infidelity in his commitment. He fraternizes with him

against the pleadings of grace and duty. He is in a sorry state. His vows are real and his brutish passion is not a legitimate reason for dispensation. Therefore, he must advance generously or withdraw. Personally, I would be very careful not to give him the means to apostatize. If he does not want to be faithful to his commitment, or at least if he does not try, if he keeps cherishing in his heart the notion of the nullity of his vows and of my obligation to dispense him, if he has the fixed idea that he cannot even desire to be faithful with everything calling him elsewhere, I do not see how you could admit him to a beneficent absolution.

My dear Son, try to bring this straying soul back to God. Use the kindness and zeal which faith prescribes. We must pray for him. See to it that in neither word nor action does he scandalize the community. If he were wretched enough to make a parade of his troubles, his grievances, and his shameful projects, and to share these with other religious, he would do much harm.

On the whole, I do not believe he has lost the faith. His words, which you quote, do not express his intimate feeling. He has faith, but a faith that is dead, choked by his passions. Evidence that he has faith is shown by the fact that something attaches him to the religious state: he fears damnation and wants to save his soul.

How pitiable is the soul that is called to the sublime perfection of Christianity and yet is drawn by repeated infidelities toward religious apostasy and the most deplorable moral degradation. This is the case with poor Brother Gouverd, born seemingly with most happy inclinations towards virtue, yet so terribly vicious in the frenzy of his passions.

*Now, let us say something about Brother Guillegoz.*

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### **S. 1188-2. To Bro. Dominique Clouzet, Saint-Remy**

February 1, 1840, Bordeaux  
(Autograph, Agmar)

My dear Son,

As you suggested, I have just asked your brother to itemize for me all the sums I have borrowed from him. When you visited him after your return, you arrived at the sum of 7,000 francs instead of 5,200. Before leaving him you first took 400 francs for taxes, then 800 for the baker = 1,200 francs, which added to 5,200 gives 6,400 francs. In our books I read that you deposited with your brother 600 francs into my account with the Daughters of Mary, for which they were credited. The amount due your brother, therefore, was 5200 less 600, or 4600. This is 2,400 francs less than you had calculated, but you were so sure that you had your secretary send me promissory notes for that sum.

Because I was not informed by your brother that the Society owed him 4,600 francs, and since, when you came to Bordeaux, you intended to settle for the lesser amount, could he not have continued his loans to us until your return to Saint-Remy? We would have avoided this kind of confusion that reigns between us, although its true cause escapes me.

My answer to the notes you signed along with Fathers Caillet and Roussel was sincere and came from the heart. I was waiting for an occasion to pass to action. The sooner you have a treasurer to replace Marie, the more pleased I will be, provided that this substitution does not give the impression that she is the object of our suspicion.

Until you can remedy the whole situation, you can immediately correct the most important item. Rumor has it that the contribution by the faithful at the Madeleine is a gold mine! Well, ask Father Caillet to have the money collected by any man or woman of his choosing. I am willing to try anything to appease people's pique. Is there any greater good than peace and unity? True, this good will cost the Society dearly, but it is a benefit beyond any sacrifice anyone can make.

Besides, the sacrifice may not be of long duration since Marie, myself, or both of us could die in the very near future.

Father Chevaux will receive through you answers to any problem he may submit.  
Please accept, my dear Son, my tender embrace.

G.-Joseph Chaminade

P.S. Your brother gave me 400 francs yesterday and Father Caillet has urgent need of 500; he will borrow that sum.

[P.S. added by Father Roussel.] For your eyes alone. The Good Father is in a state of interior anguish which is difficult to describe. I refused to write what he orders you in the hope that, in the interval, he would regain his composure, but he wrote himself. He wants an end to the status quo of his household. He wants to start afresh, dismiss Marie. . . Therefore, you must prepare a treasurer and a cook; at least a cook. I announced your visit to Ebersmunster and the Good Father is bent on reimbursing the 2,800 francs. He expects you to find the sum immediately, even if you have to borrow it.

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### **S. 1189-2. To Cardinal Lambruschini, Papal Nuncio**

February 7, 1840, Bordeaux  
(Original, Agmar)

Encouraged by your benevolence, I take the liberty of submitting to you several questions on the intrinsic meaning of the precious Brief which the Holy Father granted us through your mediation.

My purpose in seeking spiritual favors from the Holy See was to have all the priests of the Society, present and future, benefit from them. Now the Brief grants some graces forever and others for ten years, and this gives rise to the following uncertainties:

1. The Brief grants extensive powers to all the priests of the Society. Does the phrase “all the priests of the Society” include the priest-novices and those who are temporary-professed?  
(*Affirmative*)

2. The Brief confers for all time on all the priests of the Society the power to install the stations of the Cross. Does the phrase “for all time on all the priests” mean all the priests, present and future, that is, all those now in the Society and all those who will later belong to it?  
(*Comprehendit omnes tam presentes quam futuros*) [It includes them all, present and future.]

3. The Brief grants for ten years, as of December 3, 1839, to all the priests of the Society various advantages, such as the personal benefit of the privileged altar and the power to bless crosses, medals, rosaries. . . Does this mean that the priests who will enter the Society during the ten-year interval will also enjoy these privileges for the period up to the limit determined by the Brief, that is, until December 3, 1849? (*Affirmative*)

Your Excellency, these are the three questions that came to my mind and to which I make bold to draw your attention. No one better than yourself could enlighten me on the meaning of the Brief which is your doing and for which you will be ever blessed by the two Orders concerned.

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### **S. 1190-2. To Fr. Jean Chevaux, Saint-Remy**

February 17, 1840, Bordeaux  
(Original, Agmar)

My dear Son,

I will say nothing about our tailor at Besançon. Brother Clouzet must have told you what we have decided. Here we have a tailor who is most useful to us, either for special orders, or for the needs of the Madeleine choir, or for the simpler needs of our little community. He was mentioned as a possibility for Besançon; if no other arrangement can be made, he is at Brother Clouzet's disposal.

Now to the matter of Brother Pussot. To dismiss this young man is perhaps to send him to perdition; to keep him is perhaps to expose those who live with him. If his habit is so strongly entrenched that it cannot be broken, then of course, he cannot remain at Saint-Remy, and still less can he be sent elsewhere, where he would do even more harm. In these difficult circumstances, here is what I would do to protect the interests of both the culprit and the community: I would call a meeting of the council (the perpetual professed only) and would expose to them the situation very simply. I would ask what is to be done with the culprit and would abide by their decision after pleading for mercy, as the case warrants it.

This solution has certain advantages. First, it relieves the director of a certain measure of responsibility which now weighs on all the council members. Then, experience shows that, when a community council meets in the name of God, it makes wise and appropriate suggestions. It is also a lesson for all the members of the council, and if the culprit submits humbly to a tribunal of this kind, there is hope for amendment. If he does not, it can be hoped that he will not do so much harm either because his state is known and each one will make it a point to keep him under surveillance, or because the guilty one has not complied with the conditions and, therefore, the director is not responsible for his dismissal, which is no longer a scandal.

This is the decision I have taken and will so notify Brother Pussot. Read the letter before giving it to him but do not seal it. Whether or not he accepts to be confronted by his peers, have a meeting of the council, that is, of all the professed of the community. Expose the case to them and inform them that I hold them responsible before God for their decision. If Brother does not cooperate, inform the council whose decision will be neither doubtful nor equivocal; he will probably be dismissed. If he submits, inform the council and after describing the motives and the objections for both his remaining and his dismissal, have them give you their motivated verdict. If it is decided to keep the young man, it will undoubtedly be with the proviso that he be given a rigorous penance. Plan your procedures so that the aspect of clemency comes through. However, the culprit must be treated as he deserves; he will reform or, if there is no hope, he must be expelled.

I trust in your wisdom and experience to resolve this whole matter for the greater glory of God and the salvation of the sinner.

I am surprised, my dear Son, to be still without a word from Brother Clouzet. I know not whether he has arrived or whether he has left for Alsace; I know nothing of his doings.

I forgot to mention, my dear Son, that I approve of your letter to the archbishop. I also forgot to mention that, in case it is decided to dismiss young Pussot, you must not wait until . . . , for that would delay your action. Act with your council, and I will corroborate your decision.

Accept my tender embrace.

G.-Joseph Chaminade

P.S. Brother Casimir Chevassu at Salins has been afflicted with a kind of mental disorder that is akin to imbecility. Brother Bobby hurriedly withdrew him from contact with the students and with the public by sending him to Courtefontaine. However, Father Meyer could not give him the care he needed, for not only is he overcrowded (50 boarders and some 40 religious and precious little room for so many), but Brother Chevassu was not sufficiently confined and not far enough from the novitiate and the boarders. So he sent him back to Salins. I think that the Working Brothers' community of Saint-Remy is just what is needed for this type of patient. Receive him when Brother Bobby sends him to you, or to Brother Clouzet, and try to cure him

using all available medical help. If he cannot be cured, then we will see how we can have him return to his family. He seems peaceful and non-violent. His actions are those of a simpleton.

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**S. 1192-2. For Fr. Louis Rothéa, Saint-Remy<sup>8</sup>???**

February 1840, Bordeaux  
(Rough Copy, Agmar)

Reverend Superior,

You expect an answer to the proposal you sent me. I wanted to think it over again before sending it on to you, hence my delay.

The more I reflect on your request, the more astonished I am, dismayed even, that a venerable old man, a founder and a superior of a worthy religious congregation, has had the nerve to propose to me not just a simple desertion, which for 20 years I have always considered as the most culpable of all apostasies, but a schism which would incite the most important province in our Society to follow my lead, and to make such a serious proposal to a priest already advanced in years, who has renewed at least a score of times his commitment to the Society, thereby witnessing before the brothers under his care to his sacred dedication in life and till death.

This step, Reverend Superior, is much too serious for me to bear its fearful responsibility. I would even say that, viewed from the standpoint of honor and equity, it is too evidently contrary to the dictates of conscience for me to even consider it for an instant. The more I reflect on it the more I am convinced that you wanted to tempt me. Yes, Reverend and very worthy Superior, you wanted to test my fidelity and you certainly have the right to do that. Thanks be to God, I can give you the consolation of seeing me inviolably faithful to my vows and to my commitment. I no longer belong to myself; I have placed my freedom into the hands of the Superior General of the Society of Mary and have received in exchange the liberty of the children of God which, in spite of its exigencies, I prize more than the whole universe.

That which pains me most is your offer to obtain for me from Bishop Affre the dispensation from my vows. I more than anyone render homage to the great wisdom of the pious and learned bishop whom Providence has given us. I find in these very eminent qualities one more reason for assurance—he will never release from his vows anyone who does not ask it of him. I must have given you a very disparaging image of myself to merit such suggestions. I thankfully accept this humiliation at your hands and beg you to help me by your advice and experience to regain your valued esteem by a greater fidelity to my vocation in the Society of Mary.

One remark that I made must have impressed you, I am sure: were I so ungrateful as to raise the standard of rebellion against my worthy Father, Father Chaminade, and to draw after me the finest portion of his family, the one on which he counts the most, etc., etc.

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**S. 1192-3. To Fr. Jean Chevaux, Saint-Remy**

February 28, 1840, Bordeaux  
(Original, Agmar)

My dear Son,

A slight ailment, which has fortunately disappeared, is the reason for my tardy answer.

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<sup>8</sup> A rough draft by Fr. Chaminade of a letter which Fr. Rothéa could use in responding to Fr. Mertian.

I will not say any more today, except that I have news of Brother Clouzet. As to the Pussot matter, (1) the members of the community council need not all be perpetual professed; have both temporary and perpetual professed make up the council; (2) the question should not be settled at a single sitting; the culprit will benefit from the intervals; and (3) during the intervals, some of the more fervent religious could seek to influence the young man. I repeat, I will approve any action you take.

If in the interval between your letter and this answer the young man has reformed, the council will still be called to define his status in the Society. He must be studied and kept under surveillance so that he might profit by the experience. In case of a relapse, he will be dismissed without hesitation.

Accept, my dear Son, my tender embrace.

G.-Joseph Chaminade

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**S. 1192-4. To Fr. Jean Chevaux, Saint-Remy**

February 29, 1840, Bordeaux

(Original, Agmar)

My dear Son,

I am sending an urgent letter for Brother Clouzet to your address. If he is not at Saint-Remy—my reason for writing to you is that I am not sure of his whereabouts—and if you believe his return will be delayed a few more days, please see that he receives this letter, wherever he may be.

I again beseech you, my dear Son, to take in hand this sad Pussot matter. Receive my tender embrace.

G.-Joseph Chaminade

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**S. 1194-2. To Bro. Joseph Pelleteret, Saint-Claude**

March 9, 1840, Bordeaux

(Copy, Agmar)

My dear Son,

I have appointed you, and do by these presents appoint you, director of the establishment of Saint-Claude in place of Brother Gaussens who is called to other duties.

Brother Gaussens will introduce you to the Vicar General of His Excellency when he makes his farewell visit.

You will continue the good work of your predecessor, and you will make it your duty to finish in a fitting manner the present school year.

As soon as you acknowledge this letter, I will give you all the necessary instructions relative to your new post.

May the peace of the Lord be with you, my dear Son, and may the august Mary ever lend you her support.

\* \* \*

**S. 1194-3. To Fr. Jean Lalanne, Layrac<sup>9</sup>**

March 12, 1840, Bordeaux  
(Rough Copy, Agmar)

My dear Son,

I regret more than you do the tragic consequences of our correspondence in the critical state into which circumstances have plunged you. Your last letter, which I do not want to discuss, hurts and distresses me more than did the last. It is crammed with sophisms, threats, and ridicule. The bitterness which overflows from your heart runs down your pen. Your gesture reeks of injustice and even of ingratitude.

To you my intentions are suspect, you make a parody of my profession of friendship, and after having threatened as is your fashion, you have the gall to claim that I am unable to help you except through my advice, to prove your point by claiming that I have 40,000 francs at my disposal. Yes, my dear Son, you are truly unjust, not because you are unhappy, but because in your trouble, you forget that you are the guilty one and that your demands are both absurd and colored with ingratitude.

In your second to last letter you said you were cursed by God and by men. Today you claim to see a proof of that in the accidents you describe, and you claim to think logically! My dear Son, your letters reveal a soul crushed by ordeals; they conjure up the signs of a drowning man clutching at anything.

You spurn my advice and do not want me to get a good grasp of your situation. Do not worry; I will no longer importune you with promises and wishes the veracity of which you hold in doubt. You may understand later why, although I did have a certain income, I refused to go along with the Archbishop of Besançon in a project which he had at heart. He will also tell you why I was willing to come to your aid, and why nothing but absolute helplessness held me back from slipping into your abyss along with the Society, in an effort to save you. I will not be the one to tell you, for you would not believe me.

Henceforth, my dear Son, since this is what you want, I will content myself with praying for you, and I will do so with eagerness and fervor because you are dear to me and are in such great need. Wherever you go, my thoughts and my heart will follow you, and you may be assured that I will authorize everything that is not contrary to my conscience and to yours.

Please accept . . .

\* \* \*

**S. 1194-4. To Bro. Dominique Clouzet, Saint-Remy**

After March 12, 1840, Bordeaux  
(Copy, Agmar)

In his letter of March 12, Bro. Jean-Marie Mémain sends me the summons with which he had been served by M. Valentin, teacher and professor of music, for the payment of two promissory notes, one of 2,000 francs with interest dating from September 12, 1835, and the other of 2,528 francs dating from October 27, 1835. Brother Mémain claims that I had appointed him bookkeeper of the boarding establishment of Sainte Marie for the Society of Mary, in replacement of M. Auguste Perrière, and that, as first Superior of the Society of Mary, I am responsible for his actions. Brother Mémain is twisting the facts and assumes an authority that he never had. Here are the facts.

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<sup>9</sup> Fr. Henri Lebon added a note about this letter: "Not to be quoted; it smacks too much of Fr. Roussel."

M. Auguste Perrière bore two titles, one, Third Assistant to the Superior of the Society of Mary whose special privilege it was to be an essential member of the Council of the Superior General; the other, that of director of the boarding establishment of Sainte Marie, having been so authorized by the University. In the year 1833, M. Auguste felt that he had to withdraw from the Society. On November 12 of the same year, I appointed Brother Mémain, then director of the primary schools of the Society in Agen, to replace M. Auguste in his capacity as Third Assistant. Father Lalanne had already been appointed director of Ecole Sainte Marie several months before (and he was at his post). He agreed to allow M. Auguste to continue to keep the books and the accounts of the school of another year (while M. Auguste was director, he was his own secretary and bookkeeper). On his departure, I sent Brother Mémain as bookkeeper under the direction of Father Lalanne, the responsible head.

Very shortly after January 13, 1834, I told Brother Mémain that I had appointed M. Bidon, a former member of the Society, treasurer of the boarding school, under the eye and direction of Father Lalanne, the superior of that school. I sent him this information as being the Third Assistant.

I cannot believe that M. Mémain now uses his appointment as replacement of M. Auguste as Third Assistant to claim that he really replaced him as head or superior of the boarding school of Sainte Marie. The error is especially great and disturbing since Father Lalanne had already been at his post for some six months.

But what aggravates his misdeed is his acceptance of the loans from M. Valentin on September 13, 1835, and especially the one of October 27, 1835. At that time his partnership with Father Lalanne was a fact and was manifested during the transfer of the school from Bordeaux to Layrac, the removal of all the more valuable furniture, and especially of the well furnished and precious library. Furthermore, the purchase of the former abbey of Layrac in his name and in that of Father Lalanne, etc., etc. Father Lalanne has since admitted that all these items are the rightful property of the Society of Mary and are at the disposal of the Superior General.

What makes the claims of Brother Mémain more implausible is that the Society had provided Father Lalanne with the funds needed to pay all the debts of the school which had been made in the name of the Society. The Superior General was absent at the time; in vain did he ask for a strict accounting from both Father Lalanne and Brother Mémain. I understand that funds had to be reserved for the transfer and the equipping of the school at Layrac, which was to house about 100 boarders. What is really staggering is that Brother Mémain dared to ask me to pay the loans and interest which he had negotiated with M. Valentin.

This statement can be developed and proved before the courts if need be. Let Brother Mémain reflect and take care!

\* \* \*

### **S. 1194-5. To the Superiors at Ebersmunster**

March 24, 1840, Bordeaux

Formation of the commission to examine the candidates who are at Ebersmunster following the agreement between M. Xavier Rothéa and the Superior General of the Society of Mary, dated November 2, 1839:

#### **Ordinance**

I, Guillaume-Joseph Chaminade, Superior General of the Society of Mary, considering  
(1) that the novitiate of Ebersmunster is indispensable to the Society of Mary, especially for Alsace where the youth of this fine province and the Catholic faith are most keenly concerned with the growing prosperity of the establishment;

(2) that our dear Son M. Xavier Rothéa has generously sacrificed himself for the said novitiate by feeding and housing 50 candidates who are preparing for an apostolate in the Society, conformably to an agreement consented to and signed by the said M. Xavier Rothéa and by me, on November 2, 1839;

and given (1) that our Constitutions, approved by pontifical decree on April 12, 1839, in articles 276-95ff treat of the admission of candidates to the Society of Mary; and (2) that articles 2, 3, 4, 5 of the above mentioned accord give the qualities which the candidates presented by M. Xavier Rothéa should possess, and stipulate the formation of a Commission which is to examine both their religious vocation and their aptitude for the teaching profession;

On the advice of our Council and on our authority have decreed and do order as follows.

Article 1. A commission for the examination will be established and maintained at the novitiate of Ebersmunster, composed of the Superior of the establishment, president; the master of novices, vice president and secretary; the assistant master of novices and the professors, as also the director of Saint-Hippolyte, all members by right.

Article 2. The commission will meet regularly on the first Thursday of each month to examine the candidates presented by M. Xavier Rothéa, or his appointee, according to the terms of the agreement.

Article 3. The first test of the candidates will be given individually according to the terms of the agreement, article 275 ff, during the first three days after their arrival. The president of the commission will examine the religious vocation, and the vice president will examine their aptitude for teaching. Both examiners will report on their findings and will decide on a second examination of the postulants by the commission if the results of the twofold test are positive or at least doubtful, or on the pure and simple dismissal if the results are definitely negative. In either case, the secretary of the commission informs the members individually and invites them to give the candidates serious tests; he provides all pertinent information.

Article 4. The examination by the commission will be conscientious and prudently strict. It will center on (1) the written and motivated report by the president who, during the first three days, will have examined the candidates on the religious life; (2) the written and motivated report of the vice president who, during this interval, will have examined the candidates on their intellectual competence and knowledge; and (3) the information gathered by each of the members of the commission about the candidates during their exercises of piety, in class or during study, in the dining room or during recreation, and dating from the day of their entrance. Each will state what he knows and believes before God.

Article 5. The examination of the religious vocation will be done by the president in the presence of the commission according to articles 276 ff; the examination on intellectual competence and knowledge will be done by the vice president in commission conformably to articles 2, 3, 4, 5 of the agreement, and according to the program set forth by law for the second degree certificate.

Article 6. The commission's work will result in either a collective request that the postulants be admitted to the postulate by the Superior General, or a recommended dismissal because the candidates do not measure up to the requirements of the agreement, or again, that they be given another trial period before the next session of the commission.

Article 7. Therefore, it will be the secretary's duty after each session, as soon as possible, and with the help of the notes gathered during the sessions, to produce a motivated report consisting of (1) the first report of the president on the religious vocation; (2) the report of the vice president on the teaching aptitudes; (3) the changes in these two reports made necessary by subsequent observations; and (4) the motivated verdict of each of the members when the vote was taken. This report will be given to each of the commissioners and then copied into a special register. Each one signs this register in turn, and an exact or true copy will be sent immediately to the Superior General who will then decide on the admission or dismissal of the candidate, or the feasibility of another trial.

Article 8. To the copy of the report the secretary will add the name, date of birth, etc., of the candidates in the form adopted by the General Administration. One of the members of the commission could do the transcription and include this information to be sent to the Superior General. The president will attest to the exactness of the copy.

Article 9. The Society will keep in touch with the postulants who have been admitted by order of the Superior General. The president and vice president will gather all useful information about them so as to describe them precisely in the form adopted by the General Administration. They will so comport themselves that the candidates will beg to be admitted to the promises of the novitiate. At the proper time (according to the Constitutions, the postulancy may not go beyond three months), the president will meet with the members of the commission to inform them of the wishes of the candidates, and of the arguments pro and con. The commission will discuss as indicated above. The president determines the frequency of the meetings to study the applications of the candidates; he may hold them in the interval between the regular monthly meetings mentioned in article 2 above.

Article 10. As mentioned above, the secretary will write the minutes and each member will sign them in the special register; a copy of these along with the assessment of the candidates will be sent to the Superior General who will decide as he sees fit before God. If the candidates are admitted to the novitiate, their year will be reckoned from their first probation.

Article 11. The same procedure will be followed when admitting postulants or novices who have not been presented by M. Xavier Rothéa. However, in this case the commission will note that (1) the postulants must pay a minimum of 200 francs per year for their food and (2) they will bring sufficient clothing, along with the habit of the Society for the day of their promises of the novitiate. These two conditions are binding until such time as Divine Providence gives us the means to provide for all the candidates to the teaching brotherhood. They are not as strict for those destined to manual labor and who compensate for their lack of means by their piety, their strength, and their diligence. The Superior General will usually send these to the novitiate of the Working Brothers at Saint-Remy.

We ask our dear Sons, Fathers Rothéa and Fidon, to carry out this order, which is binding from the day of its reception. We want this order to be sent immediately, with more ample details, to Brother Clouzet and M. Xavier Rothéa, and we urge them to inform without delay those members who will form the commission.

The present decree will be registered in the archives of the central administration and copied textually onto the first pages of the special register for the commission.

Done at Bordeaux, in our central house, on March 21, 1840, signed by myself and countersigned by our Secretary General.

\* \* \*

**S. 1195-2. To Bro. Dominique Clouzet, Saint-Remy**

March 26, 1840, Bordeaux

(Copy, Agmar)

My dear Son,

I hasten to send you by the same mail a copy of my answer to Brother Coustou, who wrote to me on March 20. I hope you receive this early enough to be able to settle this unhappy matter.

This, then, is my answer to Brother Coustou. I tell him, in a postscript, that I am sending you a copy of my letter and addressing it to Saint-Remy on the supposition that you have returned. In case I am mistaken, I am asking him to give you the short note enclosed in his letter and to give you the answer himself.

I would be disappointed, my dear Son, if you had forwarded the obediences destined for Saint-Claude and not sent the third teacher. I hoped you would find one at Saint-Remy. In any case, if you have not sent anyone yet, please ask Father Rothéa for me to send immediately to Saint-Claude the best of the newly certified novices, with an obedience and a letter to the director, Brother Pelleteret. When I say the best, I mean the most learned and the most gifted physically. He should also be sufficiently well-behaved so that we need not fear any complications. I will recommend him to Brother Pelleteret who will take care of him. He would like to have that man as soon as possible; he may be there already.

I did all I could for Saint-Hippolyte. I had sent them what I considered my last penny when your letter arrived.

I understand your pain and your sorrow, my dear Son, at the scandalous withdrawal of Brother Coustou. Had my efforts been seconded when I wanted to take him from Colmar, had the pastor not opposed the move, we might not have had to deplore this shocking misfortune. I adore the secret designs of Divine Providence.

If you are still in Alsace, please help Ebersmunster; it is in serious difficulties. I will wait for news with impatience.

Please accept my tender embrace.

G.-Joseph Chaminade

\* \* \*

**S. 1195-3. To Bro. Jean Coustou, Colmar**

March 26, 1840, Bordeaux

(Copy, Agmar)

My dear Son,

You are right when you call me father. Let bygones be bygones, and whatever be the reasons which incite you to separate yourself from me, I will always have for you the tenderness and devotedness of a father who loves you with all his heart and who would save you at any price.

Your last letter led me to believe that some unhappy circumstance had exasperated you, for I no longer detected that calm and temperate tone which is yours when you are self-possessed. My answer was as prompt as it was kind, but I was far from being aware at the time of the seriousness of your case, for you had not the courage to explain it to me.

My dear Son, you tell me, and your pen seems to be dipping into your tears as you write, that “as far as the rumors you have heard and that are circulating in town are concerned, they are only too true! Things are at such a pass that I cannot draw back!”

I know that a rumor is making the rounds in Colmar to the effect that you are going to marry. But I also know that good people, and even the pastor himself, looks upon it as a calumny. Is this the rumor that is only too true? Speak, my dear Son, explain yourself; I must get the truth from your own mouth.

You say, “My instability is of long standing; our unfortunate squabbles have alienated my heart from the Society. However, I did not want to offer you the sad spectacle of my defection before your last hour on earth; I was waiting for it before carrying out my projects.” So, my dear Son, for a long time now your conduct in the Society has been entirely hypocritical? Your honor, your refinement, your sense of justice, I will not say your conscience for you admit that it vacillated from illusion to illusion, allowed you to deceive God and man, the Society, and especially him who you still call your father? Do you realize what you are saying, and do you seriously want to paint such a deplorable picture of yourself?

But that is not all; you continue, “Slowly my soul’s vital energies dissipated; for a long time I was no longer living, I was agonizing. I wanted to recover, to be restored to life when I

asked to go to Strasbourg, but I did not have the courage to pursue the plan which you authorized, the only one that could have saved me. I was dying to the Society when I wrote my pitiable letter of December; two weeks later my affliction was incurable and today I am without hope.”

My dear Son, you mean, and you repeat, that your disorder is without remedy. Things are at such a pass that you cannot go back; you are irresistibly attracted and you have not found the strength to resist the tempter.

No, my dear Son, all hope is not lost, the harm is not without remedy, and things have not gone so far that it is impossible to turn back. The sad and somber tone of your account, the bitter regret which you admit, and the description of your horrible situation, all this leads me to believe that honor, justice, and conscience are not forcing you to consummate your loss. I dare make no definitive pronouncement, for your description hints at no consequences; but it says enough to authorize me, until I hear again from you, to refuse any further step precisely because you yourself judge it to be inconsistent.

The God of mercy, whom you call the God of your youth, invites you, urges you to return to him. Your conscience is racked by remorse; its evident turmoil is proof of the liveliness of its remorse and of the severity of the onslaughts of which it is the stage. Only nature, my dear Son, whose lethal goad has driven you to evil, has fascinated you and convinced you that there is no more hope.

Oh, how great is your guilt! You should be shedding tears of blood for having paralyzed, conjointly with a respected benefactor, my efforts to draw you away from temptation! You would not admit it, my dear Son, and no one gave me an inkling, but God allowed me to guess that it was as strong and as terrible as you say. If I played for time, it was in answer to the desires and petitions of your friends and protectors. Your silence, the explicit and favorable comments I heard about you, and the need of the most interesting of our schools for your presence, forbade a hasty judgment. If only you had told me then of your willingness to change!

I have already told you and I repeat, I will be your father to the end, with all the tenderness that implies. I will prove it to you even if with my own hands I have to break the bonds that tie you to the Society, if in truth the evil is irreparable, if things are in such a pass that honor, decency, justice, and conscience make your defection or your religious apostasy shockingly necessary. I give you my word that I will do this. However, if I am legitimately to cut the last thread that still binds you to your haven, I must, through a detailed knowledge of the facts, have the fateful conviction that, in all honor, justice, and conscience I am forced to abandon you to the fury of the waves and the storm.

What you are asking me, my dear Son, is in some measure the sacrifice that God asked of Abraham. You want my paternal hand to grasp the dagger to offer you in immolation, to sever you from the religious life. Only if God asks it of me will I comply. That is why I have just promised to free you from your sacred bonds if things are at such a pass that you cannot turn back either in honor or in conscience. I am not asking God to speak to you as he did to Abraham. I only want to follow the line of conduct he has laid down. Tell me the nature of your commitment, although you are no longer your own because of your vows; give me a brief account of the person to whom you have made promises, her conduct to this day, and her reputation. Tell me if she is the one who seduced you and the means she used. Tell me of your resistance and how you finally gave in. My dear Son, tell me everything, hiding nothing for you are speaking to a priest who loves you tenderly. Once I am in possession of all the facts, I will examine before God to see whether you are in justice and in conscience bound to leave the religious life and to bear the consequences of this first offence. If you wish, I can consult responsible persons and will give you the results.

Should you decide not to turn back, I will make the sacrifice and will bless you as Abraham blessed Lot.

My dear Son, you will note that it is essential for you to faithfully follow the path I have traced for you, otherwise you will plunge into an abyss of misfortune. Because of your vow of

chastity you may not contract marriage. You must obtain a dispensation, a legitimate dispensation, if you wish to pursue that course. Now, this dispensation is reserved to the Roman Court and it will not be granted without my intervention; and unless you comply with my conditions, I will be able to give only unfavorable testimony in your case.

My dear Son, this condition is entirely in your interest. You certainly do not want to get lost in a hopeless maze. If you should marry, you want to do so in a Christian fashion. This is my hope for you, and if I must give you up, that is the only consolation I ask of you. Will you turn me down?

To fulfill that condition you must leave Colmar and go to Saint-Remy. From there you will write me all that I am asking and I promise to give you a prompt and definitive answer. You will receive very good care at Saint-Remy; it is essential both for the Society and for your own interests that your problem be not made public. I want to save both your soul and your honor. For your part, you will conduct yourself like a good Christian and a good religious. By means of penance and tears prepare yourself for what God asks of you. What a catastrophe were you to contract marriage and through your impenitence draw down the anathemas of your God! Think it over! Go, therefore, to Saint-Remy. Then give me all the information I seek, and while you wait for my speedy answer -- that I promise you -- try to regain the good graces of your God by the salutary use of the sacraments.

I am making no reference to the temporal affairs of which you speak, for I suppose that you have settled them with Brother Clouzet, and I accept what has been done. You also understand, my dear Son, that your vow of poverty allows you to own nothing in the Society. Your efforts and your work belong to the Society because of your vows; even the law recognizes this, just as your debts are those of the Society since they were contracted in its name, within the limits of your powers, in your capacity as director. But I suppose that everything has now been settled, and I ratify what has been done. However, the outcome depends on the question still to be resolved; therefore, the status quo must be maintained until a solution is reached.

As soon as you have resigned and your successor has been installed, leave for Saint-Remy and hope for everything from the one who will always be your father.

\* \* \*

**S. 1198. To Bro. Dominique Clouzet**

March 24, 1840, Bordeaux

P.S. You should have no trouble in making Brother Coustou understand that if he did make some promises, he is not in honor nor in justice bound to them since by his vows he is no longer a free individual. The pastor of Colmar could help you bring that home to him.

\* \* \*

**S. 1199-2. To Bro. David Monier, Bordeaux**

April 5, 1840, Bordeaux

(Autograph, Agmar)

My dear Son,

My sincere attachment to you is the source of two great worries which constantly plague me. One concerns the past and your interior dispositions, the other concerns the present and the state of your affairs should you be taken by death.

From the details you give me, I understand that in the latter case, it is easy to adopt an unworried attitude, provided M. Moreau is informed; I do not doubt he will accept after I have done so in the name of the Society.

Concerning the first, what risk is there in listening simply to advice which can affect only your interior dispositions? In striving to quiet your conscience, you risk being in full agreement with your opinions, and not to believe or even to doubt that you might be in error. The most serious thing you may ever have to deal with is your own eternity.

Your truest friend insists on this, and he has no other interest but that of doing his duty and of saving a soul confided to him by God.

G.-Joseph Chaminade

P.S. I am writing to you briefly because of the difficulty which I have in writing.

\* \* \*

**S. 1199-3. To Bro. David Monier, Bordeaux**

April 10, 1840, Bordeaux

(Autograph, Agmar)

My dear Son,

When I write to you about the past, it is not my intention to stir up trouble between us. My sole preoccupation is that of your soul in the order of salvation. We will always be friends even though you suffered from an illusion in that business of the return of the papers of the Society. How many sins of various kinds you have committed on that account, and perhaps had others commit! The latest scandals stem from that. . .

Ever since you have been living in this house, you excuse your obstinacy in keeping those papers by citing the oath you swore before me when you were appointed Secretary General. Why did you turn a deaf ear to all my pleas before and since my long absence? We discussed the problem at length and you have always given other reasons, none of them valid, but never that of your oath. You insisted that I order you under holy obedience; I did so and still you resisted; then came the consultation with the archbishop and with the lawyers.

Had you ever brought up the question of your oath, I would certainly have taken the time to inquire into the nature of that oath which was so contrary to the obedience you had vowed, so contrary to the justice owed the Society, so contrary to the order and harmony which must reign among all the offices in the one body.

Would you say that I should have remembered that oath since it was sworn in my presence? But (1) you would have driven the thought from my mind by advancing one reason or another, or alleging pretexts, and (2) had I remembered it, I would have acted in the same way because I was sure that the oath you took was the one that is customary in administrations such as ours.

You know perhaps better that I that an oath cannot obligate to wrongdoing (*juramentum non potest esse ligamen iniquitati*). As soon as you became aware that the strict observance of your oath provoked a resistance which could be classed as culpable, you should have seen that you were greatly exaggerating the obligations of your oath of fidelity when you accepted the office of Secretary General.

My dear Son, ever since you explained or rather excused your resistance by your obligation to be true to your oath, I was surprised that, before Father Collineau sent you the papers, to put order among them as you claim, you had so little order up to that time. You should have been more faithful to your oath being closer in time to the moment when you swore it.

I close these reflections, my dear Son, on what I have called your first illusion. I do not intend to blame you but rather to give you the opportunity to come to your senses and not to falsify your conscience.

Please accept, my dear Son, another expression of my paternal feelings.

G.-Joseph Chaminade

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**S. 1200. To Bro. Dominique Clouzet**

April 9, 1840, Bordeaux

*. . . I adore the secret designs of Divine Providence.*

My dear Son, it is too bad we did not come to a better understanding about the final conclusion of that unhappy matter. I know you did your utmost; I know that no one in the Society could have had more influence over Brother Coustou. It is not for this reason that I regret our differences; it is about his replacement. I knew what you were going to say about Brother Gaussens, but I decided to send him to Colmar because no one else was available who was as capable as he. What vexes me is that you did not tell me exactly how you had acted from the beginning. From your ambiguous notes I thought you had sent the obediences for Saint-Claude; your next letter seemed to confirm that impression and it hinted that you had not sent the third Brother. Finally, your last leads me to believe (1) that you did send Brother Gaussens' obedience, (2) that you withheld that of Brother Pelleteret, (3) that you countermanded that of Brother Gaussens until further word, and ???(4) that you were willing to keep the status quo at Colmar under the sporadic absentee direction of Father Rothéa.

In the interval between your letters I received others from Colmar and from other places. It was most embarrassing for me because you never did clarify the situation. For instance, I wrote to Brother Pelleteret to give him peace of mind, for I thought that Brother Gaussens had left, had been installed as his successor, and that you had not sent him the third Brother who would be indispensable until the end of the year. Some days later, I learned that Brother Gaussens was not at his post although the pastor had announced his arrival to the mayor and he was expected with impatience. I immediately wrote to Brother Gaussens begging him to leave on the spot, and I also wrote to Father Rothéa so that together they might arrange for his installation. I also ordered Father Rothéa to use the fastest means of transportation, and to send to Saint-Claude the best of the newly accredited novices in Ebersmunster.

These letters were on their way when yours of March 30 arrived. You can understand how embarrassed I was on reading it. Not knowing whether your letter to Brother Gaussens had reached him before or after mine, and ignoring completely Brother Gaussens' decision in the face of conflicting orders, I kept silent, my dear Son, and I will give no orders until I know exactly where we stand. All this scribbling could have been avoided if from the beginning you had told me exactly what you had done and what you think with regard to Brother Gaussens.

In any case, my dear Son, I am merely telling you what I have done; now it is up to you. I think that protocol demands that you present immediately Brother Coustou's replacement. You must tell me if you know of anyone more capable than Brother Gaussens, for I do not intend to keep the status quo under the direction, on the spot or at a distance, of Father Rothéa. Brother Michaud is out of the question, either for this year or for the next. I cannot find the proper priest for the job, but we must act. I fear, just as you do, because of Brother Gaussens' character, but we cannot put off any longer the choice of a successor to Brother Coustou; I believe that the public would soon suspect that we have no one of the caliber of that phoenix and that would be unfortunate. Let us hurry and make up our minds. Of course, if we could maintain the status quo till the end of the year without drawbacks, it would be ideal. Let us look into it.

*Fathers Chevaux and Fontaine have spoken to me of. . .*

\* \* \*

**S. 1200-2. To Fr. Jean Lalanne, Paris**

April 15, 1840, Bordeaux

(Rough Copy, Agmar)

My dear Son,

I must write to you, but I do not know where to address the letter. Neither Brother Centrain nor M. Auguste could help me, so that I know of no surer way of reaching you than by asking M. Dardy to send it to you. I suppose that he, at least, knows your exact address in Paris.

I was both hurt and surprised at the resolution you took when you passed through Bordeaux. I was so sure that you would come to the Madeleine that I had everything prepared to receive you. I was sure that in all propriety you would seek lodgings nowhere else in our town but with the Society.

Brother Centrain must have told you that I am adamant in the matter of the furniture belonging to the Society and which you have at Layrac, especially the library which I cannot allow strangers to use. As long as you were head of the establishment, my dear Son, I believed I should let you enjoy in peace all the items which you admitted did not belong to you. I was even pleased to see that you used them to the advantage of your institution. Besides, your personal situation with respect to the Society and our friendly relations boded a happy outcome in the maze of transactions that absorbed you without the benefit of my willing participation.

But at this moment, my dear Son, at this moment when you are a nobody at Layrac, now that you have given up your beautiful institution, actually by leasing, of course, but really as if you had sold it, for to lease it as you have done is to sell it at a complete loss to you; today, then, when a stranger is in your place, I cannot have him enjoy the privileges which you had. This I can no longer do in conscience, and I must recover what is legitimately mine, admitted as such by yourself. Therefore, I wish to discuss with you the return of the library and of the science laboratory.

This is no longer the time for discussions and arguments. You have been saying for some time that you had claims on the Society and that you kept a hold on the goods as a kind of security. You know what I think of this claim and how I answered it. Above all, you know that you yourself are not entitled to anything and that human justice would first force you to reimburse the Society before engaging in further dealings with it.

Discussions and scandals are no more appealing to me that they are to you, my dear Son. I want a friendly settlement; that is why I write as I do. The time is ripe to return the library and the laboratory material. You are in Paris, the Easter holidays will soon be here; all you have to do is give the necessary orders to Layrac and I will see to the transport.

My dear Son, you know how deplorable it would be if the return did not take place to our mutual satisfaction. Any resistance on your part, given the awkward circumstances in which you are placed, would be regrettably compromising. It is in your interest to act in this matter with family spirit and in total agreement.

My dear Son, this is what I would have told you in Bordeaux if you had been kind enough to see me. Brother Centrain must have invited you to come and hear what I had to say about the matter. You stopped by just as you were leaving and I was going up to the altar; we could neither see each other nor speak to each other.

I hope, my dear Son, that you will answer promptly. The business is urgent and I must know your intentions. Please accept . . .

\* \* \*

**S. 1201. To Fr. Jean Chevaux**

April 9, 1840, Bordeaux

My dear Son,

I received your letters of March 12 and 24. Brother Clouzet had made the same comments as you did on the Pussot matter. I did not answer sooner because I was sure you would be aware of my stand on the question. I refer you to what I told Brother Clouzet, and if it seems to you that, due to circumstances, recourse to the community is futile and even dangerous, consult with him and settle the matter. I am pleased that Brother is willing to submit to a tribunal of his peers; that is a good sign.

My dear Son, it would seem that Brother Guillegoz is continuing to cause you trouble, if I am to believe Father Fontaine and if I judge by his obstinate silence in my regard. I would advise you, after using all possible means, to place him into Father Fontaine's hands. We must try to save this candidate.

I read with pleasure in Brother Dumont's letter of March 12 that he agreed with me on the fundamental questions of faith; this young man lacks religious instruction.

*My dear Son, I do not believe that the moment of Divine Providence. . .*

\* \* \*

### **S. 1201-2. To the Council of the Daughters of Mary**

April 24, 1840, Bordeaux

(Copy, Agmar)

[Excerpt from the Minutes of the Council.]

"Then Sister Marie Emmanuel was suggested; she is only in her 16<sup>th</sup> month of the novitiate. She is very promising, but the type of education she has had, one not based on the principles of faith, has severely handicapped her because pride is a strong feature of her character. The action of grace is not evident enough, and we believed it best to have her continue her novitiate. Only one of the six voted for her admission.

"The minutes of this council meeting were sent to the Good Father, and here is the decision which he affixed to them."

After having read these minutes and referred to articles 439 and 483 of the Constitutions, I hereby modify the decision of the council held to discuss the admission of Sister Marie Emmanuel (Fornier) to a three-year period of vows.

With only one favorable vote out of six, it was decided that she would return to the novitiate to continue her formation. However, in view of her fine qualities, of her constant good behavior, of the favorable testimony of her Superiors from the first day of her novitiate, I admit her to a three-year term of vows which she may profess at the ceremony of May 3 next. I also dispense her from completing the term of her novitiate. I approve all the other articles of the minutes.

The Spiritual Director of the Institute of the Daughters of Mary.

\* \* \*

### **S. 1201-3. To the Pastor of Saint Paul, Bordeaux**

April 24, 1840, Bordeaux

(Autograph, Agmar)

Dear Father,

I see with pleasure that Bro. David Monier continues to have full confidence in you. Toward the end of Lent, and with the approach of Easter, I thought I should try to shatter some of the illusions which have plagued him these last few years, concerning what, to my mind, are serious matters. For his guidance I wrote him a short letter in which I discussed one of these illusions. A few days later, I went to see him, to hear his reactions, and to discuss the main points

of the letter if that were necessary. The most I could gather from his answer was that I was the deluded one who looked upon his good actions as serious sins. He refused to discuss the possibility of a second illusion. We have since observed a mutual silence on anything remotely concerned with this point of conscience.

I do not think I should add to these considerations.

With profound respect, Reverend Pastor,??? I claim to be your very humble servant.

G.-Joseph Chaminade

\* \* \*

### **S. 1202. To Fr. Jules-César Perrodin**

April 26, 1840, Bordeaux

P.S. Please give Father Bardenet the letter bearing his address; it deals with our discussion of the Saint-Claude matter.

\* \* \*

### **S. 1203. To Fr. Léon Meyer**

April 26, 1840, Bordeaux

*. . . in the exercise of their special mission.*

Your settlement of the Grépinet matter was masterful. Father Rothéa, who had just informed me of the exchange, hoped that Brother Grépinet would replace the one who would be sent to Saint-Claude. I have informed him that Brother Grépinet has replaced a dying man at Courtefontaine.

The regulations say nothing of the prizes to be given to the students at the end of the year because the amount budgeted is generally the business of each establishment; if this is the case, then it will be so in the future. The communes pay for the prizes for the communal schools and for others which we grant. Each house has to have its own policy. At Courtefontaine, follow the one you think best.

I received a long letter from Father Bouly this morning; he excuses himself with simplicity. What he says is pretty much what you had in your second-last letter. At that time, I had written to him personally, telling him to leave for Saint-Hippolyte on Easter Tuesday. In the interval, he was to hear the pascal confessions of his penitents during the season. Those penitents who failed in this duty could not blame him. I notice in his letter received today that mine had not yet reached him, for his is dated April 16 and stamped at Saint Vit on April 20. In any case, I will not answer him for he may have received mine a few hours after his left. He can't be at Courtefontaine now, and certainly not when this one reaches you.

The reason for my repeated orders to Father Bouly is the urgent need of a teacher at Saint-Hippolyte. I also had in mind a rather severe test before he makes his perpetual profession (you know this was to take place at Easter). You also know that his reasons for not wanting to go to Marast are the same for wishing to stay away from Saint-Hippolyte. True, he was not bound by a formal vow of obedience and so there is no sacrilege. However, he still owed obedience, above all since he was assigned only temporarily to Saint-Hippolyte. Under the circumstances, you could not use strong measures. Judging from some of his statements, you acted very wisely indeed. I hope that all the trouble you and I take will not be lost before God. We suffer because we are doing his work. We must simply possess our souls in patience for motives of faith.

Your sincerity and that of Brother Bobby in the matter lead me, and yourself, to believe that there was no formal violation of the vow of poverty. Brother Bobby could let you have the oak planks so that they might be used to make a staircase.

*I was hoping for the best for the young priest . . .*

\* \* \*

**S. 1205. To Brother Enderlin???**

May 13, 1840, Bordeaux

*. . . and assurance of my sincere and respectful devotedness.*

I would be grateful to you, my dear Son, if you got me a subscription to Count O'Mahony's newspaper. Take it for six months, or even a year, if those are the terms. Choose a starting date that will give me an idea of when the next issue will appear, one or two months later.

I note with pleasure that Count O'Mahony and his wife have sufficient confidence in us to send their children to our schools.

Your brother will enter the novitiate at Ebersmunster. Just to make sure, I will ask M. Xavier Rothéa to give him one of the burses he has set up at the novitiate. In any case, you can count on it. I will take care of it immediately by correspondence. Let your brother wait a month from this date before presenting himself, to give me time to make the arrangements and to give him a good recommendation. I am most keenly interested in the novitiate of Ebersmunster. I still have not found all the desired teaching personnel, but I hope to succeed. Five novices received their certificates at the last examination. Tell your brother to contact M. Rothéa on his arrival and ask him to be his sponsor. The latter will introduce him to Fathers Fidon and Rothéa.

Laborers are not excluded from the Society; they form an interesting class. This group is increasing in numbers and is a source of great consolation. If the young steward who is working for the Jesuits is truly pious and sincerely desirous of becoming a religious in the Society, he can easily be dispensed from the impediment of domesticity mentioned in the Constitutions, especially since he must emigrate. If he has teaching capacities, he could be trained at the novitiate. Keep him in mind. Please accept. . .

\* \* \*

**S. 1208-2. To Mlle Eugénie Garnier, Dôle**

June 18, 1840, Bordeaux

(Copy, Agmar)

Diploma of Affiliation

To Mlle Eugénie Garnier, Dôle (Jura).

Brother Bobby has told me of your great devotion to the august Mary, the Mother of God. I could think of no better way of rewarding your great concern for the religious children of Mary and of showing my gratitude, than to send you a diploma of affiliation to Mary's own Society. You have become, as of this day, a member of her great family. You will continually share in the favors she lavishes upon it, and you will benefit henceforth from the prayers and good works of the said Society. I invite you, Mademoiselle, to recite daily and piously, in union with us all, the short prayer of Saint Bernard, "Remember," and three Hail Marys in honor of the three great privileges of Mary.

Our Secretary General will send you your certificate and will inform all the establishments of the Society of your affiliation. He will ask Brother Bobby to keep a copy of the same in a special register at Salins.

Done at Bordeaux, June 18, 1840, with our signature, under the seal of the Society of Mary, and countersigned by our Secretary General.

\* \* \*

## S. 1211-2. To Fr. Jules-César Perrodin, Acey

July 6, 1840, Bordeaux

(Original, Agmar)

Your letter of June 28 arrived with those of Father Meyer and Brother Clouzet; the last contained two letters which Father Gréa, the pastor of Arinthod, addresses to you. Father had written me some days ago exposing, as he did to you, his great desire that the Society accept the school at Arinthod. These letters, as I told you, create a dilemma. While I am willing to accept the school at Arinthod -- Father Gréa says I am about to order Brother Clouzet to go to Arinthod and make all necessary arrangements -- Father Meyer's letter handed to me by Brother Clouzet states: "Yesterday, June 22, I received a letter from the Bishop in which he retracts his promise to send Father Chauvin to Courtefontaine." Now you tell me that "I have just received a letter from Father Girod, First Vicar at Saint-Claude, which astonished me when I recalled what he told me at the abbey. He states very frankly that he refuses to release Father Chauvin for the reason that we withdrew the Brothers from Saint-Claude, thereby showing ourselves more demanding of the episcopal city than of other areas in the diocese."

How can one envisage new foundations in a diocese where the Bishop is at first a protector of the Society, and then becomes hostile to it according to the suggestions of his entourage? He closes his eyes to the factual proof in our favor, and will not exercise his own judgment. When I attempted to reason with him, he replied in a rather insulting manner. Father Girod says that the only reason that he will not give us Father Chauvin is that we are withdrawing the Brothers from Saint-Claude and are more demanding of the episcopal town than of several other areas in the diocese, etc.

However, (1) His Excellency was aware of the main reason I was obliged to recall the Brothers from Saint-Claude when he promised to send Father Chauvin to Courtefontaine and to replace him in the parish by Trinity Sunday. I have a copy of his letter. This is the second time the Bishop goes back on his promise and yet nothing new has transpired since that second time. (2) His Excellency complains that we are more demanding of his episcopal city than of several other areas of his diocese, etc. But did His Excellency take the time to weigh the import or the truth of this complaint that was suggested to him? His Excellency is not aware that, for the last four years, the establishment of Saint-Claude has been the cause of most serious worries, and that, on my arrival there, I had to lay before the pastor a statement of nonacceptance to which his clergy subscribed during his visitation. I am the one who wrote that statement and since then, how many vain promises have been made!

I endured everything and would have put up longer with these setbacks out of respect for His Excellency and his episcopal city. Meanwhile, two events of extreme seriousness took place. First, the director of one establishment so misbehaved that His Excellency advised me to withdraw him, which I did during the holidays. Yet, in spite of my insistent requests to inform him of the serious disadvantages both to the person himself and to the school if he returned contrary to his given obedience, he continued in office for another year at the Bishop's request. His misconduct that year merited his expulsion, and without the firmness of the Archbishop of Besançon, the man would have been lost to us. Today, there are hopes that he might return.

The second incident is the one which ultimately led to the provisional suppression of the house at Saint-Claude. Brother Clouzet had finally drawn up an agreement with Saint-Claude, with the pastor, and with M. de Montgaillard, and I think also with Father Girod, an important clergyman. The Society agreed to set up excellent schools, to provide boarding facilities, etc. Brother Clouzet sent me the terms; I wrote to Saint-Claude that I accepted them. I chose Brother Gaussens whom I considered capable of running the establishment along the new guidelines, and he presented himself. They rejected the clauses of the agreement. Father Bardenet knows in general what happened at the beginning of the school year. Are we truly more demanding of the

episcopal city than of other areas of the diocese? Nowhere else would we have put up, solely out of consideration for the Bishop, for four or five years with the annoyances encountered at Saint-Claude. With whom can one deal at Saint-Claude? The house at Sellières should have been closed long ago. The reasons are many but no so serious as for Saint-Claude. If according to some rumors the suppression has been suspended, it is out of consideration for His Excellency who showed considerable interest in the school during its early days.

I will always be actively interested in the diocese of Saint-Claude. We are greatly indebted to His Excellency who granted his patronage to both the Society and the Daughters of Mary. But will we be helping the diocese if we allow disorder in our establishment? If we can find some way of doing good at Saint-Claude, we will certainly seize the opportunity.

Yesterday I had to interrupt the dictation of this letter. I have just received another from M. Gréa which the mayor wants me to consider as the official request by the town itself. It bears the date June 30. My embarrassment grows as I tell you these things. In the postscript of M. Gréa's last letter I read that the mayor urged him to pressure me into sending good teachers, for this would silence all criticism. He insists that one should be a Latin teacher with a first class certificate.

A bachelor of arts degree is required of a teacher of Latin, and very rarely does the possessor of a bachelor of arts degree also have a first, or even a second class certificate. Besides, since a teacher cannot teach on both levels, it would be useless. There are two teaching levels, the primary and the secondary. A bachelor of arts is required for the latter and a certificate for the former. At the moment we cannot guarantee both levels, and so far, only primary instruction was envisaged for Arinthod. The director's academic qualifications are not important provided he can give a general formation to the students. To introduce a superior class, another certified teacher would be needed, for again, a teacher cannot operate on both levels. This is the situation at Orgelet. Arinthod would not have enough students to warrant all these divisions, and the commune may not be able to pay all its teachers. If the commune trusts us, we can establish good primary schools and later, if possible, introduce secondary education.

You will find M. Gréa's last letter enclosed. I will tell him that I have invested you with all the authority to discuss the arrangements with the mayor and the council of Arinthod. Plan everything with Father Bardenet so that you appear at Arinthod only after Father has arranged a reconciliation with His Excellency and given as proof of this reconciliation permission to Father Chauvin to come to Courtefontaine as a novice of the Society of Mary, and to act as assistant to Father Meyer who is overburdened. This was the archbishop's first plan as exposed to Father Meyer, pastor of Courtefontaine.

My dear Son, I will stop here, for the postman will come soon. I will soon answer the other items contained in your letter.

Please accept my fatherly embrace.

G.-Joseph Chaminade

P.S. Please give Father Bardenet my best regards and the assurance of my esteem.

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**S. 1212-2. To Monsieur David, Franche-Comté**

July 18, 1840, Bordeaux

(Copy, Agmar)

Father Perrodin, the chaplain of the Daughters of Mary at the abbey of Acey, told me of your devotion to the august Mary, the Mother of God, of your intention to continue to honor the Blessed Mother in a special manner, and to consecrate yourself entirely to her service. Because of the generous sacrifice you propose to make when God reveals the moment, I can only encourage

you, strengthen your resolve, and show you my joy by sending you a diploma of affiliation to the Society of Mary.

You now belong to her great family; you will share forever in the special favors which she showers upon her beloved children, and you will henceforth participate in all the prayers and good works of the said Society.

I invite you, therefore, M. David, to recite with devotion and in union with all of us, Saint Bernard's short prayer, "Remember," and three Hail Marys in honor of the three great privileges of Mary.

Our Secretary General will send you this diploma and will inform all the establishments of the Society of Mary as soon as he can. He will copy the present diploma into the official register.

Done at Bordeaux, July 19, 1840, under our signature, under the seal of the Society of Mary, and countersigned by our Secretary General.

\* \* \*

### **S. 1214-2. To the Mayor of Castelsarrasin**

August 20, 1840, Bordeaux

(Copy, Agmar)

Between M. Pierre Benoît Grand, mayor of the town of Castelsarrasin, in the Department of Tarn-et-Garonne, and Father Chaminade, Superior General of the Society of Mary at Bordeaux, each acting in his own capacity, it has been agreed and decided as follows:

Article 1. The mayor, M. Grand, in the name of the commune, promises to provide for the teachers of the Society of Mary called to direct the primary schools of the town (1) suitable lodging composed of seven rooms that are of fair size, especially that of the principal; (2) school space and materials adapted to the methods of the Institute; (3) furnishings for the lodgings of the teachers, that is, furniture, bed linen, table linen, kitchen linen and kitchen utensils; and (4) adequate maintenance of the teachers' lodgings, of the school premises and furniture.

Article 2. The mayor agrees to pay each brother a fixed salary of 300 francs and to allow the community to keep the tuition. He also will pay any teacher's first trip to the town.

Article 3. The present agreement will be for ten years.

Article 4. For the time being, the number of brothers teaching in the school will be three.

Article 5. If, as the establishment develops, the commune recognizes the necessity of adding to the staff, it will apply to the Superior General. In this case the traveling expenses of the new brothers will be borne by the commune. This expense is set at 50 francs for each brother.

Article 6. The commune will not pay the travel expenses of the personnel when the trip is due to the initiative of the Superior General of the Society of Mary.

Article 7. At the expiration of the ten year period mentioned in article 3, both the commune and the Superior General will be free to rescind the agreement without any other formality, subject only to a three-months notice.

Article 8. An inventory of the furniture provided by the commune for the brothers of Mary will be kept and a copy will be affixed to the present agreement.

Article 9. The Superior General accepts the above conditions and agrees (1) to provide the school with capable teachers, one of whom will be the principal or director representing the Superior General; he or another will bear the title of communal teacher; (2) to accept, free of charge, those students who are really poor and recognized as such by the commune; and (3) finally, to take special interest in the prosperity of the school and in its success.

Done in duplicate at Castelsarrasin this August 20, 1840, signed by the contracting parties, and to be carried out in good faith once the Prefect has given his approbation.

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**S. 1217. To Bro. Dominique Clouzet**

September 1, 1840, Bordeaux

*. . . enlighten about my views concerning Brother Laugeay.*

-- if he can still be of some use.

Our extreme shortness of personnel, necessary changes of directors, and the need to provide adequately for Saint-Claude, without changing anything at Colmar at least for this year, all these things inclined me to attempt a rehabilitation of M. Laugeay, who, with some supervision in material things, could be an excellent director.

My dear Son, I am asking you to proceed with this matter and to urge His Excellency not only to indicate the means but to participate also. Please place the enclosed letter in an envelope and take it to him.

I also spoke to His Excellency of the new edition of the manual. I would like Father Fontaine to submit it to him for approbation.

Finally, I brought up the question of Brother Toussaint. Brother's report, which I believe to be trustworthy, would prove that the treasurer is not blameless in his conduct toward him. It is not right to allow the disgraceful reproach of a slanderer, if it is false, to ruin the reputation of a director. This will have to be clarified. Look into it. You should question privately Brothers Toussaint, Bousquet, and others in the school and send me your report. I will act on your findings. Please make a thorough investigation. If he is guilty, I want to apologize to the Bishop for him and for the Society. But if he is not, I want the prelate to acknowledge his innocence. Because of a lack of information, I cannot remove him from his post.

You, of course, will deal with the bookseller about the edition of the manual. Father Fontaine will merely deliver the work as his own, and will check the galleys. Later I will be more explicit.

I believe you are caring for the needs of the Working Brothers at Saint-Hippolyte. Do not neglect young Gazillot and Silvain.

Father Caillet was happy to receive the 1,000 francs you sent him. Father Rothéa will shortly receive 1,000 francs, a legacy from Dame Stéphan from Saint-Hippolyte. The general opinion is that this is a legacy to the school, and everything seems to corroborate this. I have decided that this money will help to amortize the debt of 2,055 francs which the school owes to Ebersmunster. I think this is generally satisfactory.

I confess to a certain impatience to receive news of your trip to Saint-Claude and Arinthod. If you are passing through Orgelet soon, do not forget to greet the mayor for me and to inquire discreetly into his reason for not writing to me. It is high time for us to close this chapter. M. Plumey tells me that the council voted 1,800 francs for three teachers, but I have no official confirmation. You might hint to him that I am personally affronted by his obstinate silence.

I hope to receive the long awaited contract with Castelsarrasin; it is both wise and reasonable. Brother Troffer is not reforming.

*Father Lamotte has informed me of the measures . . .*

\* \* \*

**S. 1217-2. To Bro. Dominique Clouzet, Saint-Remy**

September 3, 1840, Bordeaux

(Original, Agmar)

My dear Son,

You have reasons to be sad, and to regret having to impart such news; you would not be a member of the Society of Mary were you to feel differently.

However, what you tell me about Brother Toussaint is by far too extraordinary not to stir some doubt in me. I can hardly believe all that you tell me. This is what must be done now. (1) Sound out Brother Toussaint and get him to admit what we have heard concerning him. A person cannot be judged before he is given the chance to explain and justify himself. (2) The various debts must be verified, the papers produced, and the basis for all obligations established. (3) He must account for the use he has made of the funds. (4) The members of the clergy that make inquiries must be told that Brother Toussaint was not the superior of the house, but that he managed it under the authority of the archbishop, the true local superior whom he consulted on anything that was beyond his jurisdiction.

Besides, the money they loaned went not to the Society as such, for it knew nothing of the transactions, and the Society had no say in the commitments made by Brother Toussaint who acted, not as a member in its name, but as a private individual. Hence, the Society cannot be responsible for his debts if they really exist. Furthermore, if their allegations are true, if the loans were made, we no longer recognize Brother Toussaint and dissociate ourselves purely and simply from him. If he has assets, let him face the music; if not, we cannot be made responsible for something that does not concern us. Therefore, let these gentlemen get proofs of their loans from Brother Toussaint, let them inquire into his assets, and let them act according to the ordinary legal process if he does not cooperate gracefully with their demands.

My dear Son, I believe you should have questioned Brother Toussaint in the presence of these gentlemen, if he was already at Saint-Remy. It seems to me that we have only one option in this odious matter: to seek information from all those concerned, the culprit, the school, His Excellency, all interested persons -- and then to act in consequence.

To this end, because of your many other commitments and the importance of the matter, I hereby appoint a special commission composed of yourself, my dear Son, and of Fathers Chevaux and Fontaine. In your first meeting, you will outline the objectives and the procedures. Then you will have the individual appear before you, and you will summon him to reply truthfully about all the incriminating facts, including the role of the treasurer in the school. In between meetings, Fathers Chevaux and Fontaine should meet with him privately. Father Fontaine, the secretary, will draw up detailed and motivated minutes and will send them to me. Then Father Chevaux will travel to Besançon, if you cannot do so yourself, and will institute inquiries about which he will report to the commission. He will also share with the commission any information gathered in Besançon from the archbishop, or from the creditors. The commission will send me a report through Father Fontaine.

I will study everything before God and later will pronounce on the fate of the individual. If he is guilty as charged, he will be dismissed; if not, he will be reinstated. If he is dismissed, that is, if he is duly convicted of having calumniated the treasurer of the house, of having misused funds as accused, then we cannot be implicated in the settling of accounts with the ecclesiastics, his creditors.

Should anyone see injustice in our way of handling the matter, he can submit it to the judgment of His Excellency. It is clear to me that their demands have no foundation, either because Brother Toussaint never acted as our agent with a procuration, or even a verbal or written authorization, or because the creditors knew from the borrower that he was not acting for the Society, that the Society was unaware of his action, that he was borrowing for a purpose not connected with it, or finally, because his title of director did not empower him to cause any debts to the Society except for the food and maintenance of the community. This is a guiding principle in the Society.

Now to your remarks, my dear Son, on the changes in the personnel of our houses. I will note carefully whatever you say, except perhaps about what concerns Brother Gouverd. On my honor and in conscience, I cannot trust him with an establishment. What you tell me increases my

reluctance and even the importance of the reasons I already have not to make him a director. The commission I appointed to look into the Toussaint matter will also review the history and the dispositions of Brother Gouverd to see whether he should not be dismissed, if he is no longer fit for Saint-Remy. Not fitting in at the novitiate, not fitting in in most of our secondary establishments where he was at first happy and adored directors and confreres only to loathe them in the end; not fitting in at Saint-Remy, and with even more reason, in a strictly primary school -- where can he fit into the Society?

Young Roussel is leaving us; he cannot be kept any longer. Brother Clerc of Marast is dismissed, leaving another opening at Villeneuve.

I believe, and may stand corrected, that Brothers Collin and Troffer should not be with Brother Centrain.

Father Lalanne has found his bearings. Brother Bèse is withdrawing purely and simply. The hopes he [Lalanne] had entertained of finding a religious order to take over his establishment, debts and all, have vanished again.

I am far from agreeing with Father Fridblatt's travel plans. Use all your energies in the case of Brother Toussaint. Father Fidon will soon be with you; he may already be there. I urge you to look into the Laugeay matter which I consider extremely important. Please accept my paternal embrace.

P.S. I have just given your brother 4,000 francs to help pay for some of our mortgages.

G.-Joseph Chaminade

I almost forgot to mention what Bro. Louis Rothéa told me in his letter of July 16. Please look into the matter. Here are the facts. Nine years ago, Brother Louis leased to the elder and recently departed M. Meyer of Eguilsheim, the property of Brother Haas, the porter at Saint-Hippolyte, consisting of eight strips of cultivated land with vineyard, prairie, and a garden. The lease expires in a few months and it is not desirable to renew it in favor of the Meyer family because of recent events, and also because of the lack of care given to the property. Promise had been made to keep it in good shape; this promise was kept so well that what was once worth 2,200 francs is now valued at 1,200 to 1,500 francs!

In Brother Louis's opinion, we should ask M. Xavier [Rothea] to sell that property. I think so too, and therefore I wish you would write to M. Xavier to proceed with the sale, and to Brother Haas so that he might send the necessary procuration to M. Xavier. The latter will act for the best. I am told that it could be done at auction, accepting short term notes, as is the custom in the region. See to it, my dear Son.

I do not know how you plan your mailings to me; the postage is exorbitant. For instance, the packet yesterday cost 5.30 francs!

G.-Joseph Chaminade

Tomorrow I will send by coach the draft of the Manual. But since we would like to have His Excellency approve it, you should have Father Fontaine show him a copy of the last edition which will be reprinted with very few changes. We can save time this way.

A small packet has just arrived from Vesoul; the postage is 5.30 francs.

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**S. 1220-2. To [Bro. Louis Bousquet], Successor to Brother Toussaint, Ecole**  
Before September 19, 1840, Bordeaux  
(Copy, Agmar)

My dear Son,

I am more pained than surprised at the clamorous appeals made to you by several creditors of Brother Toussaint. From the moment you first revealed these to me, I knew the line of conduct which the Society had to follow under the circumstances. But while I pitied you, I insisted that you not renew in your name any of the loans made by those whose good faith was so seriously abused. You know my reasons. I wanted, in the meantime, to get an estimate of the sums involved, and especially assure myself that the unhappy individual had publicly assumed the responsibility for these by swearing his creditors to secrecy, and by admitting to them that their funds were not for the Society nor for the establishment.

My dear Son, I have nothing but praise for your zealous defense of Brother Toussaint's creditors. Needless to say, I endorse the reasons which decency and conscience make you advance on their behalf.

However, I must add, for your instruction, a very simple and revealing remark. The insistent creditors are those of Brother Toussaint and not of the Society of Mary, because they dealt with him without taking into account that he could not validly assume, in our name and for our establishment, any obligation of this nature without special authorization, or because they dealt with him knowing that he was acting on his own and for uses not of the Society nor of the school, or because they kept their promised secret until it pleased Divine Providence to reveal the culprit. It is astonishing that he was able, on his word, to receive considerable sums especially after admitting that these were to settle family matters, and after cloaking the whole operation in deep mystery.

From this it follows that the Society of Mary is in no way responsible for the personal commitments of the borrower, and therefore owes nothing in justice to those who loaned him money. I make an exception for his suppliers.

Now I know that in certain circumstances the strict exercise of a right is not proper. There are real debts and debts of honor which are much more sacred than those which scandalous gambling has raised to that distinction. In justice, the Society of Mary owes nothing; only the borrower is concerned, is indebted, is responsible. The Society could rest on its strict right and refuse every claim without injustice. But it is conscious of the false position and the revolting injustice of one of its own, who betrayed it under the cloak of the deepest hypocrisy, and who made victims of several who had acted in good faith. It knows how painful it is for creditors to be duped, whose only wrong was in trusting too fully one who had our confidence, to see honest gain reduced to nothing. So, not content with the expulsion of the traitor who betrayed it, the Society generously sacrifices its right in justice. In order to erase every trace of wrongdoing, it consents to assume all the obligations which honor and sensitivity have made its own.

This, my dear Son, is the true situation. The Society of Mary has assumed the debts of Brother Toussaint and intends to honor them. But before making this statement its own today, it wanted to have the creditors realize that, in fact and in all justice, the Society owed them nothing before God or before men.

Our dear Son, Bro. Dominique Clouzet, will shortly take the means to liquidate this debt. Meanwhile, you can pacify everyone and, if necessary, show them this letter. Please accept . . .

\* \* \*

**S. 1220-3. To Bro. Dominique Clouzet, Saint-Remy**

September 9, 1840, Bordeaux  
(Original, Agmar)

My dear Son, here is what I am asking of Father Gréa in this mailing.

Reverend Father, after reading Brother Clouzet's favorable report, I hasten to reassure you with respect to the projected foundation at Arinthod.

Have the kindness to inform the mayor of my acceptance, and tell him that I am forthwith ordering Brother Clouzet to deal with him and to settle the matter by means of a contract, as agreed.

Please accept, Reverend Father, the assurance of my entire devotedness.

Therefore, my dear Son, see to the successful conclusion of this business. The following brief explanation will cause you to regret, along with me, the blunder contained in that letter concerning Arinthod. Father Roussel, who was not aware that I had previously agreed to set up a primary school, overheard me say that I would not furnish a degreed teacher; he interpreted this to mean that we could not accept the primary school or the secondary school, and told you as much in a letter. I noticed the blunder the next morning on reading the answer given to Father Perrodin which referred to a total refusal.

After a word of explanation, Father Roussel corrected the error in Father Perrodin's letter and enclosed a rectification for you, insisting that you be notified before your passage through Arinthod. I hoped you would receive the rectification in time and waited confidently for the result of your negotiations.

I am sorry that you were not correctly informed of my intentions. I am consoled by the hope that your pledged word will hasten the repairs that are to be made.

As you see, I am asking you to deal with the mayor of Arinthod; do so in my name and for the Society of Mary. List the obligations of the commune and of the Society, just as you did at Castelsarrasin, except for local differences.

The contract will be made in duplicate, signed by you in my name and by the mayor; it will then be sent to the prefecture for confirmation. I am to receive a copy. The contract may be for ten or twenty years.

Henceforth, we must regularly spell out the terms binding our establishments so as to avoid the problems we encountered at Orgelet, for instance.

Today I have not the time to discuss Brother Toussaint, or Saint-Claude. I will await the letter from the mayor of Orgelet before proceeding as you suggested.

I have thoroughly organized the retreat of Acey.

My dear Son, please accept my paternal embrace.

G.-Joseph Chaminade

P.S. Find out if you must go to Arinthod before the opening of the school year. The terms could be settled by correspondence and you could sign the contract at Arinthod when you install the Brothers.

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**S. 1220-4. To Bro. Dominique Clouzet, Saint-Remy**

September 13, 1840, Bordeaux

(Original, Agmar)

My dear Son,

I hope to send you soon a copy of the contract that was signed with the mayor of Castelsarrasin. It could serve as a model for that which you will negotiate with the municipality of Arinthod, except for some local factors, such as salary, and other details. This can be a model for your dealings with any other town.

I have the most distressing news from Besançon. I hear that at Ecole someone is trying to take away our hospice of La Charité. Brother Bousquet even tells me that, at your suggestion, he made Sister Faivre a proposal, the outcome of which confirms the rumor.

My dear Son, I lay greater store by La Charité than people seem to think. Do you believe the Society of Mary could honorably set up an exemplary primary school in Besançon at a time when one of its members was skillful enough to dupe His Excellency, so that the administration

of the hospice and its directors oblige us to make a strict inquiry into his conduct. This will inevitably lead to his expulsion, to the great scandal of the town which is only too familiar with his failings, and this above all at a time when, because of circumstances beyond our control, there seems to be a conspiracy to snatch from us a beloved establishment. This seizure -- the word is not too strong -- coupled with Brother Toussaint's misdeed would make us responsible for everything. Under the circumstances, I would look upon this appropriation as a punishment inflicted on the Society; I would even call it a tarnishing condemnation. I denounce the action most solemnly. If my wishes are not respected, we will not set up a school by next All Saints.

I insist (1) that La Charité be detached as soon as possible from Ecole; (2) that the director, who is already known and esteemed for his qualities, be given the trust he deserves; and (3) that it will be administered as in the past, except for the fraudulent action of the last director.

My dear Son, this is the tenor of both letters which I am giving you. When you receive them, leave for Besançon and put a stop to the whole miserable mess. Turn my letters over personally, sealed.

I am using rather spirited language because I am vexed at a certain attitude in our regard. I am conscious of the difficulties of your assignment, but my confidence in you is boundless. Receive my fatherly embrace.

G.-Joseph Chaminade

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**S. 1220-5. To Bro. Dominique Clouzet, Saint-Remy**

September 19, 1840, Bordeaux  
(Original, Agmar)

My dear Son,

I do not know whether this letter will find you at Saint-Remy. The Toussaint matter is progressing satisfactorily; I am waiting for the motivated report of the commission before passing a final judgment on the man.

Meanwhile, I thought I should reassure all the creditors. Following your advice and that of His Excellency, I sent Brother Bousquet a letter, a copy of which he will make available to you and to all the creditors. In it I announce that you will soon proceed to the liquidation. Choose the day, renew the Toussaint promises, see whether you can delay paying interest until the final payment on each debt, see whether any legal action against Toussaint can be limited to creditors like the widow Echenoz and Father Mer, if you think he can pay; you could be his surety. Let us not bargain too much; the sooner this vile affair is forgotten, the better.

I have just written to the mayor of Orgelet to let him know that, as per my last in a series of unanswered letters, I am withdrawing the Brothers. They will return only after a formal request. Brother Bourgeois will resign, and Brother Plumey will settle all accounts; they will then leave for Courtefontaine.

You must pursue the Arinthod matter and get a signed contract before too long. The Ecole matter must also be pursued. It is too bad His Excellency is absent. You did send him my last letter? Should you write to him again, recommend the Laugeay matter. This should be easier to do with His Excellency in Paris; a word from him to the Minister concerned would suffice.

I am recalling Brothers Bertin and Marre from Saint Dié. They will pass through Saint-Remy along with Brother Laurent. The first two will go to Courtefontaine, and Brother Laurent will make his retreat with Brothers Girardet and Grépinet. Brother Girardet is to be the director.

You visited our children in Fribourg; I am waiting for your impressions. You must also tell me of Saint-Claude. I will shortly acquaint you with the personnel changes I intend to make in several of our houses.

Receive my fatherly embrace.

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**S. 1220-6. To Fr. Jean Chevaux, Saint-Remy**

September 19, 1840, Bordeaux

(Original, Agmar)

My dear son,

The details you give me on the unhappy Toussaint matter are more than sufficient. Coupled with those from Brother Clouzet and Brother Bousquet, they establish beyond a doubt the culpability of this poor individual. However, before I decide his fate, I wish you would give me his age, place of birth, and say a word about his family and his financial resources.

We simply cannot keep a member who, for many long years -- more than three, I believe -- received communion daily while trampling on his vow of poverty and on his most sacred duties as a religious.

After receiving the details from you and Brother Bousquet, I sent a letter to Brother Bousquet which he may show to the creditors to appease them. We assume all indebtedness. I wrote to the superior of the hospice of Besançon informing her of my decision in the Toussaint case, and of the means I will take to remedy the situation. Finally, I sent another letter to Father Gaume, the superior of the missionaries.

Under these circumstances, after the fire that razed the building in Besançon, especially after the fraud perpetrated by a guilty director, we cannot withdraw from La Charité without seriously compromising ourselves in the eyes of the public.

I minced no words when I discussed this with His Excellency and with the Superior General. I demand that, at Ecole, things be restored as they were originally at Besançon. Should this not happen, I do not see how we can proceed with the school, or rather with the boarding establishment which the city wants.

What can I say about Brother Gouverd? In a long letter he asks to spend two days with his family. I do not think I can grant him that under the circumstances. Perhaps after the commission studying his case hands down a decision, and as soon as Brother Clouzet returns, perhaps, I say, we will ask him to stay home and to leave us in peace.

You can reassure Father Fontaine about the personnel of his house. I will write to him soon about the Ebersmunster retreat he is to preach. I agree with him that we must, as much as possible, avoid changes not warranted by circumstances.

I do not see how we can forcefully keep Brother Centrain. However, our treatment of him should foster a return to better religious sentiments. Contact with Brother Gouverd can only be detrimental to him. Every means should be taken to avoid this.

My dear Son, by our fidelity let us try to compensate Divine Glory for the crying affronts committed by several. The hand of God is chastising us and striking us where we are most vulnerable. May his holy name be blessed. Pray that an affronted Mary not abandon us.

I am expecting further and more detailed information from you. Accept my paternal greeting.

P.S. I was forgetting an important matter. Yesterday, I sent two letters, one to Courtefontaine and the other to Saint Dié. Brother Bertin discredited himself so thoroughly in his relations with the clergy that his removal is imperative. To make this change as unobtrusive as possible, I ordered Brother Girardet at Courtefontaine to go immediately to Saint-Remy with Brother Grépinet where serious reasons will force them to spend some days. On the other hand, I wrote to Brother Bertin that, because the holidays were so far advanced at Saint Dié, I saw no way of giving them a retreat except to call them to Saint-Remy, and that I would there acquaint him with my plans. So he will arrive with Brother Marre and Laurent. See that Brother Marre and

Bertin get to Courtefontaine. After they have left, you may inform Brothers Girardet, Laurent, and Grépinet by handing them the enclosed letters. See that they begin their retreat immediately. Receive the oath from Brother Girardet and send them on to Saint Dié after giving them all necessary advice. To avoid upsetting Brother Bertin too much, see whether it is preferable to give him my letter before mentioning Courtefontaine. The contents of my letters to Brothers Bertin and Girardet will guide your conduct.

Inform me of the arrival of Brothers Girardet and Grépinet; that will be my cue to write to Courtefontaine.

Please accept, my dear Son, my paternal embrace.

G.-Joseph Chaminade

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### **S. 1221-2 To the Mayor of Orgelet**

October 5, 1840, Bordeaux

(Copy, Agmar)

Your Honor,

I hasten to acknowledge reception, according to your wishes, of your letter of last September 27.

I am deeply concerned that you should have to mull over such varied problems, alone and in secret, and I am saddened that circumstances seem to confine you to an obstinate reserve. I can only respect the silence to which you feel bound for the public weal, in the interests of religion and of our Society.

I never doubted, Honorable Mayor, the reality of your feelings in our regard. I am somewhat confounded by the fact that you felt obliged to raise the question. Dispense me from making a profession of faith in you, which, to your eyes, might smack of adulation. I will merely propose the following to prove to you and to your respectable brother, the pastor, the extent of my esteem and confidence.

I accept the propositions with which you honor me, and without tarrying over their lack of advantage to the Society, I merely point out (1) that the teacher of the upper class is not paid according to his rank; and (2) that the five steres of wood will probably not suffice for the four teachers and the four classrooms.

However, I accept only on condition that the mayor and the pastor of Orgelet will restore to our dear Children the good graces of which they have been deprived, to all appearances at least, because of blunders and offensive procedures. I will not and cannot maintain an establishment wherein, with a heavy heart, I will never, or almost never, enjoy the presence of the priest of the Saint-Claude diocese whom, from when first I met him, I honor most highly as a second father, the friend, the counselor, and the superior of my brothers.

I am well aware, Your Honor, that the inexperience, the obstinacy, and the uncouthness of the director of the school have gravely affronted both you and the pastor. I know that, because of stupid stratagems, the pastor has been almost completely alienated from us. In vain did I ask him, plead with him indirectly through the three Brothers, to give me the explanation that would have guided my hand. Even you, Honorable Mayor, have refused and continue to refuse to share that with me.

Now I declare most sincerely that the establishment cannot be preserved if you and the pastor maintain the status quo, for I consider the present situation as an affront to the Society. I only seek to do good, and at Orgelet, I want to do it as you and the pastor understand it, because I admire the religious devotedness, the prudence, the wisdom, and the comprehension with which the Lord has graced you. It follows that I want this school to be your school, one after your own heart. I would like the pastor to accept and exercise, conformably to his great zeal, the office of

local superior of the establishment. The director will bow to his every wish, will do nothing without his advice, and in all difficulties will make a decision conformable to mine. When he feels it appropriate, the pastor will give me an account of the operation of the establishment. I promise him never to take action without first consulting him.

I would be most distressed, worthy Sir, that you and your brother should feel that I had somehow condoned the mess which has so thoroughly upset you both. It grieved me to see how my dear Children failed to come to terms with such wise and well-intentioned authorities. I tried to suppress those abuses that came to my notice. I wish I had thoroughly grasped the situation so as to remedy it completely. Yet, even now, you will not make me privy to what has so deeply affected you.

If you agree to the condition under which I accept your proposition, if you and the pastor fulfill it, my wish will have been granted and the school will continue. If not, I regret that I can no longer tolerate the status quo, even under the terms you have submitted.

To sum up, and to answer your letter of September 27:

1. The school will have its staff.
2. One of the four teachers, with a superior certificate, will take charge of the upper grade.
3. The town will promise to pay in quarterly installments an annual wage of 2,400 francs. The little garden will be available to the community. The town will provide five steres of wood for the stoves, plus 100 fagots of the same wood, and will be responsible for maintaining, in accord with our Rules, the premises and the furniture in both the residence and the school. This last clause defines a right. It was by oversight that it was not specifically mentioned before this, and I am asking you to correct the omission.
4. The tuition will revert to the town.

I would be pleased to draw up a contract with you, Your Honor, one that would contain these conditions. I hope the one I have developed somewhat is truly acceptable to you and to the pastor, whom you will kindly acquaint with these details.

If you accept, send me in duplicate the proposed contract signed by yourself. I will then sign it and return it to you; you can then have it approved by the prefecture.

I will feel honored to send directly to the pastor his appointment as local superior, and at the same time I will see to it that our Brothers arrive and open the school on time.

I have the honor . . .

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### **S. 1222-2. To Fr. Jean Chevaux, Saint-Remy**

October 13, 1840, Bordeaux

(Original, Agmar)

My dear Son,

I approve the council's decision in admitting Brothers Guy, Bornet, and Gornet to perpetual vows; Brothers Lafarge, Jeanrard, Mat. Gornet, Salmon Pirot, Tisserand to three years of temporary vows; Brothers Gros, Richet, Dieudonné, Jeanrard, Schpresler and Charpis to temporary vows for one year; and finally, M. Lejeune, M. Pessus, M. Bergier, and M. Roussey to the promises of the novitiate. I accept M. Colon as postulant, as also M. Boillon, M. Schalich, M. Bertin, M. Martinuzzi, M. Pion, M. Purin. L. and Et. Fautsch may continue their novitiate.

If Brother Pussot causes any trouble at Saint-Remy, he must be sent home. I no longer intend to send Brother Guillegoz to Besançon. Brother Clouzet must have shown you my last letter giving the personnel for Besançon and Saint-Remy. I am taking Brothers Dumont and Laugeay from you, and am sending in exchange Brother André Stoffel and a Swiss by the name of Joye, a tonsured cleric in minor orders whom we have received at Bordeaux; he seems

promising from the point of view of piety. At this point I can do nothing about the present personnel of Fribourg.

I am pressed for time, my dear Son, and I must stop after these few lines. Pray for me and accept my paternal embrace.

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### **1222-3. To Father Mertian, Strasbourg**

October 15, 1840, Bordeaux

(Rough Copy, Agmar)

I had reasons to hope that my answer of September 29, which faithfully expressed my truest feelings and the last word on all possible concessions, would reconcile your charitable intentions with the sacred interests of the Society of Mary in Alsace. Invoking more the spirit than the letter of our holy Rule, I had tried to provide you with an occasion to render a great service to your flourishing province while helping us, and I heartily endorsed the amenities required by gratitude, courtesy, and justice.

For instance, I willingly made you privy to the temporal affairs of the Society in Alsace, I agreed to have the bookkeeping of the house at Ebersmunster and, by the fact, that of the other houses dependent upon it, checked by yourself, I stinted so that the province as a whole might benefit, and I took the means to fittingly staff the novitiate.

With respect to the help you so generously offer, I proposed only those conditions imposed strictly by justice and by our mutual conditions. For instance, I asked that once the wage was paid—1,000 francs for each certified teacher who was active from November 1, 1841 to November 1, 1843—the same teacher would not be sent to another school. And as I mentioned above, I flattered myself that you would subscribe to proposals so eminently conciliatory in themselves and perfectly harmonized with your benevolent intentions. Father Rothéa, to whom I revealed my answer, shared my hope and my confidence.

However, your letter of October 8 soon showed me how wrong I was. In three points you listed problems which you say I did not touch in my answer, and I detect a determination which leaves me despondent.

We could easily agree on the first point relative to the composition of the teaching personnel at the novitiate because we, of all people, are interested in having well-trained candidates. We intend to compete with the normal schools and although we cannot assign a staff like that provided by the university, we believe we can produce at least the same results. This is our objective and this is our determination. To attain this objective, with or without your cooperation, I have picked my qualified staff and will see to it that classes begin and that the normal school program be covered. Father Rothéa is both master of novices and director of novitiate studies. I have given him two teachers who have a superior certificate and who are as devoted as they are capable. All the requirements are more than satisfied and that, surely, is sufficient. With God's help our dear novices will be formed in both the humanities and in the religious virtues.

Brother Benoît Enderlin is not yet part of this team because I cannot now remove him from Fribourg. He is really destined for Strasbourg; meanwhile, he remains at his post where he is indispensable, whereas Ebersmunster can very easily get along without him.

I would very much like to say that we can easily agree on the two other items contained in the letter to which this is an answer, but I cannot. I have exhausted every possible concession. I shared as much as I could and ought in your charitable schemes. For instance, I explained the condition which would allow me to accept a salary of 1,000 francs for each new teacher, certified and employed in the school. I also told you that I intended to use the boni from the various houses exclusively for our works in Alsace. I can only refer you to what I have said on these two points

in my last letter of September 29. In it you will find the only possible basis for an agreement. Do you want the good work you have in mind to become a reality? I say and repeat: I would like nothing more than to be in agreement with you. The good you seek, I want, and I want it as much as you do. However, I can only want it in a manner conformable to the Society which I direct. It is with some trepidation, Sir, that I await the last word from your charity.

I have the honor . . .

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**S. 1224-2. To Fr. Jules-César Perrodin, Acey**

October 26, 1840, Bordeaux

(Original, Agmar)

My dear Son,

I reassured Father Gréa about the conditions proposed by Brother Clouzet for the new establishment. After upbraiding him for what I found ill-advised in his protests, I explained Brother Clouzet's conditions. I yielded on one point, stood firm on all the rest, and he countered that everything had been accepted. Latin is no longer mentioned; we can't offer it, at least not at this time.

I have just returned from Saint-Claude. M. de Montgaillard has just written to me, objecting to the person I had in mind for director, the one I told you about. He claims the man has a pronounced Gascon accent, has a weak character; he thanks Providence for delaying his arrival. In other words, he rejects him and asks for Brother Plumey of Orgelet instead. From what I know of Brother Plumey, I cannot put him in charge of a difficult school like that of Saint-Claude.

On the other hand, Brother Mazières certainly has no pronounced Gascon accent and he has to his credit the successful administration of a more varied establishment than Saint-Claude will ever be. While I cannot say that he will be as happy at Saint-Claude as he was at Moissac, I have reasons to hope so, and I told M. de Montgaillard that I will not change my mind, and that I need only his answer to send the man on his way. He alone is responsible for the delay.

M. de Montgaillard is rather adamant in his attitude toward Brother Chauvin. He had received Father Bardenet's letter before mine, to which he replied dryly that he is going to tell Father Bardenet that he hopes to succeed just as he did in the case of Father Perrodin, and that he and M. Girod will apply themselves, and with God's help, they will succeed.

You realize, my dear Son, that if M. de Montgaillard knows what is going on with respect to Brother Chauvin, then he is mocking both Father Bardenet and myself. He promises, he sets dates, and he does nothing. He goes back on his word and then, after we have fulfilled the agreed conditions, he says: I hope to succeed, I will see to it, God willing; I and M. Girod will carry it off!

Here is my answer to the vicar general.

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**[S. 1224-3. To M. de Montgaillard, Saint-Claude**

October 28, 1840, Bordeaux

I am sorry that the impending passage of the postman did not allow you to express yourself fully on the Chauvin matter. I thought it was settled and behold, it has not even been discussed! I will write to Father Bardenet who is my proxy in this matter; I will tell him how surprised I am. [what follows is not in the French]

Please pay my respects to Father Bardenet, my dear Son; show him this letter and ask him to work at the successful conclusion of a matter which concerns the parish of Courtefontaine, the overworked Father Meyer, our dear novices, and the whole Society.

Do what you can for the two young men you mention. I readily grant you the requested authorization. I promise also to go and visit your uncle.

I must stop after these few lines. Please report on the two retreats you have preached. I am reminding you rather bluntly of this custom, I am afraid, just in case you may have forgotten. I feel as you do that we need competent visitors; I will do my best to see to it during the coming school year.

Please accept my fatherly greeting.

G.-Joseph Chaminade

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**S. 1225-2 to M. Faye, Lawyer, Bordeaux**

November 10, 1840, Bordeaux

(Copy, Agmar)

I have just opened the letter you sent me in such haste and have read your compromise project. I find it short, simple and satisfactory, and I am ready to sign it. I am returning it to you, therefore, and hope that you will pursue the matter as vigorously as you have in the past.

I am respectfully your very humble servant.

G.-Joseph Chaminade

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**S. 1225-3. To Father Thomasseau, Pastor at Aizenay (Vendée)**

November 11, 1840, Bordeaux

(Copy, Agmar)

Joseph Couillard, the gentleman about whom you made precise inquiries at the episcopal secretariat, arrived in Bordeaux some days ago. I have before me your letter of November 4 to M. de Langalerie, who kindly turned it over to me, and also that of Joseph Couillard, the self-styled Brother Gabriel of the Society of Mary. I have the honor of sending you my answer through the Secretary General of the Archbishop of Bordeaux, and I take this opportunity to give you the following details concerning your parishioner.

In 1828, in Paris, I met a young man who was recommended by such dignitaries as the Bishop of Luçon and His Excellency Bishop de Forbin-Janson, of Nancy. After sufficient testing, I admitted him to the postulate of the Society of Mary and sent him to our house at Saint-Remy (Haute-Saône). He was penniless and I had to pay for his journey. A bizarre incident caused him to stop at Auxerre. I again advanced him funds, for I believed his story that he had been robbed.

The superiors were pleased with the young man's happy temperament and his behavior. He was good-hearted but not very bright. They vaunted his great docility. In September 1829, he was allowed to make the promises of the novitiate, and he took the name Toussaint, because there was some hesitation about calling him by his family name of Couillard. Later, he was employed in our home for the destitute in Besançon, and we did notice some erratic behavior from which, however, he recovered, to everyone's great edification. Several years went by before administrative changes had to be made involving the director of the establishment. His Excellency of Besançon, who had the highest esteem for Brother Toussaint, wanted none other to direct the little house. I respectfully objected to the mental weaknesses of the man, but yielded to the wishes of the venerable prelate, and was pleased with the administrative qualities displayed

by the new director. Everyone was satisfied. Devotedness and enthusiasm were the only two requirements for the position, and he had plenty of both.

This was the state of things when a fire burned La Charité to the ground; the loss was estimated at more than 200,000 francs. The facility was transferred to the house of the diocesan missionaries at Ecole, near Besançon, and Brother Toussaint regretfully followed. Soon the perspicacity of the missionaries discerned in him what had hitherto escaped everyone else: frequent absences, pettiness, and several more flagrant vices. I do not believe he was accused of debauchery. He had successfully duped everyone, but his day of reckoning had come. He was brazen enough to slander a missionary and respectable religious, and this tore off the mask of his hypocrisy. The slanderer was terrified by the revelations made to the superior of the missionaries and thought of no other recourse but flight. The poor Brother did flee and took refuge in our novitiate in Franche-Comté, in the diocese of Saint-Claude. From there he wrote to me posing as an innocent, persecuted man. At almost the same time, I received information which discouraged me from answering. However, he had to be replaced at La Charité; this I did.

This flight and the change of directors brought to light misdeeds of another nature. Under the cover of hypocrisy, Brother Toussaint had slyly exploited the public sympathy which he enjoyed. He had delved into various purses for prodigal purposes as yet unknown, he had borrowed 2,000 francs from one, 800 from another, 400, 100 . . .; so far we have arrived at a total of 4,103 francs. What he did with that money is still a mystery. He had also begged for money, in the name of His Excellency, for Spanish priests. He had received funds from various sources for beneficiaries who never received them.

You will be surprised, Reverend Pastor, that he could have acted so fraudulently without our knowledge. His establishment is under the supervision and responsibility of the nuns of the hospital of Saint Jacques in Besançon and occupies a wing of that wonderful house. He duped them so adroitly that they had but the highest respect for him. In the city, to which he was no stranger, he boasted of the most extravagant accomplishments, and his word was taken as that of a saint. I myself had frequent dealings, correspondence, and visits with him and was always lulled by my confidence in his virtue. I understand that he claimed to be acting on direct orders from His Excellency to communicate daily.

Reverend Pastor, this is the Joseph Couillard whose identity is that of the person who wrote from Brive under the assumed name of Brother Gabriel and who had the impudence to inform you that his superiors were sending him to America. Let me hark back to his sudden exit from his establishment.

Hardly had he disappeared than his numerous and worried creditors showed up asking for their due. Imagine my surprise and pain at the sight of their legitimate claims. I had ordered the miscreant to go and replace the one who was to succeed him at La Charité. He continued to deny his slanders. His indebtedness had not yet come to light. He protested his innocence and was working well at his new assignment when, to his shame, two of his principal creditors showed up. At their sight, he fled again and left the Society. For several days he roamed the scene of his duplicity, then went to Paris after victimizing two more persons. He apparently did not find what he sought in Paris and had to return to Besançon, from where he sent me several letters. The imbecile did not realize that by obstinately refusing to admit anything, when everything was public knowledge, he was damning himself irrevocably. Finally, he left for Bordeaux telling everyone who would listen that he was going to confess everything to me.

You know, Reverend Pastor, that this miserable matter caused great harm in the neighborhood. Most of his creditors are poor; they had loaned him their savings. Others had trustingly borrowed so as to be of service to him. He would tell them of a brother in trouble whose honor had to be saved, and bragged of an inheritance he expected from his native town. To put a stop to all this, I told the superior of our house at Saint-Remy to placate his creditors and to tell them that we would pay his debts. This action quieted everyone and stopped every malicious tongue.

The culprit came to Bordeaux and showed up at our central house. I refused to see him and merely gave him an appointment for the next day. His travels and privations had created problems with his knees and he went to the city hospital of Saint André, where he is now. On November 7, when he could walk, he came to see me but was turned away. He insisted I be given a letter presenting his case. The archbishop's secretary had already given me your letter. I was going to answer, supposing the man was no longer in Bordeaux, when I was given your other letter. He came for his interview, he begged for pardon, and offered me his inheritance to cover his debts. We had a long and serious talk. He seemed to be very frank, but how can you trust someone who for so long has been deceiving the confidence of the public and making a mockery of God and of all things sacred? After much thought, Reverend Pastor, and in the presence of God, here is my decision.

On the one hand, the man is bound to the Society by perpetual vows, he has given evidence of repentance, he has spontaneously offered the resources given him by Divine Providence to make up for the deficits of a fraudulent administration. On the other hand, I do not wish to extinguish the smoking wick and to expose him to a quixotic and miserable life. I have therefore decided to prove once more my trust in him. All I want is a true statement of his indebtedness. To show you how little I value his personal guarantee, I am releasing him and turning him over to you as one already convicted. I will send him to Aizenay but not as a member of the Society of Mary. There, under your direction and profiting by your advice, he can capitalize on his inheritance. I will authorize him to leave something for the poor of your parish. If he truly converts, if he want to make amends for his past, he can prove it to my satisfaction by first offering me his little capital as an indemnity and then throwing himself on my mercy. Only then will I believe in his change of heart and give him the benefit of my clemency.

The trip to Aizenay will be a subtle trial for him. I hope, Reverend Pastor, that you will supervise all his activities, help him with your experience and your advice. Above all, try to make him conscious of the unworthiness of his conduct. He tried to counter the accusation that he had pocketed large sums by explaining the use he made of that money. I have the details before me and they nauseate me and arouse my pity. He frittered away 4,335 francs but says nothing about payments to himself or to his brothers over the past five years. He does not admit the legitimate claims of his creditors.

I need not tell you, Reverend Pastor, that you are the only one to whom I am confiding the long and scandalous history of M. Joseph Couillard. I have told you everything to protect you against the hypocrisy of the man, and to enable you to work at his total conversion.

I am . . .

\* \* \*

**S. 1225-4. To Fr. Jean Chevaux and  
Fr. Jean-Baptiste Fontaine, Saint-Remy**

November 19, 1840, Bordeaux  
(Original, Agmar)

Confidential Communication

I know your devotedness to the work, my dear Sons, and therefore I am going to make you the confidants of my heart which is upset but not discouraged.

Never until this year did we experience such a disappointing shortage of manpower. We can hardly staff our smaller houses. The others are lacking in personnel and here we are with two-thirds of the month of November behind us and we still have not found a suitable director for Saint-Claude.

After actually knocking at every door, I stopped at Moissac. I had decided regretfully to sacrifice this interesting school which had caused us so much frustration in the past. No other

avenue was open to me, my only option was to take a young and excellent teacher, give him the direction of Castelsarrasin where, in conscience, I could not leave Brother Troffer, and have Brother Mazières, the director of Moissac, transfer to Saint-Claude. I would patch up as best I could the matters of Moissac by provisionally confiding the house to Brother Gobillot; God willing, the establishment would hobble along.

However, when I wanted to put into execution this plan, the only feasible and possible one in view of the enormous debts of Saint-Remy and the extreme needs of Courtefontaine, Besançon, Ebersmunster, Saint-Hippolyte and Marast, the authorities at Moissac vehemently refused. They insisted on their rights and invoked the law to force us to take over the communal school. Both this unyielding opposition and also the somewhat valid fear that Brother Mazières would not enjoy the success at Saint-Claude that was his at Moissac, restrained any protest on my part. Whether we like it or not, he must remain at his post, and I must find another director for Saint-Claude.

Now, where do I find a person able to fill such a difficult and sensitive position? You know what Father Bardenet has just done to force us to carry on with a school we would have discontinued. We agreed, under duress, to continue. The building has been turned over to us, more than 6,000 francs worth of repairs have been made, the director is expected, but here we are, November 19, and still no director, no one with a title or a certificate in an establishment that was discontinued under a cloud but that claims to be a boarding school. We need a man at Saint-Claude, we cannot retreat without compromising the Society and irritating Father Bardenet and the clergy of the town. We need a good man because the job is a difficult one, what with the demoralization of the area and the competition from the communal teachers. After what has been said and done, to delay in appointing a director is to admit failure.

We need a man, my dear Sons, and I will not find him if Saint-Remy, with its already riddled personnel, refuses me. Look at the other houses: in Alsace, no one; in the Midi, no one; in Franche-Comté, still no one; there is only Saint-Remy, and Saint-Remy is already dismembered. The only one I can think of is Brother Silvain; he is competent, devoted, and a good religious. But he is most useful to you, to say the least. See and do what your heart tells you. If you give him to me, you free me from a predicament such as you cannot imagine. If you do not, we will give up the establishment for lack of personnel. True, Brother Pelleteret is there and has been interim director since the departure of Brother Gaussens; but he is not qualified. I promised! I announced an able director! I made a formal promise! What if I must back down now?

The time has come, my dear Sons, when we can no longer meet our needs. I think we must call on outside help, either for Besançon or for Saint-Remy. These two houses are truly incompletely staffed. This is even more the case in Courtefontaine; Marast, Saint-Hippolyte, Ebersmunster are suffering. Should an accident happen, we would be in terrible straits!

Try to find a competent outsider to replace Brother Silvain at Saint-Remy; I am leaving the matter to your reflections, but please answer me soon; time is of the essence. The director of Saint-Claude should have been at his post months ago. Pray, my dear Sons, that the Lord send us laborers. The harvest is great but the workers are too few.

Accept my fatherly embrace.

G.-Joseph Chaminade

\* \* \*

### **S. 1231. To Fr. Jean Chevaux**

December 5, 1840, Bordeaux

*. . . because of the makeup of his character.*

All the more reason for not giving him this post after so many aberrations, so many hardships, and at a time when his conversion is far from certain.

*After having maturely reflected upon the matter before God. . .*

\*

P.S. I need not tell you that I have informed both Father Bardenet and M. de Montgaillard of the appointment of Brother Silvain.

Tell Brother Clouzet that Brother Bobby suggests Brother Stintzi from Saint-Claude for Ecole. If he thinks he will do and if he has not yet assigned Brother Bunel, he should send him on immediately. I have not time to write to him with this post, but I will do so shortly.

\* \* \*

### **S. 1237. Bordeaux**

December 21, 1840, Bordeaux

Notes for a reply by Reverend Chaminade, Honorary Canon,  
to the letter from the Archbishop of Bordeaux [Donnet] dated December 14, 1840,  
concerning the Memorandum of the Parish Council of Sainte Eulalie against  
the Chapel of the Madeleine.

Your Excellency,

On December 14 I received the letter with which Your Excellency honored me, and I hasten to reply. I would be most happy indeed if the requested response to the endless claims of the parish council of Sainte Eulalie, and which I hereby submit to you, conforms with your wishes.

Need I say, Excellency, that I understand perfectly the reasons which impelled you to write. I am too much aware of Your Excellency's sentiments to attribute any to you which I myself would repudiate with all my soul. You had in mind the sacred interests of religion, and in particular of the Chapel of the Madeleine, when you informed me of the new claims of the parish council of Sainte Eulalie, and invited me to reply. I appreciate this gesture from Your Excellency and beg you to accept the homage of my gratitude.

It is true, Excellency, it is only too true that the public exercises held in the Chapel of the Madeleine have always been the object of criticism by the parish council of Sainte Eulalie, and in particular by each new pastor of that parish. I make an exception for Father Dinet who served so well the interests of the Madeleine. I will spare Your Excellency the sad details of all the aggravations with which I have been plagued since the beginning of the century. By doing otherwise, I would be giving you a proof that the motives which inspired them were never the glory of God but purely and simply the benefit of the parish. I admit that I have never understood the implacable zeal with which, for well nigh forty years, a chapel has been harassed, which, as the first of the churches in Bordeaux to be restored to the Catholic cult, served as a parish church and rendered undeniable services to the cause of religion.

Money has always been the soul and the moving force of the opposition we have suffered. Even today, it is the admitted motive for the appeal to Your Excellency. Some object to chapels in the name of [a desire for] strengthening the parishes, but that is not the main motive. To this is added the pretext of temporal organization and that, unless I am greatly mistaken, is the impelling, specific cause. This, at least, is how the public interprets it and it is deplorable that the parishes should lay themselves open to such a charge.

A self-centered and jealous zeal claims that once our chapel is closed, or at least muzzled, the parish church will gain in attendance. The number of parishioners who desert the parish and come to us is exaggerated, while the larger number of lost or indifferent sheep which we bring back to the fold is discounted. Finally, every new pastor of Sainte Eulalie takes up the arms which a weary predecessor has laid down, to continue the all-out and timeworn battle which the secular

clergy has long waged against all nonparochial chapels. They do not realize that, today like yesterday, if their wishes were granted and the chapels closed or muzzled, the parish church would, in the long run, lose in attendance. At least that is what experience confirms.

In any case, Your Excellency was told that the Chapel of the Madeleine strongly undermines parochial organization and the temporal administration of the Church. Your Excellency has asked me to outline to you, before making your decision, my justification for the chapel's existence. In truth, Excellency, I would like my answer to be a formal denial. I could simply challenge the pastor and the parish of Sainte Eulalie to prove something other than the contrary of their charge. However, I would not be obeying your wishes, and in spite of my reluctance, I must give you a more categorical answer. Here it is, expressed with all possible moderation.

1. The church of the Madeleine does not impinge negatively on parish development and, consequently, on its temporal administration, if, thanks to the efforts of the pastor, the number of Sainte Eulalie parishioners that frequent it is very small, and if most of these make it their duty to develop their parish. Excellency, that is what is happening. The following single proof will suffice. The church of the Madeleine is frequented on a regular basis only by the members of the Confraternity of the Immaculate Conception of the most Blessed Virgin, and particularly by the section of ladies and young women. Of all the parishes in Bordeaux, that of Sainte Eulalie is the one which furnishes the smallest group to the Confraternity. It is undeniable that the members of the Confraternity are most edifying in their respective parishes.

2. If the development of the parish of Sainte Eulalie leaves something to be desired, the blame must not be leveled at the chapels, and especially not at the Madeleine, but rather at the too evident efforts made to turn the people away from the chapels and toward the parish. This behavior can be attributed to a base and unworthy motive, one which debases religion instead of enhancing it. It must be admitted, Your Excellency, that this motive, which everyone suspects, is real since you are asked, in the interests of the temporal administration of the Church, to revise the agreement made with Archbishop de Cheverus.

3. Proof, Excellency, that the temporal administration of the church of Sainte Eulalie has no reason to complain of the chapels, rests in the fact that it earns annually a sum which it invests in state securities. I would ask the parish and the others in Bordeaux to submit to Your Excellency a report on the revenues from the chairs since the reorganization of Church worship, to see whether, in truth, the parish churches have a smaller attendance than the chapels.

*For me, and for every true Catholic, and with all the more reason. . .*

\* \* \*

**S. 1237-2. To Fr. Jean Chevaux, Saint-Remy**

December 22, 1840, Bordeaux

(Original, Agmar)

In case the enclosed letter does not find Brother Clouzet at Saint-Remy, I am sending it to you for delivery. It is urgent; so much so that, should Brother Clouzet not be at Saint-Remy, send it to him wherever he may be; do not wait for his return.

I am asking him to come to Bordeaux; any delay on his part would seriously jeopardize the Society. He must leave immediately after he receives it, be it Christmas eve or the holy day of Christmas itself. Please tell him so for me.

Please accept my paternal embrace.

G.-Joseph Chaminade

P.S. Because he must receive this letter without delay, I have made a copy and am sending one to his address and the other to you.

\* \* \*

**S. 1247. To the Dean of the Cathedral,  
Father Doyen**

March 2, 1841, Bordeaux

*. . . or by the pastor of Saint Jean, unless I am mistaken.*

I am also of the opinion that a teaching body should not merely “inherit” the administration of a school successfully conducted by someone else. The honor of the Society, if properly understood, seems to require that the prosperity of a school in Strasbourg be the fruit of its own efforts.

*I believed that it was possible, but not without danger. . .*

\* \* \*

**S. 1251. To Archbishop Donnet of Bordeaux**

March 14, 1841, Bordeaux

[Following the Text of Number 7, Other Uses]

*4. Collections for the church, for the repository. . .*

Finally, we have agreed to the following sacrifices in order to promote parish development:

1. High masses have been reduced to six per year.
2. We reduce to three the low masses at fixed times on Sundays and feast days, and the last one will always be at 9:30 a.m.
3. We agree to vespers on Sundays and feast days at an hour other than two o'clock, even though this latter time be better for us and for the faithful.
4. Of the Holy Week services we will keep only one low mass on Holy Thursday, the sermon on the passion and the way of the cross on Good Friday, and a low mass with the blessing of the paschal candle on Holy Saturday.
5. We will no longer have the blessing of the palms, of the ashes, and of the candles at Candlemass, except for the needs of our little community.
6. We will no longer announce the dates of feast days or of days of fast and abstinence.
7. We will no longer use posters to announce the church services except for the two annual retreats of women and men.

On the other hand, and in return, we beg Your Excellency to allow us:

1. to have vespers on Sundays and feast days at 1:30 instead of 1:00 o'clock;
2. to set as we please the time for vespers on second-class feasts;
3. to expose the Blessed Sacrament all day on the feast of the Holy Name of Mary.

*I am assured that Your Excellency . . .*

\* \* \*

**S. 1255-2. To the Mayor of Arinthod**

May 13, 1841, Bordeaux

(Copy, Agmar)

I have finally received a copy of the minutes of the meeting of the Municipal Council of Arinthod held on February 1, 1841, and I passed it on immediately to the Council of the General Administration of the Society of Mary.

I will not hide from you our astonishment, our dismay even, on reading this excerpt. Imagine our surprise to find that the Prefect of the Jura had scrapped the agreement which both of us had accepted and signed, and that it was replaced by renewed deliberations and another contract redefining the status of the Society of Mary with respect to the commune in the matter of the primary school.

We did, however, recognize the wisdom and the spirit of conciliation which emanate from the document I have before me. My sincere thanks to you and to your respectable council for giving such glowing testimony to our dear Society.

Now let me come to the crux of the question. Because of several of its articles, the proposed new contract is unacceptable to a religious corporation. Without entering into futile distinctions, may I simply remark that, because the Prefect refused to ratify the original contract on account of defects in its form, it does not follow that a fundamental modification of the document was called for.

Our dealings with you were open, informed, and correct; following the mutually acceptable agreement, the Brothers immediately opened the school. I am pleased at the success of the teachers' work, and I would think that this success would prove something other than the need to question the existence of the establishment that is so useful to the commune.

I regret to say this, Honorable Sir, but I owe you complete frankness; the new contract is unacceptable, and unless it is changed radically, we will be forced to withdraw at the end of the school year. We abide by the first agreement and all its clauses. When we drew it up, we made every possible sacrifice in an effort to reconcile the interests of the commune with those of the Society of Mary. Whatever defects there may be in the formalities can easily be remedied. Honorable Sir, here are our conditions.

1. We hold to the article which grants us the whole building and its appurtenances, and we insist that the reception area and the space where cheese was made be available next All Saints.
2. We demand that the maintenance of the buildings and furniture of both school and teachers' residence be at the commune's expense.
3. We demand to receive the quantity of wood that was agreed upon.
4. We are satisfied with the modest wage of 1,300 francs, payable quarterly and in advance for the three primary teachers.
5. We will provide a fourth man, with a bachelor of arts degree, for a salary of 1,500 francs instead of the 1,300 indicated above.
6. Income from the tuition will go to the commune, but we refuse to pay tuition for those boarders we would accept in case the boarding section is restored.
7. No time limit is needed; it is understood that the contract can be rescinded at the end of a year provided notice is given by either party one year in advance.

This corrects any defects in form of which the Prefect complained, while the basic terms discussed and accepted by the council will be retained. Truly, we can accept no other offer.

I would despair, Your Honor, if your municipal council believed, in its wisdom, that it must insist. You must not let it lose sight of the fact that the debate on the successful enterprise is a matter of life or death. It is up to the members to see whether the work begun must cease just when it is satisfying every hope. I hope, Honorable Sir, that no one will dare shoulder me with the responsibility for the withdrawal after I have been given impossible conditions, and that, on the contrary, everyone in his soul and conscience will admit that an establishment like ours cannot be ruinous for a town when it costs it only 1,300 francs plus the stipulated accessories, whereas it will bring a goodly sum from the tuition and provide its promising youth with the benefits of a religious and Christian education.

I have the honor . . .

\* \* \*

**S. 1256-2. To Father Gaume, Superior of the Mission, Ecole**

May 13, 1841, Bordeaux

(Copy, Agmar)

Brother Bousquet has sent me the few changes which the Hospital Sisters have granted us after our just complaints against the new contract. A few days later, your letter of April 27 arrived, and I thank you for your efforts in obtaining something which I would call our just deserts.

While I can appreciate the importance of the concessions, I regret that the Sisters seem to take advantage of the setback caused by Brother Toussaint's duplicity, and I am surprised that we are the object of a mistrust which, though very natural, is neither just nor wise. I accept that the commission be demanding, and that the Sisters see a need to resume the active administration of the work. I accept that consequently they should impose on us conditions more restrictive than those in the past. And I understand that experience has revealed the urgent necessity for certain changes in the former regulations. I understand all that very well indeed.

But I do not see that it follows that we must be reduced to the status of mere employees and clerks. Thanks to the commission's desire to work for the common good, and also to their mistrust, the director of the teachers and pupils is now but the immediate subordinate and the shadow of the Sister Director. Would it make sense to send two shop foremen to Besançon to drum up business for their shops?

Now it seems to me, Reverend Superior, that such conditions are unacceptable. Let me explain. I agree that the Sisters should exercise a stricter, more constant, and more general supervision. I grant them that they, better than we, can administer the finances, the food services, the wardrobe, the linen, even the chapel. Finally, I agree that the director must collaborate in all things with the Sister Director. I will not comment on all the detailed regulations that were deemed necessary in the interests of the children and to forestall any mismanagement like that of M. Toussaint.

However, I cannot agree (1) that the director will no longer be the active administrator of the establishment, of course without prejudice to the rest of the attributions of the Sister Superior and under her general supervision; (2) that as active administrator, the director no longer will be asked to give the assignments, to gather the work done in the workshops, to promote emulation by means of grades, public announcement of these, rewards, punishments, and the exercise of a direct action on both teachers and students; (3) that the Superior will be the sole possessor of a special key, allowing her to supervise the workshops and other rooms, and to come and go as she pleases; and (4) finally, that our brothers will be obliged to drum up trade for their workshops—their task is rather to teach the pupils to work and to serve God.

Reverend Superior, these are the aspects of the new contract with which I disagree. I accept all the rest, and I again declare, as I have done previously, that I would strongly approve what I refuse to accept were we dealing with a secular staff. I have said and I repeat that the agreement is a good one, but I insist that the four fundamental articles I have described make it unacceptable to a religious corporation.

May I add, Reverend Superior, that I am surprised that mention be made of approbation by the commission for a contract which concerns us personally. We are dealing exclusively with the Hospital Sisters and we mean to deal with them now, as in the past. We absolutely refuse to accept a settlement that is not purely and simply negotiated between them and us. May I ask you, Reverend Superior, to continue your good services in our behalf and to show this letter to Mother Superior.

I believe that she would accept our terms in the interest of the common good. Should she unexpectedly refuse this offer, it would mean that our services are no longer required, and we would accept the decision, however humiliating under the circumstances.

I have the honor . . .

\* \* \*

**S. 1258-2. To Bro. Justin Soleil, Saint-Hippolyte**

July 6, 1841, Bordeaux  
(Rough Copy, Agmar)

My dear Son,

I have before me the letter which Father Baret felt he should write to me on May 24. Both you and I must be grateful to Father Georges, your worthy director, for keeping open the lines of communication between us. The exchange was painful at times, but necessary, and it may yet save you from the catastrophe of a religious apostasy.

My dear Son, this letter, or rather this manifesto, is shot through and through with sophisms, errors, and calumnies; it attacks the Society of Mary in my person and even in my honor. I will not stoop so low as to answer it. I know that your heart and mind have done me justice. I admit that never has your fidelity to your holy vows been more tested, and I will admire you if, with the grace of God, you resist systematized corruption—the expression is not too strong!

I know how devoted you were to the work, and I have hitherto believed in the proofs given by the generosity with which you respectfully repulsed every proposal made by your father. Today, with Father Baret's letter before me, the testimony of your fifteen years of perseverance is not enough. I must hear from you what your heart has to say concerning your holy vows. I want from you, my dear Son, a pure and simple declaration of your sentiments toward the work which you have dedicated your life.

Not that I have any doubts about you, my dear Son, God forbid. No, I do not question you, as I have said repeatedly. You have proved yourself to this day, and I was always happy to congratulate you. However, the declaration I want is necessary, if it conforms to my wishes, to help you overcome this last attempt by hell to conquer your praiseworthy fidelity.

If you have not yet soothed Father Baret's impatience, I forbid you to do so before you send me the declaration in question. If you have answered, give me the gist of what you wrote.

Up to now, my dear Son, you have shown more discretion and more prudence. You had not assumed the responsibility of a correspondence which is hostile to your religious vocation. I understand why your conscience, duly alarmed, forbids you to approach the sacraments as regularly as before. I understand even your need to change spiritual director. You chose the wrong path when your actions came into serious conflict with our Holy Rule.

This state of things cannot last. The declaration I expect from you will, I hope, put an end to it. Write it in the presence of God, your hand on your conscience, and send it to me twenty-four hours after you receive this.

I feel for you, my dear Son, but my heart tells me that I will soon be commending you for your courageous perseverance.

Please accept . . .

\* \* \*

**S. 1260. To Bishop Georges of Périgueux**

August 27, 1841, Bordeaux

*. . . on the conscience of his nephew, under the date of May 24, 1841.*  
[The text of Father Baret's letter is copied here.]  
*At another time I would have taken action with this letter. . .*

\*

*. . . which never got to him, as it was too late.*  
[There is no text in the letter to account for the three dots. . .]  
*I beg of you a thousand pardons . . .*

\* \* \*

**S. 1266-2. To the Mayor of Moissac**  
September 13, 1842, Bordeaux  
(Copy, Agmar)

I was honored by your letter of September 5, and I was most gratified to note that the council of your town has finally taken into consideration the services of our dear Brothers and the legal rights of their establishment.

I thank you most sincerely, Monsieur, for having championed our cause so successfully, and I beg you to accept my heartiest gratitude.

I read your letter to the Administrative Council of our dear Society, and both they and I had but one regret: that the municipal council had imposed a condition which is totally inadmissible. I mean the grant of 500 francs for the maintenance and the repair of the building and furnishings of the communal school. The condition of the municipal council reads as follows: "However, while the council grants this sum, it reserves to the mayor the right to supervise all repairs that may be considered necessary."

I appeal to your good will, Your Honor, as I enter into a discussion of this claim of the municipal council. Of course, your personal direction could only be useful and welcome, and we would accept this without hesitation. Personalities would play no role here. We are dealing here only with the authority of the Mayor of Moissac under whose management the necessary repairs would be made. But this is where we cannot bow to the wishes of the municipal council. The sum allotted must be used at our discretion. We would of course account to you, and only to you, for the use we make of it; but we want to be the sole judges of the need and the timeliness of the repairs to be made. All we can grant you is that we are in honor bound to make use of the yearly grant to repair and maintain the school building and furniture, and we can certainly prove to the town of Moissac that we have, so far, not been responsible for any deterioration of the establishment.

Therefore, I must regretfully inform you, Your Honor, that if the municipal council insists that the use of the allocated funds be controlled by the municipal administration of the town, we would find it impossible to arrive at any agreement.

I beg you to submit, at the earliest opportunity, my demand to your municipal council, and to ask of them a prompt answer. On this decision will depend the policy we will follow with respect to the communal school.

I have the honor. . .

\* \* \*

**S. 1272-2. To Madame Lavergne<sup>10</sup>**

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<sup>10</sup> This is an excerpt from a "memoire" of the heirs of Fr. Chaminade. It is in the Archives des Hospices de Bordeaux, 1850-51.

March 30, 1843, Bordeaux  
(Copy, Agmar)

*He poured out his feelings much more freely to the widow Lavergne and to her son.*

On March 20, 1843, on the birth of Mme Lavergne's granddaughter, he wrote to her saying that he blessed the Lord for having granted him a great grandniece, and this without any harmful effect on the health of our dear Albine. He said he was sorry he could not go and bless the child himself, and he asked Mme Lavergne to make up for this by giving her his own name of Joseph in baptism, and that the child henceforth be called Josephine.

\* \* \*

**S. 1272-3. To Bro. Guillaume Silvain, Orgelet**

May 1843, Bordeaux  
(Copy, Agmar)

After the lengthy discussions we have had both on the main purpose of your letter and on that of Mme Roussel, I will take it upon myself to answer both.

Brother Plumet had agreed with Mme Roussel that she would supply the food necessary for your little community, at so much per head and per month. I believe the amount agreed upon was 15 francs. When you replaced Brother Plumet, you put an end to that little arrangement, and you seemed no longer to trust that respectable lady. This you did, you say, on the advice and insinuations of Brother Salmon. Prudence should have led you to recognize in this matter a delicate issue, precisely because Father Roussel and Brother Philippe were members of the Society of Mary. Again I say, prudence should have led you to consult the General Administration before saying anything, especially before doing anything.

My dear Son, I want you simply and honorably to reestablish the arrangements Brother Plumet had with the good lady and on the same terms. Furthermore, you will inform me (1) of the terms of this agreement, very clearly and succinctly stated and (2) of any disadvantages which you and Brother Salmon found in not adhering to the agreement. As soon as peace is restored between you and Mme Roussel, and as soon as I have received the answer requested, I will write to her. Tell her that I have taken the matter in hand, and give her my best regards.

\* \* \*

**S. 1273. To Fr. Léon Meyer**

August 29, 1843, Bordeaux

*. . . in a way satisfactory to all parties concerned.*

We made that change, if you remember, because he was subject to the law of the draft at the time.

*Receive, my dear Son . . .*

\*

P.S. If you have any comments on the matters treated in this letter, I would be most grateful if you made them as soon as possible.

\* \* \*

**S. 1273-2. To Bro. Eloi Célestin Droz-Grey, Ebersmunster**  
October 1843, Bordeaux  
(Copy, Agmar)

My dear Son,

I am on the verge of calling you to me in Bordeaux to provide you with a complete education according to the principles of the Christian faith, so that you may correct all the faults which are evident in you, and which would be opposed to the accomplishment of the designs which God has upon you.

\* \* \*

**S. 1279. To Father Bader**  
November, 1843, Bordeaux

P.S. I am sending you in all haste, my dear Son, a copy of the letter which I wrote to the pastor of Sainte-Marie-aux-Mines concerning the matter of the primary schools about which you wrote to Father Roussel on October 29. I embrace you most tenderly.

G.-Joseph Chaminade

\* \* \*

**S. 1284. To Bro. Jean Molinié**  
November 28, 1843, Bordeaux

*. . . seems to you to be most prudent and discreet.*

I do not see why the room could not be used by the higher class as soon as I can send a qualified teacher; this will mean a short delay.

*It is understood that you and any other. . .*

\* \* \*

**S. 1287. To Bro. Dominique Clouzet**  
December 1, 1843, Bordeaux

P.S. As soon as Father Roussel arrives, I will give him your letter concerning Orgelet; the matter is quite complicated.

\* \* \*

**S. 1292-2. To Mother Saint-Vincent, Agen**  
February 8, 1844, Bordeaux  
(Copy, Agmar)

I promise to send you the requested dispensations if, after a stay of three months in the convent, and the Mother residing in the external cloister, the Council finds no reason to refuse admission to all three, for all three will always be the responsibility of the Institute.

\* \* \*

**S. 1293-2. To Fr. Léon Leo Meyer, Ebersmunster**

May 5, 1844, Bordeaux  
(Autograph, Agmar)

I have just received your letter of April 30, my dear Son. It stirred up in me two rather painful feelings, one, that I was losing a well-beloved son, and the other, a shock caused by the recommendations that he wanted you to make to me.

He must have known that he has always been very dear to me, and I was always under the impression that there was a reciprocal religious bond between us. Ever since his brother, the priest, left Alsace, he has deluged me with insistent letters asking me to reinstate him. My answers were sufficiently to the point to dispel any illusions he might have. Some of my last were stronger than usual because of the harm he was causing to himself and to the priest, his brother. No remark of mine, whether mild or stern, no appeal to Christian and religious morality, could move him or open his eyes to the futility of leaving no stone unturned to try to bring his brother back.

It is possible that the separation of two brothers in religion, which had been so thoroughly examined, pondered, debated by the superiors, believed before God to be necessary and right, could be the death of one of them because he cannot discern in his superiors—I dare not say it—that degeneration of the religious spirit which he feels in himself! Here is my second sorrow: his death he also attributes to overwork. It is true that he may have overexerted himself. I do not recall that he ever complained of this. Most certainly, no one ever ordered him to strain himself. But [he says] it is not so much for his own sake as for others who are overburdened merely to earn an extra penny. The Society would overburden its members in order to earn money! Such ideas, coming from one who is a religious for more than twenty years and on his death bed, sear my soul. While there is still time, my dear Son, it is up to you to bring him to more Christian and more religious sentiments. Has he ever truly understood Christ's command: Live on in my love (Jn 15:9), or that other one: Have faith in me (Jn 14:1)? Use extreme prudence in your dealings with him. Let him know that in my answer to the letter he begged you to write for him, my first reaction is that I am losing a son, a well-beloved eldest son, etc. Then, in terms that he can understand, speak to him of faith in Jesus Christ, which is none other than the Christian faith, but which the Society of Mary interprets in a very special manner, etc., etc.

My dear Son, you wrote to me three weeks ago; I did not answer, but fully intend to do so. One reason for my delay is that you had written at the same time to Father Roussel who answered you almost immediately. He showed me his answer before mailing it; I understood then that you had written him at the same time as to me.

Please accept, my dear Son, my usual proof of my entire devotedness. My heart is speaking here.

G.-Joseph Chaminade

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**S. 1293-3. To Fr. Narcisse Roussel, Bordeaux**

March 12, 1844, Bordeaux  
(Copy, Agmar)

On reading your letters, my dear Son, I became more convinced of the purity of your sentiments and the understanding which urges you to express them. You would want to set up in the Society of Mary a true General Administration, as stable as one can expect of a human institution. Continue with zeal and wisdom; you know that it is the work of God.

G.-Joseph Chaminade

## New Acquisitions

*The following letters were acquired by or sent to AGMAR after 1970. Most of these writings of Father Chaminade were recovered through the efforts of Fr. Joseph Verrier.*

\* \* \*

### **218.2.11. To the Prefect of the Department of the Gironde<sup>11</sup>**

January 5, 1819, Bordeaux  
(Copy, Agmar)

Your Honor,

I went for the interview which you were kind enough to grant me. Unfortunately, you were too busy to give me some of your time. That the project with the young Auvergnats might not suffer from my disappointment at not consulting you personally, I took the liberty of asking M. Tellier to show you my plans for the organization and for the subscription, and to ask for your orders.

As yet I have asked no one to subscribe. Each Sunday I myself provide whatever is necessary to keep the project alive. But I think the time has come to allow this promising project to develop.

I have asked Father Collineau, who is in charge of the young people, to give you this letter if he manages to meet you personally; he will listen respectfully to your observations.

I have asked M. Tellier to inform you of our work with the town prisons. If you can find the time in your busy schedule, I can have one of our older sodalists give you a full explanation of our work in this field.

Among the accomplishments with which your wise administration will have honored the city of Bordeaux, you will always recall with pleasure the two with which you have been kind enough to allow me to cooperate. Under your patronage, I intend to see that they are maintained.

I am with the greatest respect, Honorable Prefect, your very humble and very obedient servant.

G.-Joseph Chaminade

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### **218.2.12. To the Prefect, Department of the Gironde**

January 18, 1819, Bordeaux  
(Copy, Agmar)

Your Honor,

In your letter of January 15 you give me permission to establish the little society that will work with the poor Auvergnats. The fact that you also intend to obtain government approval for my project confirms my opinion of the good principles which guide your administration, and particularly of your kindness toward the least fortunate of its citizens. I will be guided by you in all further development of the work. I can find no better way of expressing my confidence in you, and the sentiments of respect with which I am, Honorable Prefect, your most humble and most obedient servant.

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<sup>11</sup> The original is in the archives of the Department of Gironde. The writing seems to be that of Fr. Collineau.

P.S. Your Honor, I believe that a similar project in Paris, that of the young Savoyards, has no other support than the zeal of committed persons.

\* \* \*

**218.2.13. To the Prefect, Department of the Gironde**

February 27, 1819, Bordeaux  
(Copy, Agmar)

Your Honor,

I took note of your wishes and of those of His Excellency the Minister of the Interior contained in your letter of February 8. I tried to limit the statutes of the beneficent society in favor of the Auvergnats to what is most basic. I would like the project to continue according to your wishes, Honorable Prefect, and I am willing to take charge of it.

If the Government, while it authorizes the suggested project with or without change, had the goodness to dispense the subscription sheets and registers from the obligation of the stamp, this measure would be equivalent to several subscriptions. This privilege may have already been granted to charitable organizations under some other law of which I have no knowledge.

You have taken cognizance, Honorable Prefect, of that section of the internal regulations clearly enunciated in the prospectus and which I declare to be optional after your expressed desire to see the prospectus abbreviated.

With all due respect I am, Honorable Prefect, your most humble and most obedient servant.

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**218.2.14. To Mme Carraylon Latour**

July 1819, Bordeaux [see also 218.2.32]  
(Copy, Agmar)

Madame,

Your concern for our work with the young Auvergnats prompts me to ask something more of you. Could you please recommend the project to the generosity of the Ladies of the Mission? I had intended writing to the directors, but I think your plea would be more efficacious and also more expeditious. My letters would never have the same effect on them as your intercession.

You are aware of the sad plight of these unfortunate children. Spurned and reviled by almost everyone, they are destitute and are the victims of the vices which usually accompany that state. When the Ladies are informed of their sad condition, they will not be insensitive to their misfortune, and their hearts will be inclined, I believe, to help us snatch them, if not from their grinding poverty, at least from their eternal damnation.

I am enclosing some details about our work; your charity will know how best to make use of them.

I have the honor of being most respectfully, Madame, your very humble and most obedient servant.

G.-Joseph Chaminade  
Honorary Canon

\*

In the city of Bordeaux there are a great number of young Auvergnats who had to leave their homes because of the utter destitution of their parents.

They roam the streets of our town and bemoan the harsh slavery to which their masters usually subject them.

By shining shoes on Sunday and sweeping chimneys on the other days they manage to eke out an existence or earn the fifteen francs and the ration of bread which their masters exact from them every day. For their sustenance they beg from door to door for leftovers. So ramshackle are their makeshift shelters that they defy description. A mattress of straw or other rough material is their bed.

Their adversity would be less alarming if it did not put their eternal salvation into jeopardy. Intent on providing for the needs of the body, they are strangers to the helps religion has to offer, and they lead dissolute lives.

These are the unfortunate youngsters the Club would like to help. What true Christian could refuse to extend a helping hand after seeing their sad plight? A certain number of pious persons have already volunteered to give them religious instruction. Divine providence, which watches over all its children, has already blessed their efforts and this is the present situation:

1. One hour before nightfall, the young men gather in the school of the Brothers of Christian Doctrine. One hour of catechetical instruction is given, followed by a half hour of reading of the Bible with a homily. This is followed by the singing of hymns and [night] prayers.
2. As the time for their first communion approaches they meet two or three times a week.
3. At times a visit is paid to their hovels; the sick are sought out and taken to the hospital.
4. They are gathered together for the six o'clock mass.

*Note 1.* It is difficult to get these children to attend these exercises regularly. The greed of their masters and their own natural light-mindedness were serious obstacles. To overcome these handicaps a reward of four or five sous was given after the catechism lesson. We have decided to give bread from now on, as is done in Paris. The prospect of this little bonus makes them attentive and docile, and compensates them and their masters for abandoning their work one hour earlier.

Their attire is such that they may not, in all decency, approach the communion rail. They are provided with suitable clothing for their first communion, and rosaries, medals, etc., are distributed among them.

Seventeen of the young men have already made their first communion. More than thirty have sufficient instruction to be able to make theirs shortly. However, lack of funds threatens to stifle this auspicious beginning. Expenses soon outdistanced resources. Will these unfortunate youngsters have to be abandoned? We hope the good Lord will not allow that to happen, and that sensitive hearts will come to their aid; thus we will be able to bring them back to religion and to society.

*Note 2.* We can easily judge of their good will because, during the week, no bonus is given for attendance at catechism class.

*Note 3.* For a variety of reasons we have had to discontinue for some time gathering them for the six o'clock mass.

\* \* \*

### **218.2.15. To Father Charrier, Libourne<sup>1</sup>**

November 19, 1819, Bordeaux  
(Copy, Agmar)

My dear Son,

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<sup>1</sup> The original is at the presbytery of Monségur.

Yes, I bear in mind and in my heart the Sodality of Libourne and its zealous director. If I am late at times in answering letters that are not too urgent or which merely give an account of your activity, you must not think I have lost interest. You are much too magnanimous to harbor any such ideas.

If you think, at any time, that one of my letters might serve some purpose, either for the sodality of the men or for that of the women, I will not hesitate however busy I might be.

I am writing to the pastor for advice on the feasts or exercises we should have in the chapel for the sodality.

I am writing to M. Savinien Giraud, secretary of the council, to authorize the members to meet now and then even in your absence. You will be informed in every instance. Give a simple answer without asking for reasons, for you will soon find out. This should not be mentioned to the pastor.

I like the way you plan to structure the meetings of the ladies.

I embrace you with affection, my dear Son, in the Sacred Hearts of Jesus and Mary.

G.-Joseph Chaminade

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### **218.2.16. To Father Charrier, Libourne<sup>2</sup>**

December 1, 1819, Bordeaux

(Copy, Agmar)

My Esteemed Colleague,

I have sent you postpaid two wrapped packets containing the guidelines for the celebration of the feast of the Conception of the Most Blessed Virgin. These form part of the instructions that we have received from Rome. There are some also for the other feasts during the year, but we can talk about those later. You will find 100 copies of the only printed guidelines we have received. Distribute them to the Sodality of the Ladies, of the Young Men, and also of the Men. I know there will not be enough for everybody but I can send you no more. The other sodalities are having the same problem. However, if the persons receiving them make good use of their copies, for instance by sharing, making copies, reading and reciting the Our Father and the Hail Marys in small groups, there will be no problem.

The intention of the general moderator of sodalities is to establish uniform practices among all the affiliated sodalities in the Christian world. His intention is commendable indeed, and we must comply. We will start with the guidelines for the feast of the Conception.

I have been convinced for some time already that the conditions for gaining indulgences have been poorly or incompletely fulfilled. This would nullify the indulgence. The prayers must not only be recited, but they must be heartfelt and said with devotion (*devotas preces effundere*). The directives we have just received do have the purpose of preparing the soul for this kind of prayer.

Mary was free from original sin; all men, on the contrary, bear this stain and live with the consequences. What did we lose because of original sin? The author of the directives lists six consequences, and each of these is a reason for invoking the Immaculate Virgin. The wording helps make us conscious of our miserable state and helps us turn with confidence to that Blessed Virgin who was dispensed from the common lot in view of her divine maternity.

The Our Fathers, which are the most ordinary condition, have been increased from five to six, to ask for spiritual help for our Holy Father the Pope; I believe I mentioned this elsewhere.

Omit nothing that could stimulate fervor, and see to it that the indulgence be obtained and be truly plenary.

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<sup>2</sup> The original is at the presbytery of Monségur. The letter was written by Bro. Monier except for the postscripts, which were inserted by Fr. Chaminade.

My best wishes, and may the Lord grant abundant blessings to you and to that portion of the flock which you guide.

G.-Joseph Chaminade  
Honorary Canon

P.S. I am enclosing two circular letters which I sent to the Ladies' Sodality and to the Men's Sodality. Every sodality affiliated and dependent on Bordeaux has received them also.

P.S. I have no answer as yet from the pastor of Libourne. Because of the few days left to me before the event, I think that exceptionally, this year, he will want to celebrate the patronal feast with its octave at the annex. The general communion for the Ladies could take place on the first day, and that of the Men on Sunday. Always consult him and give him my regards.

I am sending you the circular destined for the prefects of both sodalities so that you might give it to each personally. Ask the treasurer to pay the postage.

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### **218.2.17. To the Prefect, Department of the Gironde**

November 30, 1820, Bordeaux<sup>1</sup>  
(Copy, Agmar)

Your Honor,

The young layman who approached you last year in the interest of the young Auvergnats was ordained a priest during the Ember Days of September. This most interesting work of mercy languished during the time he spent in the seminary. It did survive thanks to the visits he paid to these poor children and to the enthusiasm of the catechists and of their assistants. The subscription brought in a negligible amount.

A dedicated group contributed funds, so that there was no deficit. In spite of Father Collineau's long absence and the multiplicity of my own occupations, our books are in order and up-to-date and ready to be shown to the Head of the Agency. As soon as you set the date, Honorable Prefect, I will consider it an honor to invite the respectable members who compose the Agency.

The secretary is absent, but I believe he will be back in less than two weeks.

Even though the Club of the Young Auvergnats has been stagnating, we found to our satisfaction that several of the children, instructed in Bordeaux, went to make their fortune in Paris, and were remarkable among the Savoyards for their instruction and good conduct.

It is with the deepest respect, Your Honor, that I am your most obedience and humble servant.

G.-Joseph Chaminade

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### **218.2.18. To the Mayor of Agen<sup>2</sup>**

June 13, 1823, Agen  
(Copy, Agmar)

Honorable Mayor,

When I first planned to organize Christian elementary schools of my Order in Agen, I wanted to submit the project to you; in your absence it was to your first deputy that I explained it.

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<sup>1</sup> The original is in the archives of the Department of the Gironde.

<sup>2</sup> The original is in the archives of the Department of Lot-et-Garonne.

He led me to believe that the commune of Agen might feel disposed to grant us some subsidies for these schools. I was satisfied with that for the time being, because I was going to introduce an entirely new type of school and, before making any requests, I had to prove it to be a success.

Several years have passed since then. Your own voice, Your Honor, if not that of the general public, can vouch for the happy results of my project. I have heard from your own lips words of praise that do my Institute too much honor and spur me to action. I must add that the constant favor of the Prefect and the practical patronage of the Council of the department leaves me with nothing to ask for the development of our schools in Lot-et-Garonne.

However, Honorable Sir, I cannot say the same for our schools in Agen. In the interview which you were so kind as to grant me, I informed you that I had already spent 16,000 francs for the first establishment, that I had urgent need of 2,000 francs to pay a maintenance bill. Finally, I pointed out to you that I was still paying the rent for the Refuge house which belongs to the Hospice but is used by our school.

If my memory serves me, I believe you told me then that the commune of Agen could grant no subsidy for our schools before three years, that the sum of 1,500 francs, which was to cover unforeseen expenses, had been spent on the visit of Her Royal Highness, that the budget of 1824 had already been handed down, that the Hospice could not be deprived of revenues that were earmarked for it, etc., but that you would give proof of your good will as soon as possible. After thinking over what you told me, Your Honor, I felt that I should write to you.

The three-year postponement is a long delay indeed. Allow me to suggest that your resources are still intact and that the use of the funds for unforeseen expenses applies only to 1823. That is all the more reason to include in the 1824 budget suggestions that the Council could approve, that it is up to you to invite the Prefect, the custodian and author of the budget, to modify it in such a manner that the needs of the Hospice, to which the Refuge belongs, would in no way be my concern. Finally, that your good will, of which I have never doubted in the past and certainly will not in the future, since it has to bend to other exigencies of which I am ignorant, is no longer sufficient to quiet my apprehensions.

In view of this situation, do not take it amiss if I ask you for a categorical, official, and written explanation. You are aware that I must be informed about the financial matters I have just mentioned. I hope with all my heart that you will be able to give me a satisfactory answer. You must know that I have only the interest of the city of Agen at heart. I am committed to it because of my humble efforts and my hopes for its future. I have the highest esteem for its first citizen, His Honor the mayor.

I am . . .

G.-Joseph Chaminade

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### **218.2.19. To the Prefect, Department of Lot-et-Garonne<sup>1</sup>**

June 15, 1823, Agen  
(Copy, Agmar)

Honorable Prefect,

Will you kindly take the time necessary to read the enclosed letter which I wrote to the mayor of the town of Agen on June 13, and the answer which he sent me on June 14?

I am almost sure that you will not scold me for the steps I took with His Honor. The stand you have taken with respect to our schools from the very beginning is a sure guarantee. It seems to me that I have been waiting long enough; your patronage, that of the General Council, and the flattering expressions of your esteem should inspire the Mayor of Agen to think as you do. But far

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<sup>1</sup> The original is in the archives of the Department of Lot-et-Garonne.

from sparing me the embarrassment of pleading for what I consider my right, His Honor postponed indefinitely those hopes, which in my [earlier] conversation with him, were to be realized in three years—already too far in the future. More than that, he did not seem to grasp the reality of the resources I described to him, and he even justified a refusal to deliver me from the burden of rent for the schools, alleging the needs of the Hospice to which the school buildings belong, as if I ever thought that no other organization, outside of the mayor's office, was obliged to contribute to the support of an institution of which the town of Agen is the sole beneficiary.

I am also surprised, Your Honor, that the mayor alone is responsible for the very polite but very formal refusal to consider my legitimate claims. It does not seem possible to me that the municipal authorities of a large town would refuse to give me credit for the gratuitous gift I have made to it. I doubt if the objection will be made that I was not asked to contribute anything. I may be justly surprised, therefore, to see that the sacrifices I have made, and those that would be needed if the schools in Agen are to operate, should be considered so small in the eyes of a mayor who had always honored and encouraged me by his attitude.

In any case, I do not intend to rush things. I leave the matter in your hands, Your Honor, and I am determined to follow your directives, to do nothing without previously consulting you. I know that your decision will be in line with the actions which distinguish your administration, and which have earned for you a well-deserved reputation for skill, justice, and devotedness to institutions whose purpose it is to consolidate our legitimate monarchy.

I am . . .

G.-Joseph Chaminade

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### **218.2.20. To the Prefect, Department of Lot-et-Garonne<sup>1</sup>**

August 1823, Agen  
(Copy, Agmar)

Honorable Prefect,

I have received the minutes of the municipal council meeting of the town of Agen, dated June 21, concerning the free Christian schools, and also your letter on the topic, dated August 2.

Frankly, Your Honor, I cannot explain the conduct of the municipal council of your city. If they do not want our schools, why do not they explain themselves? I have never forced one of our elementary schools on anyone. I receive more requests for schools than refusals. I could easily come to a decision but for the fact that our schools in Agen are under your auspices and they depend on the General Council of your Department. I am constrained by these two flattering circumstances, and I will take no decision without first securing your approval and that of the General Council.

Under these conditions, would you consider the following claims to be reasonable?

1. Some indemnity for past expenses and for those I am contemplating, from the opening of the schools up to 1824 inclusive; I will give the details of these expenses.
2. Rent-free use of the Refuge and its appurtenances, from 1825 on.

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<sup>1</sup> The original is in the archives of the Department of Lot-et-Garonne. A note added by the Prefect and addressed to the mayor of Agen says:

Your Honor,

I have the honor of sending you a copy of M. Chaminade's reactions to the decision of the municipal council of June 21 last, on the subject of the free, Christian, elementary schools of the town of Agen which I forwarded to him on the second of this month.

M. Chaminade briefly explains his position and is willing to wait until 1825, as suggested by the council, for their implementation. This is already a noteworthy concession.

When the budget for 1825 has been worked out, which will be in 1824, we will have to decide whether the town of Agen is willing and is able to make the necessary sacrifices to preserve its Christian schools.

3. A salary of 500 francs per year for each of the four Brothers in the schools of Agen (all expenses included).

I would agree to any change in these conditions if you thought it just and proper. Once a decision has been made, I would ask you and the General Council either for permission to see to its implementation, or the authorization to set up our school elsewhere.

I had to make a considerable investment, Your Honor, to give a certain prominence to my system of elementary education. However, my Institute is not confined within the walls of one town, nor even within the limits of a department. In conscience I may not lavish my resources on a single town which hardly tolerates our schools, when these resources should be used to spread my work into the many areas that are so persistently asking for my help and offering their support. You would call me shortsighted were I to reason differently.

I do not want to abuse your kindness, Your Honor, by bringing up again the question of our schools. However, I know that you are interested in them. This is in conformity with a laudable policy that is common to you and to your Government.

I am most respectfully, Your Honor, your very humble and very obedient servant.

G.-Joseph Chaminade

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### **218.2.21. To the Prefect, Department of Lot-et-Garonne<sup>1</sup>**

July 21, 1824, Agen  
(Copy, Agmar)

Honorable Prefect,

I intend to ask the authorization of the Government for the Institute of Mary which I have founded in Bordeaux and which has been operating elementary schools for boys and girls at Agen for the past four years, also the school for boys at Villeneuve only since last year, and those which may shortly be established at Marmande.

In conformity with prerevolutionary practice, I was not satisfied with presenting to the Government, on paper, a plan which might be accepted in principle but which might not be adhered to in practice. I preferred to wait until I had schools that were well organized, solidly established, and proud of their achievements.

I was able to put my system into practice in the Department of Lot-et-Garonne only with the help of Your Honor. To this day you have tolerated, with an active good will, what you must have presumed to have some merit in itself. My plan gradually unfolded before your eyes, and you are familiar with the results. I have come to beg of you, Your Honor, to give public witness to what you know. This testimony is one of the most solid bases upon which to found my hope of ever multiplying and consolidating establishments which, with the grace of God, will contribute to the spread of religion, to the prosperity of society and of the legitimate monarchy. I do not believe it beneath a magistrate's dignity to share as energetically as you do in an enterprise of this nature and importance.

Please accept this token of the high esteem in which you are held by your humble servant,

G.-Joseph Chaminade

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### **218.2.22. To the Prefect, Department of Lot-et-Garonne<sup>1</sup>**

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<sup>1</sup> The original is in the archives of the xepartment of Lot-et-Garonne.

<sup>1</sup> The original is in the archives of the xepartment of Lot-et-Garonne.

July 22, 1824, Agen  
(Copy, Agmar)

Honorable Prefect,

The elementary schools which I founded in 1820 at Agen have fulfilled all my hopes. This experiment was merely part of a much broader plan. These schools were set up to educate the children of the common people, both boys and girls, according to a system which does not suffer because of the large number of pupils, and which turns out graduates into society only after giving them the instruction of which they are capable, and apprenticing them to some trade which will make them useful to society and worthy of its confidence, and where, finally, they will have been encouraged and strengthened in the calling which Divine Providence reserves for them.

Experience, that universal teacher, has shown me that the problem I was facing has been solved. The triple objective I had in mind for this institution has been attained in the most satisfactory manner, and my theory has been confirmed in practice. I was able to proceed confidently with the development of my Institute. For instance, Your Honor, in your Department schools like the first one in Agen are in operation at Villeneuve and will soon be established at Marmande. Others have been organized at various places in France, and even in Alsace and Franche-Comté. With one exception, these localities have welcomed our schools and were only too happy to support them financially.

Only one town, Agen, forms an exception. This is not meant as a reproach, for the town did not really understand my projects. It gave me a free hand, and that was something. Later, it was able to judge of the value of my foundations, but its slim resources could not help with the expenses. The study it made shows that it will have more resources in 1825, and it voted 1000 francs. This manifests good will and bodes well for the future.

Your Honor, it did not take you long to grasp the spirit of my institution. Your sponsorship, while not too public in its expression, was prompt, constant, and efficacious. You spoke to the General Council of my project. The proof of both the timeliness of your recommendation and the perspicacity of your advice is that, almost from the beginning, you declared yourself the protector of my schools and procured funds for their extension. The town of Villeneuve and that of Marmande bless you already for your religious and political munificence.

You will note, however, Your Honor, that the school at Agen has been maintained at my expense. To date I have spent more than 16,000 francs on it and I still have to pay for the expenses of the five religious of my Institute who run the parent school, as well as the rental on the house they occupy.

I believe I can expect from your goodness, Your Honor, that you will show this document to the General Council, and with your usual affability, you will point out to it that it is in the interest of the entire department that this parent school, the normal school of Agen, does not flounder, particularly at this time when the teachers that it sends elsewhere need guidance and instruction from a common center, and must maintain that precious uniformity of discipline, method, and spirit without which a professional body soon degenerates. Please make it clear to them also that if I am asking for reimbursement, this is only so I may have the means to develop the institution; this would make it less a reimbursement than an investment. I am sure the General Council will understand that kind of language, especially from such a worthy interpreter as yourself, Your Honor.

I am most respectfully, Your Honor, your very humble and obedient servant.

G.-Joseph Chaminade

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**218.2.23. To the Prefect, Department of Lot-et-Garonne<sup>1</sup>**

September 17, 1824, Bordeaux  
(Copy, Agmar)

Honorable Prefect,

You were kind enough to inform me that the General Council of Lot-et-Garonne had allotted me a sum of 6,788.80 francs in compensation for my investment in the free elementary schools of Agen.

The plea of an administrator such as yourself, Your Honor, must have made the General Council declare in favor of our house in Agen. I entertain the hope that your protection and goodness toward our works will never fail.

I am, most respectfully . . .

G.-Joseph Chaminade

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**218.2.24. To M. de Lugat, Mayor of Agen<sup>12</sup>**

October 27, 1827, Bordeaux  
(Copy, Agmar)

Our Brothers, teachers in the free schools of Agen, who had come to Bordeaux to make their spiritual retreat, are returning to their posts inspired with renewed zeal. I know, Honorable Sir, that they will continue to work with success for the good of the children of the underprivileged classes of the town. Their only ambition, the only reward they expect from their labors, is to be able to inspire into these young hearts the love of religion, noble sentiments, and professional competence in the modest professions they intend to embrace. It would be most comforting for these Brothers, Your Honor, while they are working for the welfare of the citizens dearest to you because they are in most need, if they could place themselves under your special protection and consider themselves your sons. So far, their work is not identified as yours. I believe this is our fault, for your sentiments are known to me. Your Honor, if you hand over the Refuge to the free schools, or sell it to them, thus, we dare hope, giving them the means of subsistence, could you not then make the city understand that you alone are responsible for an institution which is the consolation of the poor and the satisfaction of the well-to-do? They do not intend to claim anything because of the past. They have spent more than 25,000 francs. They are occupied only with the present. They entertain the hope that you will not reject their plea.

G.-Joseph Chaminade

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**218.2.25. To M. Lugat, Mayor of Agen**

December 18, 1827, Bordeaux  
(Copy, Agmar)

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<sup>1</sup> The original is in the archives of the department of Lot-et-Garonne. Here is the reference to the minutes in the prefect's letter to which Fr. Chaminade is responding. "I have the honor of acquainting you with the resolution of the General Council of this department, which allocates the sum of 6,788.80 francs out of an available 10,609.42 francs to compensate for your investment in the free elementary schools of Agen. This is subject to the approbation of His Excellency the Minister of the Interior. . . I am very pleased at the results of my plea before the General Council. However, I also share the council's disappointment that it could not reimburse you fully."

<sup>12</sup> The original is in the archives of the town of Agen.

The tone of your letter reveals a heart that is too loyal, too desirous of the common good to allow me to doubt any longer the fate of your free schools. You have shown your fellow citizens the affection of a father and the devotedness of a magistrate. Your concern extends principally to the poor, and you are convinced that the free schools can contribute to lightening the burden on the less fortunate. You consider as a godsend the services which our Brothers are rendering to the working and poorer class of your town, and you say that you appreciate this godsend for what it really is. These words, Your Honor, dispel all my worries, and I will not hesitate to declare to our young teachers that you are their best and most devoted friend.

Honorable Sir, even though for a moment I had been persuaded that you had not the least interest in the free schools, I have never doubted your devotedness to the most hapless of your subjects. I had believed that the words of blessing and gratitude coming from the unfortunate of all regions and addressed to the Brothers had not yet reached you. Today, I have a resounding proof that you have heard them.

There is no doubt now that the free schools will have their proper locale and the Brothers their lodging, their clothing, and their food. All this is in your power. I had thought of purchasing the Refuge and had decided to do that rather than let such a promising project vanish. But instead, having the Refuge become the property of the commune and having it turned over exclusively to the work of the school, meets with my hearty approval. That is a more natural arrangement, and the finances will be more secure; it is also completely in harmony with your thinking. After the hospitals, is there another institution of greater public utility than the free schools? We have based the schools founded since those of Agen on this premise. The commune furnishes the buildings and a modest salary for each brother. In several towns of Alsace, for instance at Colmar, the authorities asked that the brothers add to their free schools a tuition school for the youngest children of the upper class, because the uprightness of the brothers' lives seemed a surer guarantee [of a good education] than the lifestyles of the lay teachers. Any small revenues from these schools are added to the wages given by the commune. The commune of Agen, more than any other, should be ready to conform to the desires of its mayor.

G.-Joseph Chaminade

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### **218.2.26. To M. Lugat, Mayor of Agen<sup>1</sup>**

January 23, 1828, Bordeaux  
(Copy, Agmar)

On December 12, 1827, the Municipal Council of the town of Agen discussed a letter which had been addressed to you by Mlle de Trenquelléon, concerning the usefulness of the convent of the Daughters of Mary in that town. The Council replied that it did not, at this time, want to approve the existence of this community, but that it would do so when the Ladies of Mary of Agen had complied with the formalities outlined in the law.

??? check English

It is true, Your Honor, that, according to the spirit of the law of March [sic] 24, 1825, those congregations of women that had not proved their usefulness could not make such a request of the Municipal Council of a town with regard to a new individual establishment. But this is not the case with an established house which is the very cradle of the organization; and the establishment of the Daughters of Mary at Agen is just such a house.

When I was in Paris last October I asked the Office of Ecclesiastical Affairs what procedure was to be followed by these ladies if they wanted to obtain the definitive approbation of their Institute. One of the conditions was that they had to ask the Municipal Council of Agen

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<sup>1</sup> The original is in the archives of the town of Agen.

for its opinion, and it was to conform to this requirement that Mlle de Trenquelléon sent you the letter mentioned above.

They followed the advice of the Municipal Council and sent their petition to the prelate in charge of ecclesiastical affairs in order to obtain the final approbation of their Institute. Their request was favorably received. Here is the text of a letter of January 8, in which Father de Lachapelle, State Councilor and Director of Ecclesiastical Affairs, wrote to His Excellency of Agen. "I have the honor of informing Your Excellency that these statutes have just been sent to the Council of State to be verified there and registered conformably to the law of May 24, 1825. According to the terms of that law, these ladies have not yet obtained the opinion of the Municipal Council on the usefulness of their house.

"Once these preliminary formalities have been fulfilled, His Excellency will hasten to take the necessary measures to have this congregation definitively approved."

As a consequence of these considerations, Honorable Sir, in the name of these women I ask you to reconvene the Municipal Council for a definitive deliberation on the usefulness of their motherhouse at Agen.

Is not the usefulness of this house a matter of common knowledge? Without speaking of the various advantages to the town of Agen itself, how many hundreds of young indigent girls were given an instruction and an education adapted to their state and their age, and have learned a trade in the workshops so that they could earn a living and be useful to the town? You, Your Honor, more than anyone else are aware of this because of your fatherly solicitude for the needs of your citizens. In the last eleven years, has there been a single religious who did not devote herself to the public good? On this point I would welcome the most exact and rigorous inquiry.

I trust, Honorable Mayor, that because these facts have been common knowledge in the town for years, you will have the satisfaction of seeing all the members of the Municipal Council pronounce themselves unanimously in favor of the usefulness of the community of the Daughters of Mary at Agen.

G.-Joseph Chaminade

P.S. Honorable Mayor, I believe you might like to see the statutes of the Daughters of Mary. I am enclosing a copy and am ready to give you any other information you may desire.

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### **218.2.27. To the Prefect, Department of Lot-et-Garonne<sup>1</sup>**

March 21, 1830, Bordeaux  
(Copy, Agmar)

Honorable Prefect,

I have the honor of informing you that Brother Rey (Pierre) of the commune of Bournel, in the canton of Villeréal, is a member of the Society of Mary and belongs to the [military service] class of 1829. He has been exempted from military service by the Royal Council of Public Instruction; the regular certificate was sent to his parents in case he might have been chosen by lot to serve.

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<sup>1</sup> The original is in the archives of the department of Lot-et-Garonne. Here is the prefect's answer. "On the 21<sup>st</sup> of this month I received the letter with which you honored me informing me that M. Pierre Rey, a young recruit of the class of 1829, a member of the Society of Mary, had obtained a certificate of exemption from the Royal Council of Public Instruction. . . It is my privilege to inform you, Monsieur, that when the draft board studies the cases of young men from the canton of Villeréal to which M. Rey belongs, his status will be determined. He will most assuredly be dispensed. . . Your welcome letter also informs me that this year you propose to visit the Christian schools of this department which are under your direction. I am looking forward, Monsieur, to a discussion with you on every aspect of the usefulness of these establishments, about which I have received nothing but the most favorable comments."

Honorable Prefect, this spring I hope to be able to give you personally tokens of my respect and my gratitude for the protection granted to our establishments, which we have put at the disposal of your Department. I propose to visit them this year. I will welcome all your suggestions and your orders either to correct abuses which might have appeared, or to perfect our schools and have them conform to the wishes of your wise administration.

I am, with the most profound respect, Your Honor, your most humble and most obedient servant.

G.-Joseph Chaminade

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**218.2.28. To the Pastor and the Committee in Soultz<sup>1</sup>**

July 21, 1825, Ebersmunster  
(Copy, Agmar)

I, the undersigned, Superior General of the Society of Mary, promise the pastor and the gentlemen on the committee of the town of Soultz to send three teachers of the Society of Mary to set up their communal school when the new term begins or by November 1 next.

Room and board is provisionally set at 500 francs per year, per teacher.

The Commune is responsible for all classroom furnishings, for the furniture of the residence, and for any repairs as needed.

In witness whereof, [signed] at Ebersmunster, July 21, 1835.

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**218.2.29. To the Minister, Paris<sup>2</sup>**

January 28, 1844, Bordeaux  
(Copy, Agmar)

Honorable Minister,

His Excellency the Archbishop of Bordeaux has agreed to present to you and to recommend in a very special manner the humble petition which I have the honor of addressing to you, whose purpose is to obtain from your goodness for the Society of Mary a favor which is of interest to public instruction as much as it is to my Institute.

The Society of Mary has been approved for all France, especially in the field of primary instruction, by a royal ordinance of November 16, 1825.

Up to 1830 inclusively, it enjoyed various privileges, in particular that of the exemption from military service of the normal school students in return for a ten-year commitment to primary education. The Brothers of the Christian Schools have continued to enjoy this privilege. I do not think it has been withdrawn from us and yet a number of circumstances have conspired to prevent us from enjoying it as in the past.

We would like to clarify our position in this matter, and for that purpose we are turning to your benevolence, Honorable Minister. We will faithfully comply with the directives you give us in this matter, and we will continue to strive to be worthy of the consideration of both the Government and religion in our important work of elementary education.

<sup>1</sup> The original is in the archives of the department of Haut-Rhin.

<sup>2</sup> The original is in the National Archives in Paris. This letter was authenticated in Fr. Chaminade's own hand, "Seen and approved as conforming to the original, Bordeaux, March 31, 1845," and signed "G.-Joseph Chaminade, Superior-General of the Society of Mary." It was registered on April 2, 1845. The petition was forwarded to the rector of Bordeaux on May 23, 1845, for his comment. The rector gave an affirmative reply on May 30. The Minister informed the Superior General of the Society of Mary on July 9 that the request had been granted.

I hope, Honorable Minister, that you will look favorably on my petition, and I beg you to accept the homage of my sincere gratitude and respectful consideration. I am Your Honor's most humble servant.

Bordeaux, January 28, 1844  
G.-Joseph Chaminade

Read, approved and certified a true copy of the original. In witness whereof. . . done at Bordeaux, March 31, 1845.

G.-Joseph Chaminade  
Superior General of the Society of Mary

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**218.2.30. To the Superior**  
September 30, 1845, Bordeaux  
(Copy, Agmar)

As the cleric in charge of the church of the Madeleine since the early 19<sup>th</sup> century, I have the duty to see that it fully serves its purpose. Father Caillet, to whom I had given this responsibility, left without telling me of any possible arrangements he might have made. From His Excellency the Archbishop I learn that the church has a fourfold function, and that you were kind enough to accept to preach, according to custom, after the chanting of vespers. No doubt Father Caillet had accepted this responsibility out of obedience; but I did not confide it to him in virtue of my title of Superior, but rather in virtue of my original title as titular pastor of the church. I wish to thank you for the service you have rendered me. I may perhaps have the opportunity of hearing you preach, either directly or by means of those who are in my service. You are aware of the close relations I have always had with Father Rauzan, the elder, and all his family.

If the position in which I find myself is painful and difficult, this is because the archbishop has espoused the quarrel which my three assistants are having with me. I very much fear lest His Excellency might compromise himself, as you can see from the copy of the letter I sent him just a few days ago.

I am, with the deepest respect, your most humble and most obedient servant.

G.-Joseph Chaminade

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**218.2.31. To Laure de Laborère**  
Before July 13, 1820, Bordeaux  
(Copy, Agmar)

Mlle Laure neither could nor should have made the commitment which she believes now obligates her. Even had she made it, she is entirely dispensed from it.

She was told not to make any such gesture in the future without an express permission from the Mother General or from myself.

May her guardian angel accompany her and protect her from all harm.

Let the past be forgotten from the moment she leaves.

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[The following *New Acquisitions* (Agmar 218.2.32 to 218.2.48) were published by AGMAR in 1986 as the first fascicle of volume 9 of the *Lettres de M. Chaminade*.]

**218.2.32. To Mme Carraylon Labour**

1819, Bordeaux

[This is the original of which 218.2.14 is a copy. Acquired through the efforts of Fr. Joseph Verrier, this original was received by AGMAR on November 20, 1978.]

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The *New Acquisition* series in AGMAR 218 continues with two letters which are not from Father Chaminade. They are listed as

218.2.33 Rigagnon to the Archbishop of Bordeaux. February 19, 1821.

218.2.34 Leguay to the Archbishop of Bordeaux (who sent it on to Father Caillet).  
December 24, 1846.]

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**218.2.35. To Lafont [sic], Deacon, Prefect of the Sodality**

1802 or 1803, Bordeaux

(Copy, Agmar)

I am told, my dear prefect, that you have a fine sermon on the Passion. Would you be willing to preach it in our oratory on Good Friday? I know that we would listen to you with pleasure and interest.<sup>1</sup>

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**218.2.36 To Lafont [sic], Deacon, Prefect of the Sodality**

1808, Figeac

(Copy, Agmar)

I will not say much about the Sodality. Your correspondence with several of the sodalists must have acquainted you with its ups and downs. However, I do note with pleasure a return to the primitive spirit. There is evident a greater unity, more enthusiasm; the officers seem to understand that less discussion and more action is the formula.<sup>2</sup>

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**218.2.37. To the President of the Tribunal**

May 6, 1816, Bordeaux

(Copy, Agmar)

I, the undersigned, Guillaume-Joseph Chaminade, Honorary Canon, residing in Bordeaux Rue Lalande, do empower M. Perès, lawyer, to bid in my name at the Court of First Instance of

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<sup>1</sup> Excerpt from the police interrogation of M. Lafont made in Paris, October 5, 1809. (Archives of the Préfecture de Police, AA. 318). This document was given to Agmar by Fr. Joseph Verrier on April 10, 1982.

<sup>2</sup> Excerpt from the police interrogation of M. Lafont made in Paris, October 5, 1809 (Archives de la Préfecture de Police, AA. 318). This document was given to Agmar by Fr. Joseph Verrier on April 10, 1982.

Bordeaux and to purchase on my behalf and for my profit the house situated in Bordeaux, Rue Lalande No. 1, which constitutes the fifth of the lots included in the limited auction sale of the heirs Lafaye, the definitive purchase of which must be made at the said auction of the 13th inst. He is authorized to bid up to 3,500 or 3,600 francs, and to pay the usual auction fees. Should mine be the winning bid, he is to report it as the law requires, as my own and personal action, to safeguard the same from any possible indemnity.<sup>1</sup>

G.-Joseph Chaminade.

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### **218.2.38 To Count de Brancas, Prefect of Haute-Saône**

July 13, 1826, Bordeaux

(Copy, Agmar)

Honorable Prefect,

The visit with which you have honored my establishment at Saint-Remy has had the most happy effect. The terms in which the persons in authority describe it leave no doubt as to the emotions which your presence created. They have, so to say, made me a witness to the spirit of emulation, of perseverance in their good work, and of renewed enthusiasm with which you left them. Father Caillet and Brother Clouzet made particular mention of the honor you later conferred on them by inviting them to share a meal with you. They also told me of the informal discussions you had on the question of the school of arts and crafts. I believe, Sir Prefect, that of all the objectives for the public weal suggested to you by the interests and status of your subjects, this one would not be ranked among the least. Rest assured, Sir, that if I can help in any way, I will do so most willingly.

I do not know whether you were told, Sir, that this very concept of a school of arts and crafts was the main reason why I bought the château and property of Saint-Remy.

It was with this purpose in mind that one of my colleagues here went to examine the site. After weighing as best he could all the factors, he approved of it. The project was broached under the administration of your predecessor, M. de Villeneuve. A necessary transfer of the one whom I had placed in charge of the project caused a postponement, and I know that since then we have made very little progress with this aspect of our works. But if your broad vision has taken notice of this undertaking of great public usefulness, I have no doubt that given your support and enlightened guidance, Sir Prefect, we might pursue it with great success.

The word from Saint-Remy, Sir, is that you have already had a proposal drawn up, and that in your kindness you plan to acquaint me with it within the week. Such zeal in you can but quicken mine. With great interest I will take note of any correspondence with which you may honor me. I will consider it my duty then to make any observations which may seem pertinent. I believe it would be to our advantage if the plan were to be given its definitive form soon, as my trip to your part of the country must be scheduled shortly. Such a plan, if given serious consideration beforehand, will all the better and sooner be put into execution. The project involves a host of factors: equipment, personnel, morale, internal discipline, movements [of the students], progress in their studies, etc. . . and the thousand and one necessities and mishaps that must be anticipated and forestalled. If everything is first carefully thought out, putting the plan into practice will be easy enough.

I congratulate myself, Monsieur Prefect, that your honorable visit and the steps that were suggested have placed me under the happy obligation of thanking you, in my own name and in

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<sup>1</sup> "Registered in Bordeaux, May 13, 1816. Received 2 francs and 20 centimes" [signed] Oroyer" (Archives Départementales de la Gironde, Bordeaux. U 654 no. 532. Adjudication January-June 1816. Handwriting of Fr. Chaminade). This copy was given to Agmar by Fr. Verrier on April 10, 1982.

that of my children of Saint-Remy (for that is what they are called). I do not hesitate to assure you of their determination to do well. My eagerness to join them in concurring with your views on the schools is your assurance of my own feelings in the matter. These feelings, moreover, are sustained by the sentiments of trust, of high esteem, and of respect with which you will allow me to call myself, Sir Prefect, one of your most humble and most devoted servants and subordinates.<sup>1</sup>

G.-Joseph Chaminade

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### **218.2.39 To Count de Brancas, Prefect of Haute-Saône**

September 23, 1826, Saint-Remy  
(Copy, Agmar)

Honorable Prefect,

The day after my arrival at the château of Saint-Remy I made it a point to visit the quarters where you wish to install [workshops for] all the crafts relating to architecture. The former winter orangery alone would provide all that you need for your interesting enterprise; its use would avoid the inconvenience of dispersing the craftsmen into either the barn or the old stable.

At little expense the upper part of the former orangery could accommodate a hundred beds. Adding dining rooms, classrooms, a kitchen, etc., would cost no more and perhaps even less than remodeling the other two buildings. Such a move would have distinct advantages for the operation of the school and fewer drawbacks for the community.

The advantages are evident: a centralized location for the facilities of the establishment; easy supervision; convenient access to the public; unobstructed passage for the carts, etc.

On the other hand there would be serious inconveniences if the workshops were to be located in the barn and in the old stable: almost inevitable contact between outside workers and the religious, and especially with the novices living there; difficulty of eventual expansion for other forms of arts and crafts, etc.

In order to help you with your project and to speed its execution I have the honor, Sir Prefect, of placing at your disposal my quarries of hard rock and of limestone situated in the park very near the orangery. Next to the limestone quarry is a lime kiln which would require very little in the way of repairs. All the sand you will ever need is there as well as all the clay for bricks and roofing tiles which can be fired in that same kiln. The stone for most of the château and its enclosing walls was taken from the quarries in the park.

Monsieur Prefect, if you have any difficulty grasping what I have just described to you, I would take the liberty of inviting you to spend another difficult day at the château. Simply give me the date and I will try to make your visit as pleasant as possible.

I am, with profound respect, Monsieur Prefect, your very humble and most obedient servant.<sup>1</sup>

G.-Joseph Chaminade

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

April 28, 1835, Saint-Remy  
(Copy, Agmar)

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<sup>1</sup> The original is in the Archives Départementales de la Haute-Saône, Vesoul, L II no. 410. The copy was given to Agmar by Bro. Eddie Alexandre.

<sup>1</sup> The original is in the Archives Départementales de la Haute-Saône. The copy was given to Agmar by Bro. Alexandre.

Your Excellency,

I postponed for a while sending you my declaration relative to Brother Fridblatt; I had wanted to speak to you about Brother Giros.

My declaration is conformable on all points to the form which you took the trouble to draw up.

I kept Brother Giros in a semi-retreat until Easter; he has read and pondered the general regulations of the Society of Mary.

In our private interviews he intimated to me his desire to become a true religious and to conform his conduct to the regulations of the Society. Before his lapses he had applied for entrance into the Vincentian Order. During his short stay at Saint-Remy his soul was flooded with almost perfect calm, and his health, which had not been good, took an important turn for the better. He left on Easter Tuesday for Saint-Hippolyte, Haut-Rhin. I believe I will follow him shortly, for I am going to make a regular visitation of our houses in Alsace. More specially I intend to set up a novitiate in that beautiful region which was formerly in German hands. Brother Giros will fit in very well at Saint-Hippolyte.

Father Rothéa, the superior of the house we have in that small town, is very holy. By personality he is conscientious and regular, yet also kind and lovable.

I have recently learned, Your Excellency, that you plan to transfer the courses in philosophy from Ecole to Vesoul, and that you will transform the large building at Ecole into a school called the Sorbonne. I have also heard that, should this plan not materialize, Father Bardenet, who says he is the owner of those buildings, would turn them into a primary school under the direction of the Society of Mary.

One of the main reasons for my lengthy stay at Saint-Remy was to set up a regular novitiate, one that would be completely separated from any other building on the extensive property of Saint-Remy. [However] I saw that this would be possible only at an expense which is beyond the means of the Society of Mary. This being the case, Father Bardenet has offered to build a novitiate at Courtefontaine. The Bishop of Saint-Claude was pleased at this news. I accepted and intend to make this a novitiate for lettered candidates. Construction has already begun.

When I heard of your plans, Your Excellency, I thought you might prefer to have the novitiate, rather than the Sorbonne, established in the buildings of Ecole. We could easily, and without negative consequences, add the primary school for the youth of that region which Father Bardenet so ardently desires. I have heard that Father Gousset was very supportive of Father Bardenet's proposal.

You are surely aware, Your Excellency, of how delicate it would be to try to set up an establishment of the Sorbonne. You must know that <sup>1</sup>. . . Paris and Strasbourg for similar establishments. I was, in fact, in Paris and in Strasbourg and witnessed their foundation, which did not . . . date. As yet I have given no hint of this project to . . . Bardenet, nor with all the more reason to the Bishop of Saint-Claude. I have every reason to believe that they will agree, if your Excellency. . . Let me say in all simplicity and confidentiality that . . . prefer that the novitiate be situated in your diocese and, for . . . under your vigilant eyes.

Although I have nothing but gratitude for . . . the Bishop of Saint-Claude for the exceptional interest he has shown . . . establishments for both men and women that we have in . . .

Your Excellency, I would appreciate a prompt . . . so that I might settle everything at Courtefontaine . . . I can even delay my trip to Alsace if you Excellency judges it necessary that I come to see you for all . . . Though it does not seem to me necessary to do so . . . return from Alsace.

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

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<sup>1</sup> These ellipses indicate illegible words.

G.-Joseph Chaminade

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**218.2.41. To Archbishop Mathieu of Besançon**

May 21, 1835, Besançon

(Copy, Agmar)

The undersigned, Superior General of the Society of Mary, declares that he assumes responsibility, in lieu of an ordination title, for Father André Fridblatt, ordained by Césaire Mathieu, Archbishop of Besançon, on March 14, 1835. The newly ordained has definitively attached himself to our Society in which he hopes to persevere with the grace of God, and I release said Lord Archbishop of any obligation in conscience relative to the assignment and upkeep of the said person for the rest of his life.

G.-Joseph Chaminade

Reply of the Archbishop

Monsieur and Most Honorable Superior,

I intend to move right ahead with my plans for the establishment I have in mind for École. It will be a retreat house and place of study for clerics who have completed their seminary program but are not yet ordained priests.

Since such an establishment might undergo future expansion, I have to reserve the entire property for it; besides I do not want it occupied by any work that would not be accountable to the diocese. Since the house of the [archdiocesan] Missionaries would be part of the complex, it would not be advisable to add another house near theirs, however useful its purpose, that was not dependent on it.

I regret making you wait so long for my answer. I have just returned from visitation. I thank you for the favorable report on Brother Giros. I am sure your kindness in his regard will not go unrewarded. He could be most useful if he reforms sincerely.

I am with the greatest respect and consideration,

(Signed by His Excellency)

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**218.2.42. To the Pastor and the Committee of Soultz**

July 21, 1835, Ebersmusnter

(Copy, Agmar)

I, the undersigned, Superior General of the Society of Mary, promise the pastor and the gentlemen on the committee of the town of Soultz to send three teachers of the Society of Mary to set up their communal school when the new term begins or by November 1 next.

Room and board is provisionally set at 500 francs per year, per teacher.

The Commune is responsible for all classroom furnishings, for the furniture of the residence, and for any repairs as needed.

In witness whereof, [signed] at Ebersmunster, July 21, 1835. <sup>1</sup>

G.-Joseph Chaminade

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<sup>1</sup> Certified by Wilhelm, Mayor of the Town of Soultz, to be an authentic copy. Original is in the Archives Départementales du Haut-Rhin, 1. T. 58. The copy was presented to Agmar by Fr. Verrier.

### 218.2.43. To Fr. Jean-Baptiste Fontaine at Saint-Remy

May 2, 1837, Bordeaux

(Copy, Agmar; see also letter no. 960)

My dear Son,

I have just read the minutes of the council meetings of February 22, 23, and 25 and those of April 20. Very simply, here are the thoughts and reflections that occur to me from this reading.

1. You all seem to agree that, for the project we have in mind, the winter orangery would be more suitable than any other building at Saint-Remy, more suitable even than the primary boarding school, the former normal school.

2. You feel that everything at the boarding school is ready to receive the community in question, even if that group numbered a hundred persons; the only objection you foresee is the noise that the boarders in the château might cause. However, presently, or even last summer, the boarders and the community taken together were far from numbering a hundred persons and they were all busy at their separate tasks; yet there was overcrowding. Furthermore, there was no single room other than the chapel which could hold one hundred persons. Besides, where would you locate the winter workshops which would be occupied by the at least thirty-five agricultural workers who, during the winter, cannot be about their regular field work? It seems to me that considerable expenditures would have to be made, though perhaps not at first when the small number of persons could be lodged here and there. Yet you see only one drawback, the noise made by the boarders!

Nor do you take into consideration the comings and goings of visitors to the château, or, even more distracting than the merely curious, [the comings and goings] of all those who have business dealings with the community. And if, to avoid this inconvenience, the entrance to the château were placed where it had originally been—well, we have already estimated what that would cost.

3. I note a repeated concern about the instability of the walls and the sinking of the terrain. But fifteen months after the issue was raised, and after a number of meetings on the subject, why have you not yet got a firm opinion from persons experienced in such matters? [Furthermore] it is said that there is no water. But formerly there was a large and excellent well; how can you be sure that it has dried up? I believe someone pointed out to me a spot near the large building of the orangery where water might easily be obtained. I did not look the place over well enough to be able to describe it clearly to you.

4. The plans and estimates drawn up for [a community of] one hundred persons with all the appropriate facilities were far from costing as much [as your proposal]. True, [at the time] none of the barns was full. [Still] forty or fifty persons can be housed there at a fraction of the total cost; the second group could be postponed indefinitely. Do all these plans and estimates count for nothing? In the interest of prompt action, the community project would at first simply require that the members go on site, and be able to live and work there in spite of the inconveniences, until the situation could be remedied.

5. Surely the early religious, the Benedictines for instance, when they first started out, were far from having the facilities that we have. It was only when they climbed Monte Cassino and established the first monastery of the order there that they seem to have had some conveniences and regularity of life. When providence inspired us to found this first community, it seemed both to justify it and to provide a suitable locale in the beautiful and large building of the orangery, with room enough for future expansion. When I was given reasons why it could not possibly be used, I did not think it prudent to proceed further. But what I had hoped, and still hope, was that you would try to overcome these difficulties if at all possible, and to see whether, without considerable outlay of funds, we might at least be able to begin.

6. In desiring to merge the boarding departments, your concern seems to center only on money and finances, and, of course, that must be considered. But are matters of morality and

prudence to be overlooked? Before the wretched dissensions between Father Lalanne and me, there had been a single boarding facility serving both academic levels. The normal school with the so-called Working Brother community had occupied quarters in the primary boarding school building. During our disagreement, the normal school became almost a non-entity. Brother Clouzet advised me to accept boarders for the primary section instead of candidates [for the normal school]. When against my will I agreed to the separation of the château from the other buildings, Brother Clouzet suggested we open a primary boarding school. I agreed, and it was a success.

To have two boarding departments together in the château, even if distinct and separate from one another, will be mutually harmful, just as are two trees planted too close to each other. Are they not already, in fact, harmful?

If it is claimed that they would not affect each other negatively at least in the early stages, my reply is: watch carefully and you will notice a progressive deterioration. The secondary boarding school of some sixty-plus students, when we expected a much larger number, could not prosper without more staff than had been employed by Father Lalanne—and even at that, how long do you think it would survive? Even supposing that were the case, what advantage would that have had either for the Christian education of the young, or for a solid and broad education? When Father Fontaine (I am addressing now all the members of the council) came to replace Father Lalanne and did in fact become the director, how many boarders could you count in both the middle and senior divisions who had not been corrupted or who had even a slight fear of God? Is it for our own glory or for money that we keep boarders? Of course we need money to sustain and spread our works, but must this concern for money lead us to deviate from our principles? It were better for the Society of Mary to perish with its money than to continue to exist and follow false paths.

7. I approve of the fear and great distaste that all of you have for borrowing. Recourse to such means should be taken only in extreme circumstances. [This is] particularly [so] in revolutionary times, when efforts might be blocked from moment to moment. Yet this fear should not be excessive; it could even at times be harmful to the works of God. This would be the case, for instance, when you have good grounds for believing that you can easily become solvent again. This was the case at Marast, where I allowed them to borrow (1) because matters had not been managed as they should have been, and it would have been somewhat scandalous if we had not gone ahead and (2) because given the length of the loan, the revenues from the domain are sufficient to guarantee and to liquidate its debts. This same fear of debts made me hesitate when I was told of the very considerable expenses entailed simply in starting this community of Working Brothers. I had no suspicion of this when working on the preliminary plans. What am I to do in this situation? At the moment I can see no other course of action but to put off any decision and above all to banish all misconceptions. I know that it would have been desirable to take some decision. Especially in the case of this community we run the risk of missing the providential moment. The religious who were to form the first nucleus might lose that élan of good will which they have manifested so far. The postulants we accept are not being trained properly; [if they were] presumably a much greater number would come. However, since it would be imprudent to go ahead while you are all in this state of uncertainty, I am obliged to suspend any decision.

8. Before receiving the minutes of your council meetings, I still had some hope and I was anticipating some sign of the inspiration of the Holy Spirit. But these minutes definitely are not of the kind I had been expecting. I had been hoping for the details of your considerations; instead all I have is the result. If I could see the reasons given for or against, I might have discerned some path to take; I would have had each one's opinion. I am a firm believer in council meetings held according to the promise of the Lord: "Whenever two or three are gathered in my name I will be in the midst of them." Since we are dealing here with a very important work of God, and because I was convinced that you were all meeting in the name of Jesus Christ and for Jesus Christ, I had

hoped he would keep his promise sooner or later. Then I would have been reassured as to his will in the matter.

#### Conclusion

Let each one of you examine seriously before God whether the difficulties which militate against transferring, setting up, and constituting the community of workers in the orangery can be overcome, for you are all agreed that it is the building which is the most suitable. It seems to me that two of the more important problems can be resolved in such a way as to need no further discussion. The first is the matter of the fissures in the walls; the second, the lack of water. As to the first, are these fissures the result of a gradual sinking of the foundations? With proper repairs could the walls be made solid enough to support the edifice so that it can be used for our purposes? As to the second: have we every assurance that the well is beyond redemption? Is our only water supply to come from the rain? Where did the previous tenants water their cattle and get water for their personal needs?

If it seems desirable to transfer the primary boarding department to the château because the premises there are more than are needed for the reduced secondary boarding department, and because we despair (perhaps prematurely) of an increase in numbers, would it not be advisable to unite the two into a single boarding department with a single timetable and the same administration, but accommodating both the primary and the secondary schools? It would be just as it was when Father Lalanne took over the management; and in fact it would also be. . .<sup>1</sup>

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#### **218.2.44. To Archbishop Mathieu, Besançon**

July 24, 1838, Auch  
(Copy, Agmar)

Your Excellency,

I have been at Auch for the past few days meeting with His Eminence and with His Excellency, the Bishop of Ajaccio, in an effort to settle the important matters of the Institute and of the Society of Mary. Both prelates have read and carefully examined the Constitutions of the Daughters of Mary and those of the Society; their Vicars General in turn have done likewise. All have expressed their satisfaction. Very willing to use all his influence with the Holy Father, His Eminence wishes to take upon himself the responsibility of requesting from Rome the canonical approbation of our two orders which our friends, and especially Your Excellency, so much desire. However, His Eminence wants all the documents that he is sending to the Holy See to have your seal of approval.

It is true, Your Excellency, that you have at various times complied with these wishes of His Eminence, above all in your honorable letter of June 11 last. But he thinks it fitting that, in a special letter to the holy Father, you would express the esteem you have for the two orders and your desire to have them at last canonically established by the Holy See. Therefore, Your Excellency, I beg of your inexhaustible charity another proof of the great interest which you have in our works. Your letter to the Holy Father will be sent along with those of His Eminence.

I turn now to the matters of Saint-Remy.

Your loving concern for this establishment is so well known to me that I will not hesitate to importune you with some details. Despite the repeated observations of Father Meyer, Your Excellency, I think we should determine as follows the use of the château and other buildings of Saint-Remy, at least provisionally for the coming year.

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<sup>1</sup> This unfinished letter was discovered by Fr. Verrier. It had been copied into the notebook of Fr. Chevaux (Agmar 57.6.2, pp. 63-68).

1. To join together in the château the primary and the secondary boarding departments.
2. [To house] the community of Working Brothers in the other buildings.

At the time of the July Revolution both schools were together in the château. They were separated only to keep peace with Father Lalanne. The other buildings were used for the normal schools founded by your diocese. Since the normal schools are now nonexistent, the workers could occupy these quarters. Should the schools be reestablished, we would then seek the funds needed to relocate the community.

According to this plan the Brothers and others working the land would have their novitiate close by. Since the accommodations are already in place, this community could grow to encompass a hundred persons.

Besides, renewal has been successful and is almost completed; the novitiate is expanding, and a spirit of fervor has taken hold. I look upon this community as the nursery for the third branch of the Society and as such it is one of my important concerns. From it will come those colonies that are needed for Marast, Ebersmunster. . .

So you see, Your Excellency, it is not that I desire the suppression of the boarding departments at Saint-Remy. They were [together] in the château at the beginning; and I believe they should be merged again as they were then. True, the number of secondary boarders has plummeted. We are not surprised at this but rather look upon it as a chastisement of God. That boarding school, so numerous and newsworthy at a certain moment, had very little of the spirit of the Society of Mary. The exteriorly brilliant education being given there was not suited to the formation of Christians, nor even of clear-thinking men!

Now that Father Lalanne has seriously taken stock of himself he agrees with me on every point. Not that I am against a broad education; rather, it has to be approached differently. Father Lalanne was completely disillusioned by his second experience, that at Layrac, and has conscientiously returned to the sound principles of instruction and education. All the students at Saint-Remy, except the youngest, were liable to dismissal. Those who were kept as being less spoiled still did considerable harm. We have just sent home the last two of the old regime, and Saint-Remy now seems to be taking on new life.

Here is what Brother Clouzet has just written to me.

The students in the primary section now number thirty-nine; they are doing well and all are very happy with Saint-Remy. They love and hold their teachers in high esteem and these in turn teach with enthusiasm. Almost all the students will be back next year and we anticipate a large number of new ones.

The secondary boarding school is doing much better since the dismissal of the two troublemakers. Father Fontaine, whose reputation is spreading, has received several requests for next year. I believe, Good Father, that the time has come when Saint-Remy will show considerable development. Just 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 accept the blame for what has happened. *Mea culpa*.

God is also blessing the community of the Working Brothers. A few days ago we accepted four young farmers whom the Lord seems to have been preparing for quite some time.

May I add a few words, Your Excellency, concerning the novitiate of the lettered religious? It is located at Courtefontaine and it seems to me that it should stay there. In the beginning I gave but grudging consent to its construction in that town. I finally yielded to the repeated requests of Father Meyer, of Father Bardenet, and of all those who were to be involved with it. I agreed only after ten or twelve days spent in prayer and only after writing to Your Excellency asking your permission to use the building which had housed the faculty of philosophy which you were transferring elsewhere.

Now, because the Lord is blessing the house and the quarters are too small to lodge all the candidates, should the novitiate be transferred to the château of Saint-Remy? But given the magnificence of that château, is it a suitable place for training young teachers in a spirit of poverty and a disdain of luxury? Besides, how many other arguments will militate against the move! In the first place, I have given my word to the Bishop of Saint-Claude, to Father Bardenet, to Mlle Coudre. . . Though Father Meyer says that all the persons concerned would contradict my position, the fact is that ever since the issue was raised no one seems to have thought it proper to do so. Furthermore, the novitiate can still grow without inconveniencing the boarding section, which is prospering and which provides it with many candidates. Splitting the novitiate is not a simple matter. It would mean doubling the directors and teachers. What is still more noteworthy is that, if you isolate from the others those who sleep in the community quarters, you will still be bringing the two groups together [sic].

If you are in agreement, Your Excellency, nothing will be changed. I promise that nothing will be done at Saint-Remy without your consent; my assurances to you have not been halfhearted. I am sending this letter to Brother Clouzet who, after showing it to the other directors, will hand it to you personally. With your permission, he will await your decision both on the matter of combining the two boarding departments and on the curriculum and methodology of teaching. I will write to them myself and do my best to show them what they must do to walk according to the spirit of our Constitutions and [the spirit] of faith.

Father Meyer has often spoken to me, Your Excellency, of your great interest in the Society of Mary and of your intention to find for it good candidates, especially for the priesthood. You may be thinking of future superiors for your minor seminarians. I know nothing of your plans but I am ever ready to serve you in the discharge of your pastoral functions. I can assure you that I will always be, Your Excellency, with the most true and respectful devotedness, Your Excellency's most humble and obedient servant.

G.-Joseph Chaminade

P.S. When the Bishop of Ajaccio heard that I was writing to you, he asked me to offer you the homage of his respect and gratitude. His Excellency knows not how to express adequately his debt to you for arranging in Paris to have a weekly Mass said for him and for his diocese. He attributes the success of his ministry in his difficult diocese to the fulfillment of this promise. I am happy, Your Excellency, to be the spokesman of a bishop and to express sentiments which I fully share, but which the fear of causing you some distress has kept me from expressing until now.<sup>1</sup>

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### **218.2.45. Bordeaux**

March 15, 1847; April 6, 1847; April 23, 1847  
(Copy, Agmar)

A Proposal for Reconciliation.  
Notice on the Present Relationship Between  
The Founder and former Superior General of the Society of Mary and  
Father Caillet, his Successor and acknowledged Superior General  
Of the said Society since January 13, 1846.

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<sup>1</sup> The original is in the Archives Diocésaines de Besançon, collection "Card Mathieu" A VII, bundle 6. It has the following note. "August 4. The article which in certain houses allows the superior to be a lay religious must be examined; obtain more information before writing to the pope. The rest of the letter is approved, except that I do not intend to confide to them our minor seminaries." Document given to Agmar by Bro. Alexandre.

On March 3, 1846, M. Barincou, my attorney, presented me with a proposal for a reconciliation which had been given him by Father Caillet through M. Faye, the latter's attorney. Here is the proposal:

Proposal of Reconciliation  
Presented to the Founder of the Society of Mary  
By M. Barincou, Attorney, March 3, 1847.

Father Chaminade will retain his title of *Founder of the Society of Mary*. He will be acknowledged as *Honorary Superior General of the Society* and as such will have *the right to sit on the Council of which he will be a member*.

Father Chaminade will cede all his immovables [property and buildings] to the Society which, in turn, will pledge to cover all his debts.

The Society of Mary will see, in a fitting manner, to his sustenance and will provide for all his needs whether in health or in sickness.

Finally the Society promises to provide Father Chaminade with an annual pension of 1,000 francs, payable each quarter in advance.

I answered via M. Barincou to whom I sent an extensive proposal of reconciliation, the only one my conscience would allow me. For more than six years, I have never attacked those who have become my adversaries; but I have always defended myself. They have presented me with various plans for reconciliation and I have always received them with pleasure. But I have often rejected them because my conscience could not admit these proposals *in toto*. Those I did accept were later disavowed and rejected by my adversaries themselves.

Letter to M. Barincou,  
With Accompanying Authentic Proposal of Reconciliation  
March 4, 1847<sup>1</sup>

Monsieur,

It was with pleasure that I received through your mediation Father Caillet's conciliatory proposal. It is admirable to find an attorney who seeks rather to conciliate parties than to pursue them under the law.

I could not answer this conciliatory proposal, which you so kindly brought me last night, without introducing another kind of reconciliation, one in the spiritual order. I was Founder and Superior General of the Society of Mary not only by virtue of the royal ordinance of November 16, 1825, but also by virtue of a decree from his Holiness Pope Gregory XVI. In my reply I had to be guided by the intentions of both these supreme yet distinct authorities.

Sir, you may find my answer in the order of religion too lengthy. I thought it proper to erase some of the many misconceptions still lurking in the mind of Father Caillet concerning the extent of his jurisdiction and to leave a monument that might prevent their resurgence. If Father Caillet turns down these conditions the public will judge of their justice and of my frankness by this statement of my thoughts and of my convictions.

My answer, as well as his acceptance, in what concerns the temporal and civil orders should be separate [from spiritual considerations]; the document to be drawn up should contain no condition referring to purely spiritual matters. [However] I do not consider as purely spiritual matters those abuses or disorders which would violate laws of public morality.

My answer in the spiritual order can and must contain a copy of the act of reconciliation in the temporal and civil order. They will then be sent together to Rome as soon as they have been signed by the contracting parties. Even if they are not accepted, I will send them on to Rome. I want the Sovereign Pontiff to know where I stand.

I am, in respectful gratitude, Monsieur, your humble servant.

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<sup>1</sup> This letter was printed in volume 7, no. 1472, pp. 119-22, but without the context.

Bordeaux, 4 March 1847  
(Signed) G.-Joseph Chaminade

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Proposal for a Reconciliation between Father W. J. Chaminade,  
Founder of the Society of Mary,  
And the Administration of the Same Society,  
Conformably to the Conditions Stipulated by Father W. J. Chaminade  
In Response to the Plan Proposed by Father Caillet, Superior General of the said Society.

Reconciliation in the Spiritual Order,  
Containing a Confirmation of the Reconciliation in the Temporal Order.

Declaration of Father Guillaume-Joseph Chaminade, Founder and former Superior General of the Society of Mary, [concerning] the only conditions under which he can accept a reconciliation with the present administration of the Society of Mary.

There will be two agreements, one concerning temporal matters, the other, which will also include the first, concerning spiritual matters. These two agreements will be concomitant and authentic, that is, the present administration of the Society of Mary will give Father Guillaume-Joseph Chaminade two documents, one detailing the conditions for both agreements as given below, the other the conditions for a civil agreement only.

1. Father Guillaume-Joseph Chaminade, Founder and former Superior General of the Society of Mary, recognizes that Father Caillet, as Superior General of the Society, has exclusive jurisdiction over all the members of the Society of Mary, not excepting the Founder himself. For its part, the present Administration of the Society of Mary recognizes that the obedience which the Founder owes to the Superior General is, comparatively speaking, similar to that which our Lord Jesus Christ had bound himself to give to Mary and Joseph, his own creatures. That is, relative to the Founder of the Society of Mary, the Administration of the Society admits that it must distinguish between the quality of Founder, of someone sent by God and the Church to found the Society, and that of [simple] religious of the Society of Mary in virtue of which the Founder owes complete obedience to the Superior General of the Society of Mary. [He owes such obedience] in everything that is not essentially contrary to his quality as Founder, according to the dictates of his conscience as Founder. [His conscience] also obliges him, in virtue of his vow of obedience, to keep his authority as Founder hidden and in abeyance (taking example from the Divine Word, the model of Founders) whenever his conscience does not see a necessity for asserting this authority or making use of it.

2. Consequently, the Administration of the Society of Mary recognizes that the jurisdiction which the Superior General has over all the members of the Society, and even over the Founder, does not include the right to deviate from the intentions of the Founder, nor that of creating obstacles to his plans. (Should the Founder fall into error, the Superior General could protest, appeal to the Founder's conscience, refuse his personal collaboration, and provisionally give the orders which he would deem strictly necessary, meanwhile bringing the entire matter to the attention of the Holy See; but he will use no other constraint.) [The Administration further recognizes] that the exclusive jurisdiction of the Superior General gives him, with respect to the Founder, only the right to require acts of obedience in all such matters as are not essentially contrary to his obligations as Founder according to his own conscience as Founder. [Further, this exclusive jurisdiction gives the Superior General] the exclusive right to carry out and to have others carry out the intentions of the Founder. [The Administration also acknowledges that] if the Superior General who has this exclusive right does not carry out those intentions and does not have others carry them out, such an abuse obliges the Founder to notify the Holy See and gives

him temporarily the right of doing and ordering to be done whatever he will judge necessary while awaiting a decision from the Holy See.

This exclusive jurisdiction of the Superior General does not nullify the latent authority of the Founder, but [only] silences its exterior manifestation whenever the Superior General supplants it himself in matters that are not essentially contrary to the voice of the Founder's conscience. (The Founder retains full freedom with regard to his other foundations not yet completed or not approved by the Holy See, such as, for example, the Misericorde of which he is the Founder.) With regard to the Society of Mary, the authority of the Founder can be exercised only in the name of the Superior General so long as the latter does nothing that the Founder thinks he should oppose and omits nothing that the Founder believes should be done.

3. The present Administration of the Society of Mary will suppress everything that is pointed out by the Founder as being abuses, both those that denature and corrupt the Society of Mary, a great number of which have been described by the Founder in his writings, and all other abuses that exist or could be introduced into the Society of Mary. They should be curbed, however, without causing notoriety but with all the prudence of which the Administration and the Founder are capable, so as to suppress them as soon as possible and so conform to the well-known wishes of the Holy See and of the Apostolic Nuncio in Paris.

4. Every time the Council meets for a matter of some importance, the present Administration of the Society will invite the Founder, the former Superior General, to take part in its discussions, but it will not oblige him to attend if he does not consider it appropriate nor required by the spirit of obedience. Nothing of importance will be done without his being notified of it. The said Administration recognizes his right to command and to advise any member of the Society of Mary, all taken collectively or each in particular, [to do] whatever he may judge necessary for improving or maintaining the work of the Society of Mary, but without forcing or constraining anyone to go beyond what is stipulated by the civil authority. The Administration, for its part, will not compel any of its subordinates to disobey the Founder. In case of a divergence of views between it and the Founder, both will consult the Holy See and share with one another their respective briefs.

The aforesaid Administration recognizes in advance to all retiring successors of the founding General (excepting in the case of legitimate destitution from office) the right to the office of Honorary Superior General, and the right of corresponding freely with the entire Society and with each of its members.

5. Finally, the aforesaid Administration recognizes that Father Guillaume-Joseph Chaminade has authority from the Holy See, either through his title of Missionary Apostolic or through his expressed or presumptive titles as Founder of various other works, that he has the authority, I say, to determine, and to determine freely, when he judges it suitable and in the way he judges suitable before God, anything affecting the relationships, distinctions, and differences between the Society of Mary and his other foundations, actual or future, such as the Institute of the Daughters of Mary, the Confraternities of the Immaculate Conception, etc. For his part, Father Guillaume-Joseph Chaminade admits here and now his obligation to submit everything to the approval of the Church at such time as he will deem it opportune.

Since the aforesaid Father Guillaume-Joseph Chaminade is recognized as Founder, etc., of the Society of Mary, not only by the Church but also by the civil government, he must present the following proposal together with the preceding agreement:

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#### Proposal Concerning Civil Matters

Father Chaminade retains his title of Founder of the Society of Mary.

In his capacity as former Superior General, he is by right Honorary Superior General and has the right to sit on the Council of which he is a member.

Father Chaminade will cede to the Society all his immovables, and the Society will assume all his debts.

It will assume the obligation of providing suitable sustenance for him and of caring for all his needs in sickness and in health. Besides this, he will have the right to a personal servant of his choice whom the Society will board and maintain in a manner suitable to his status.

The Society pledges to pay Father Chaminade an annual pension, payable by trimester and in advance. The pension should be proportionate to the value of the ceded assets, less the total sum of the debts. Furthermore, this pension must be endorsed by the negotiator who promised to guarantee it.

Father Chaminade need render to the Administration of the Society no account of the use of his time, nor of the use he makes of the aforesaid pension and of the other goods he reserves to himself, or of those he may acquire; but at the death of Father Chaminade, everything will revert to the Society unless he disposes otherwise.

No regulation may be made at a General Chapter unless approved by the Founder.

Father Chaminade remains by right Superior General of the Sodality established in the church of the Madeleine and remains titular priest in charge of the church.

\*

Letter to M. Barincou on  
The Breakdown of Negotiations Toward a Reconciliation<sup>1</sup>

Monsieur,

I received your letter on the 13<sup>th</sup> of this month containing a proposed agreement between Father Caillet and me concerning temporal matters. I see no connection between this one and the one previously proposed and which I had answered, accepting it with the changes and conditions which I believed necessary to satisfy the dictates of my conscience. The new proposal, on the contrary, asks me to yield and to retract almost everything I had said concerning temporal affairs, and [asks] that I defer to my adversaries with regard to the spiritual.

I have resisted for six years now, and I do so only because my conscience commands me imperiously to do so. Of course I can consent to a compromise; I can do even more: I can, for the sake of peace, allow my adversaries to continue to triumph over me, up to a point. But to disavow my conscience, compromise the basic reasons for my resistance, can you ask me to do that? I must sadly reject the agreement my children are suggesting, for I cannot in conscience accept it and I must stand by my previous answer and the conditions stated therein.

Be kind enough, Sir, to send to Father Caillet, through the intermediary of M. Faye, attorney, a copy of the letter I have the honor of writing to you. If his only response is a rejection of my answer, then proceed with the case, doing everything that the present situation warrants. Father Caillet will have desired it so.

With affectionate greetings, I am, Monsieur, your devoted servant.

(signed) G.-Joseph Chaminade

I intend to consult with the pastors of our city as I greatly desire that all discussion, and consequently all scandal, should come to an end.

Done at Bordeaux, April 6, 1847.

G.-Joseph Chaminade

P.S. Several other writings will complement this “notice,” but especially and above all (1) the one entitled “Position of the Founder,” etc; (2) the one entitled “Several documents relative

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<sup>1</sup> This letter was published in volume 7, no. 1474, p. 124, but without the context.

to. . . ,” . . . etc.; (3) the one entitled “A short addendum to the notice,” etc. . . Although distinct, these four documents complement one another.

Bordeaux, 23 April, 1847.<sup>2</sup>

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### **218.2.46. To Fr. Antoine Fidon**

September 9, 1838, Bordeaux

(Copy, Agmar)

I, the undersigned, Superior General of the Society of Mary, declare that I assume responsibility, in lieu of a clerical title, for Father Antoine Fidon, ordained by Archbishop Césaire Mathieu of Besançon. Father Fidon has definitively attached himself to our Society in which he hopes to persevere with the grace of God, and I release my said archbishop from any obligation in conscience relative to the assignment and upkeep of the said person for the rest of his life.<sup>1</sup>

\* \* \*

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

July 11, 1839, Bordeaux

(Copy, Agmar)

Your Excellency,

I hasten to share with Your Excellency the good news which my correspondent in Rome has just sent me concerning the affairs of the Society of Mary and of the Institute of the Daughters of Mary.

I just received at this moment, along with a letter for Your Excellency which I have the honor of enclosing in mine to you, the authentic decree of approbation, praise, and encouragement which the Sacred Congregation of Bishops and Regulars, after examining the Constitutions of both orders, finally issued under date of April 12 last. The decree is signed by Cardinal Giustiniani, but with the seal of Cardinal Sala. The reason is that His Eminence, Cardinal Sala, stricken with a serious illness which just recently ended in his death, was unable to carry out his functions as Prefect of the Congregation; it was Cardinal Giustiniani, as dean of the Congregation, who was in charge *ad interim* at the time.

In his cover letter my correspondent says that he is sending me the decree but without waiting for the brief which usually accompanies it. He says he is doing it for my personal consolation and for that of our friends.

He wrote on April 10 and the package reached me only on the tenth of this month. I still do not know the reason for such a long delay.

I am happy to be indebted to you, Your Excellency, for the encouragement with which the Roman Court wishes to bolster my feeble efforts. I am happy to acknowledge this indebtedness today and to express once again my gratitude and the great respect with which I have the honor to declare myself, Your Excellency, your very humble and most obedient servant.<sup>1</sup>

G.-Joseph Chaminade

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<sup>2</sup> Document given to Agmar by Bro. Alexandre.

<sup>1</sup> Document given to Agmar by Bro. Alexandre.

<sup>1</sup> A note by the archbishop. “. . . fidelity, and tell him that the novitiate and the other houses must be well cared for. And not to accept new ones until all are well equipped and firmly established, and if he has trained personnel.” Document given to Agmar by Bro. Alexander.

**218.2.48. To the Secretary to the Archbishop, Besançon**

February 16, 1836

(Copy, Agmar)

Monsieur,

In the absence of the Archbishop of Besançon, may I ask you to send out the demissorial letters for [ordination to] the diaconate of François Jean-Baptiste Prost, subdeacon. The Bishop of Saint-Claude will confer the Sacrament of Holy Orders at Saint-Claude on the twenty-seventh of this month. In view of the short interval of time between now and the ordination, please send these letters directly to Father Meyer, pastor of Courtefontaine (Jura).

I would also like to ask whether you have been able to review the excerpt of the general regulations of the Society of Mary, and whether you have yet been able to submit them to the judgment of the archbishop?

I thank you for the paternal interest you are taking in regard to the little charitable establishment. I will do immediately by correspondence whatever I can to restore calm to M. Gobillot's head, and to properly dispose his heart. From Brother Clouzet I have a fair idea of the nature of the archbishop's justified complaint.

With respectful devotedness, I remain, Monsieur, your very humble and most obedient servant.

G.-Joseph Chaminade

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## The Hierarchy in the Times of Chaminade

In the correspondence of Father Chaminade there is frequent mention of local bishops or other members of the hierarchy. It seems useful to give lists of the ordinaries for the Sees with which Father Chaminade had dealings. For the most part, these lists span the lifetime of the Founder in France and in other countries. Time spans for some sees such as Bordeaux and Paris have been extended.

The designations *Auxil*, *Coadj*, and *Const* indicate terms of auxiliaries, coadjutors, or constitutional bishops which overlap those of the ordinaries. Constitutional bishops were prelates who took the oath to the Civil Constitution of the Clergy. They were installed by the revolutionary government but not recognized by the Holy See. All were removed from office by the Concordat of 1801.

Detailed information on each prelate is given in an alphabetical list which follows the short lists for the dioceses and archdioceses. This list has been augmented to include some prelates who were not French or who did not live in Father Chaminade's lifetime, but who somehow figure in Marianist history. In this list, the following abbreviations are used to indicate reference works used as sources and which give further information.

- Coste J. Coste, SM, and G. Lessard, SM. *Origines maristes (1786-1836)*. Rome: Fontes Historici Societatis Mariae, 1960-67. Volume and page numbers are separated by a colon.
- CE *Catholic Encyclopedia*. New York: Encyclopedia Press, 1907-1914. Volume and page numbers are separated by a colon.
- DHEE *Diccionario de Historia Eclesiástica de España*. Edited by Quentin Aldea Vaquero, Tomas Marin Martínez, and José Vives Gatell. Madrid: Instituto Enrique Flores, 1972-75. Volume and page numbers are separated by a colon.
- DHGEE Episcopal list in volume 18 of the *Dictionnaire d'histoire et de géographie ecclésiastiques*, s.v. "L'épiscopat français de Clément VIII à Paul VI." Paris: Letouzey et Ané, 1977. Numbers designate entries in the list.
- EC *Enciclopedia Cattolica*. Vatican City, 1954. Volume and page numbers are separated by a colon.
- Gams Pius Bonifacius Gams. *Series Episcoporum Ecclesiae Catholicae*. Graz: Akademische Druck und Verlagsanstalt, 1957. Numbers designate pages.
- NCE *New Catholic Encyclopedia*. Washington: Catholic University of America, 1967. Volume and page numbers are separated by a colon.
- Pugin Bernard Pugin, SM. *Les marianistes en Suisse*. Martigny: Imprimerie Pillet, 1971. Page number.

<b>Diocese of Agen</b>				<b>Archdiocese of Besançon</b> (continued)	
1735-1767	de Chabannes	1821-1823	de Villefrancon (Coadj)	1823-1828	de Villefrancon
1767-1801	de Bonnac	1828-1833	Rohan Chabot	1833	Dubourg, L.
1791-1801	Constant (Const)	1834-1875	Mathieu	1875-1881	Paulinier
1802-1840	Jacoupy				
1841-1867	de Vezins				
<b>Diocese of Ajaccio (Corsica)</b>					
1759-1794	Doria	<b>Archdiocese of Bordeaux</b>			
1802-1831	Sebastiani	1599-1628	de Sourdis, F.	1629-1645	de Sourdis, H.
1833-1869	Casanelli	1646-1680	de Béthune	1680-1697	d'Anglure de Bourlémont
<b>Archdiocese of Albi</b>		1698-1719	Bazin	1719-1728	Voyer
1759-1764	Choiseul-Stainville	1729-1743	de Maniban	1743-1769	d'Audibert
1764-1794	Bernis, F. J.	1769-1781	Rohan Guémené, F.	1781-1801	de Cicé
1781-1784	Bernis, F. (Auxil)	1791-1797	Pacareau (Const)	1797-1801	Lacombe (Const)
1784-1794	Bernis, F. (Coadj)	1802-1826	d'Aviau	1826-1836	de Chevereus
1794-1802	Bernis, F.	1836-1882	Donnet	1883-1889	Guilbert
1791-1801	Gausserand (Const)	1890-1908	Lecot	1909-1935	Andrieu
1817-1833	Brault	1935-1949	Feltin		
1833-1842	Gualy	<b>Diocese of Cincinnati</b> (created June 19, 1821)			
1842-1864	Erphanion	1821-1832	Fenwick	1833-1850	Purcell
<b>Archdiocese of Auch</b>		<b>Archdiocese of Cincinnati</b> (created July 19, 1950)			
1742-1776	de Montillet	1850-1883	Purcell	1883-1904	Elder
1776-1783	d'Apchon	1904-1925	Moeller		
1783-1801	de La Tour du Pin	<b>Diocese of Cleveland</b>			
1791-1801	Barthe (Const)	1847-1870	Rappe	1872-1891	Gilmore
1823-1828	de Morlhon	1892-1908	Horstmann	1909-1921	Farely
1828-1839	d'Isoard				
1839-1856	de La Croix				
<b>Diocese of Bazas</b>					
1725-1746	Mongin				
1746-1792	de Saint-Sauveur				
<b>Archdiocese of Besançon</b>					
1754-1774	de Choiseul Beaupré				
1756-1801	Franchet (Aux)				
1774-1792	Dufort				
1791-1793	Seguin (Const)				
1798-1801	Demandre (Const)				
1791-1801	Flavigny (Const)				
1802-1815	Le Coz				
1817-1823	de Pressigny				
<b>Diocese of Le Mans</b>		<b>Diocese of Périgueux</b>			
1723-1767	de Froullay	1731-1771	de Machéco de Prémeaux	1771-1773	Rougé
1767-1777	Grimaldi				

1777-1799	Jouffroy
1791-1801	Prudhomme (Const)
1802-1819	de Pidoll
1819-1828	de La Myre Mory
1829-1833	Carron
1833-1854	Bouvier
<b>Diocese of Paris</b>	
1492-1502	de Champigny
1503-1519	de Poncher, E.
1519-1532	de Poncher, F.
1532-1551	du Bellay, J.
1551-1564	du Bellay, E.
1564-1568	Violle
1568-1596	de Gondi, P.
1596-1622	de Gondi, H.
<b>Archdiocese of Paris</b>	
1622-1654	Gondi, J.F.
1643-1654	Gondi de Retz, J.F.P. (Coadj)
1654-1662	Gondi de Retz, J.F.P.
1662-	de Marca
1622-1671	de Péréfixe de Beaumont
1671-1695	de Harlay de Champvallon
1695-1729	de Noailles
1729-1746	de Vintimille du Luc
1746	Gigault de Bellefonds
1746-1781	Beaumont du Repaire
1781-1802	Le Clerc de Juigné
1791-1793	Gobel (Const)
1802-1808	de Belloy
1810-1815	Maury (without papal bulls)
1817-1821	Talleyrand Périgord, A.
1821-1839	de Quelen
1840-1848	Affre
1848-1857	Sibour
1857-1862	Morlot
1863-1871	Darboy
1871-1886	Guibert
1886-1908	Richard de Lavergne
1908-1920	Amette
1920-1929	Dubois
1929-1940	Verdier
1940-1949	Suhard
1949-1966	Feltin
1966-1968	Veuillot
1968-1978	Marty
1773-1801	de Flammarens
1791-1793	Pontard (Const)
1801	Bouchier (Const)
1817-1835	de Lostanges Saint Alvère
1835-1840	Gousset
1840-1860	Georges Massonnais
<b>Diocese of Saint-Claude</b>	
1741-1785	de Méallet de Fargues
1785-1801	Chabot
1791-1801	Moïse (Const)
1823-1851	de Chamon
<b>Diocese of Saint-Dié</b>	
1774-1801	de Chaumont
1791-1801	Maudru (Const)
1823-1830	Jacquemi
1830-1835	Du Pont
1835-1842	de Jerphanion
1842-1844	Gros
1844-1849	Manglard
1849-1876	Caverot
<b>Archdiocese of Saragossa (Spain)</b>	
1784-1796	de Lezo y Palomeque
1797-1800	Company
1801-1816	de Arce
1816-1823	Martinez y Ximénez
1823-1843	Caballero
<b>Diocese of Strasbourg</b>	
1756-1779	Rohan Guémené Montbazou, L.
1757-1785	Duverin (Aux)
1759-1779	de Rohan, L.R.E. (Coadj)
1779-1801	de Rohan, L.R.E.
1786-1799	Lantz (Aux)
1791-1797	Brendel (Const)
1791-1794	Martin (Const)
1796-1801	Berdolet (Const)
1802-1813	Saurine
1817-1823	de Croÿ Solre
1823-1826	Tharin
1826-1842	Le Pape de Trévern
1839-1840	Affre (Const)
1840-1842	Raess (Coadj)
1842-1887..	Raess
1919-1945	Ruch

**Affre, Abp Denis Auguste, SS**

b. Sept 28, 1793, St-Rome-de-Tarn (Aveyron)  
1839-1840 Titular Bp Pompeiopolis and Coadj Strasbourg  
1840-1848 Abp Paris  
d. June 27, 1848, Paris [DHGEE 17, NCE 1:170]

**Amette, Card Léon Adolphe**

b. Sept 6, 1850, Douville (Eure)  
1898-1906 Bp Bayeux  
1906-1908 Titular Abp Sida and Coadj Paris  
1908-1920 Abp Paris  
Nov 27, 1911, created Card  
d. Aug 29, 1920, Antony (Hauts-de-Seine) [DHGEE 47, NCE 1:445]

**Andrieu, Card Paulin Pierre**

b. Dec 8, 1849, Seysses (Haute-Garonne)  
1901-1909 Bp Marseilles  
1909-1935 Abp Bordeaux  
Dec 16, 1907, created Card  
d. Feb 14, 1935, Bordeaux [DHGEE 55]

**d'Anglure de Bourlémont, Abp Louis**

b. Aug 30, 1618, Bourlémont, commune de Frébécourt (Vosges)  
1679-1680 Bp Fréjus  
1680-1680 Bp Carcassonne  
1680-1697 Abp Bordeaux  
d. Nov 9, 1697, Bordeaux [DHGEE 60]

**Antonelli, Card Leonardo**

b. Nov 6, 1730, Sinigaglia (Italy)  
Apr 24, 1775, created Card; Bp Ostia-Velletri  
March 28, 1801 (as Prefect of Sacred Congregation of the Propaganda);  
Conferred title of Missionary Apostolic on Father Chaminade  
1808, banished to Spoleto from Rome by the French  
d. Jan 23, 1811, Sinigaglia (Italy) [CD 1:584, Coste 4:702]

**d' Apchon, Abp Claude Marc Antoine**

b. June 5, 1721, Montbrison (Loire)  
1755-1776 Bp Dijon  
1776-1783 Abp Auch  
d. May 21, 1783, Auch [DHGEE 66]

**de Arce, Abp Ramón José**

b. Oct 25, 1755, Celaya de Carriedo, Santander, Spain  
1797-1801 Abp Burgos  
1801-1816 Abp Saragossa  
1816-1844 Titular Abp Amida  
d. Feb 16, 1844, Paris [DHEE 1:79]

**d'Argenson.** *See* Voyer de Paulmy d'Argenson.

**Asseline, Bp Jean René**

b. 1742, Paris  
1789-1801 Bp Boulogne-sur-Mer (did not resign in 1801)  
d. Apr 10, 1813, Hartwell (England) [DHGEE 91, NCE 1:992]

**d'Astros, Card Paul Thérèse David**

b. Oct 15, 1772, Tourvès (Var)  
1817-1819 Bp Orange  
1819-1820 Bp St Flour  
1820-1830 Bp Bayonne  
1830-1851 Abp Toulouse  
Sept 30, 1850, created Card  
d. Sept 29, 1851, Toulouse [DHGEE 91, NCE 1:992]

**d'Audibert de Lussan, Abp Louis Jacques**

b. Apr 28, 1703, Baix-sur-Rhône (Ardèche)  
1743-1769 Abp Bordeaux  
d. Nov 15, 1769, Bordeaux [DHGEE 104]

**d'Auvergne Lauraguais.** *See* La Tour d'Auvergne.

**d'Aviau du Bois de Sanzay, Abp Charles François**

b. Aug 7, 1736, St-Martin-de-Sanzay (Deux-Sèvres)  
1789-1801 Abp Vienne  
1802-1826 Abp Bordeaux  
d. July 11, 1826, Bordeaux [DHGEE 116]

**d'Azolette.** *See* La Croix d'Azolette.

**Barthe, Bp Paul Benoît**

b. Mar 21, 1739, Montredon (Aude)  
1791-1801 Bp Auch (Const Bp Gers)  
d. Dec 25, 1809, Auch [DHGEE 164]

**Baudrillart, Card Henri Marie Alfred**

b. Jan 6, 1859, Paris  
1907 Rector of the Institut Catholique of Paris  
1921-1928 Titular Bp Himeria  
1928-1942 Titular Abp Melitene  
Dec 16, 1935, created Card  
d. May 19, 1942, Paris [DHGEE 179, NCE 2:170]

**Bazin de Bezons, Abp Armand Jean Baptiste**

b. Dec 29, 1654, Montpellier  
1685-1698 Bp Aire-sur-Adour  
1698-1719 Abp Bordeaux  
1719-1721 Abp Rouen  
d. Oct 8, 1721, Gaillon (Eure) [DHGEE 197]

**de Beaumont du Repaire, Abp Christophe**

b. July 26, 1703, Château of LaRoque, commune de Meyrals (Dordogne)  
1741-1745 Bp Bayonne  
1745-1746 Abp Vienne  
1746-1781 Abp Paris  
d. Dec 12, 1781, Paris [DHGEE 203]

**de Beauregard, Bp Jean Brumauld**

b. Nov 2, 1749, Poitiers  
1823-1839 Bp Orléans  
Created Canon of St Denis  
d. Nov 26, 1841, Poitiers [DHGEE 475]

**Bellay.** *See* Du Bellay.

**de Belloy, Card Jean Baptiste**

b. Oct 9, 1709, Morangles (Oise)  
1751-1755 Bp Glandèves  
1755-1801 Bp Marseilles  
1802-1808 Abp Paris  
Jan 17, 1803, created Card  
d. June 10, 1808, Paris [DHGEE 235, NCE 2:259]

**Berdolet, Bp Marc Antoine**

b. Sept 13, 1740, Rougemont-le-Château (Terr. de Belfort)  
1796-1801 Bp Strasbourg (Const Bp Haut-Rhin)  
1802-1809 Bp Aix-la-Chapelle  
d. Aug 13, 1809, Cologne [DHGEE 247]

**de Bernis, Abp François de Pierre**

b. Nov 29, 1752, Nîmes  
1781-1784 Titular Bp Apollonia and Auxil Albi  
1784-1794 Titular Abp Dames and Coadj Albi  
1794-1802 Abp Albi  
1819-1823 Abp Rouen  
d. Feb 4, 1823, Paris [DHGEE 2483]

**de Bernis, Card Francois Joachim de Pierre**

b. May 22, 1715, St-Marcel-d'Ardèche (Ardèche)  
1764-1794 Abp Albi  
Oct 2, 1785, created Card  
d. Nov 2, 1794, Rome [DHGEE 2484, NCE 2:352]

**de Bérulle, Card Pierre**

b. Feb 4, 1575, Cérilly (Yonne)  
Aug 30, 1627, created Card  
d. Oct 2, 1629, Paris [NCE 2:362]

**Besson, Bp François Nicolas Xavier Louis**

b. Oct 5, 1821, Baume-les-Dames (Doubs)  
1875-1888 Bp Nîmes  
d. Nov 18, 1888, Nîmes [DHGEE 283]

**de Béthune, Abp Henri**

b. Sept 7, 1604, Rome  
1629-1646 Bp Maillezais  
1646-1680 Abp Bordeaux  
d. May 11, 1680, Bordeaux [DHGEE 288]

**Bezons.** *See* Bazin de Bezons.

**Blanquart de Bailleul, Abp Louis Marie Edmond**

b. Sept 8, 1795, Calais  
1832-1844 Bp Versailles  
1844-1858 Abp Rouen  
Feb 22, 1858, created Canon of St Denis  
d. Dec 30, 1868, Versailles [DHGEE 323]

**de Bombelles, Bp Marc Marie**

b. Oct 8, 1744, Bitche (Moselle)  
1817-1822 Bp Amiens  
d. Mar 5, 1822, Paris [DHGEE 345]

**Bona, Card Giovanni**

b. Oct 10, 1609, Mondovi, Piedmont  
1651-1674 Abbot General of the Feuillants of Italy  
1669, created Card  
d. Oct 28, 1674, Rome [NCE 2:655]

**de Bonnac, Bp Jean Louis d'Usson**

b. Feb 2, 1734, Soleure, Switzerland  
1767-1801 Bp Agen (he refused to resign in 1801, resigned in 1816)  
d. Mar 11, 1821, Paris [DHGEE 3031]

**Bossuet, Bp Jacques Bénigne**

b. Sep 27, 1627, Dijon  
1669-1671 Bp Condom  
1681-1704 Bp Meaux  
d. Apr 12, 1704, Paris [DHGEE 379, NCE 2:717]

**Bouchier, Bp Antoine**

July 5, 1741, Périgueux  
1801-1801 Bp Périgueux (Const Bp Dordogne)  
d. Sept 11, 1801, Périgueux [DHGEE 387]

**Bourlément.** *See* d'Anglure.

**Bouvier, Bp Jean Baptiste**

b. Jan 16, 1783, St-Charles-la-Forêt (Mayenne)  
1833-1854 Bp Le Mans  
d. Dec 29, 1854, Rome [DHGEE 424, NCE 2:740]

**Brault, Abp Charles**

b. Aug 4, 1752, Poitiers  
1802-1817 Bp Bayeux  
1817-1833 Abp Albi  
d. Feb 25, 1833, Albi [DHGEE 434]

**Brendel, Bp François Antoine**

b. Oct 4, 1735, Lohr am Main, Germany  
1791-1797 Bp Strasbourg (Const Bp Bas-Rhin)  
d. May 22, 1799, Strasbourg [DHGEE 440]

**Brumauld de Beauregard.** *See* de Beauregard.

**Buquet, Bp Louis Charles**

b. Nov 21, 1796, Paris  
1863-1872 Auxil Bp Paris and Titular Bp Parium  
Created Canon of St Denis  
d. Jan 17, 1872, Paris [DHGEE 493]

**Caballero, Abp Bernardo Francés**

1817-1823 Bp Urgel  
1823-1843 Abp Saragossa

- d. Dec 15, 1843, Bordeaux[ [Gams 21, 87; DHEE 4:2809]
- Calvo y Valero, Bp Vincente**  
b. May 10, 1838, Sevilla, Spain  
1875-1884 Bp Santander  
1884-1898 Bp Cádiz  
d. June 17, 1898, Cádiz, Spain [DHEE 1:321, 304]
- Caprara, Card Giovanni Battista**  
b. May 29, 1733, Bologna  
1767-1800 Titular Abp Iconium  
1767-1775 Nuncio to Germany  
1775-1785 Nuncio to Lucerne  
1785-1793 Nuncio to Vienna  
1792, created Card  
1801-1810 Papal Legate to Paris  
1800-1802 Bp Jesi  
1802-1810 Abp Milan  
d. June 21, 1810, Paris [NCE 3:91]
- Carron, Bp Philippe Marie Thérèse Guy**  
b. Dec 13, 1788, Rennes  
1829-1833 Bp Le Mans  
d. Aug 27, 1833, Le Mans [DHGEE 541]
- Cart, Bp Jean François Marie**  
b. Aug 30, 1799, Mouthe (Doubs)  
1837-1855 Bp Nîmes  
d. Aug 12, 1855, Nîmes [DHGEE 543]
- Casanelli d'Istria, Bp Xavier Toussaint**  
b. Oct 24, 1794, Vico (Corsica)  
1833-1869 Bp Ajaccio  
d. Oct 12, 1869, Vico (Corsica) [DHGEE 545]
- Casaubon.** *See* de Maniban de Casaubon.
- Caverot, Card Louis Marie Joseph Eusèbe**  
b. May 26, 1806, Joinville (Haute-Marne)  
1849-1876 Bp St Dié  
1876-1887 Abp Lyons  
Mar 12, 1877, created Card  
d. Jan 23, 1887, Lyons [DHGEE 571]
- de Chabannes, Bp Joseph Gaspard Gilbert**  
b. 1702, Riom (Puy-de-Dôme)  
1735-1767 Bp Agen  
d. July 26, 1767, Monbran, commune de Foulayronnes (Lot-et-Garonne) [DHGEE 583]
- de Chabot, Bp Jean Baptiste**  
b. Feb 21, 1740, Marigny-Brizay (Vienne)  
1785-1801 Bp St Claude  
1802-1804 Bp Mende  
March 21, 1806, created Canon of St Denis  
d. Apr 28, 1819, Paris [DHGEE 586]

**de Chamon, Bp Antoine Jacques**

b. July 25, 1767, Bulgnéville (Vosges)

1823-1851 Bp St Claude

d. May 28, 1851, St Claude [DHGEE 596]

**de Champigny, Bp Jean Simon**

1492-1502 Bp Paris

**Champion de Cicé.** *See* de Cicé.

**Champvallon.** *See* Harlay.

**Chatillard.** *See* Montillet.

**Chaudru de Trélissac.** *See* de Trélissac

**Chaumont de la Galaizière, Bp Barthélemy Louis Martin de**

b. Aug 24, 1737, Paris

1774-1801 Bp St Dié

d. June 30, 1808, Mareil-le-Guyon (Yvelines) [DHGEE 641]

**de Cheverus, Card Jean Louis de Lefebvre**

b. Jan 28, 1768, Mayenne

1808-1823 Bp Boston

1810-1815 Adm New York

1823-1826 Bp Montauban

1826-1836 Abp Bordeaux

Feb 1, 1836, created Card

d. July 19, 1836, Bordeaux [DHGEE 1894, NCE 3:555]

**Chiaverotti, Abp Columban, OSB**

1817-1818 Bp Ivrea

1818-1831 Abp Turin

d. Aug 6, 1831 [Gams 817, 825]

**de Choiseul Beaupré, Card Antoine Clériadus**

b. Sept 28, 1707, Daillecourt (Haute-Marne)

1754-1774 Abp Besançon

Nov 23, 1761, created Card

d. Jan 4, 1774, Gy (Haute Saône) [DHGEE 665]

**de Choiseul Stainville, Abp Léopold Charles**

b. Dec 6, 1724, Lunéville (Meurthe-et-Moselle)

1758-1759 Bp Évreux

1759-1764 Abp Albi

1764-1774 Abp Cambrai

d. Sept 4, 1774, Moulins [DHGEE 668]

**de Cicé, Abp Jérôme Marie Champion**

b. Sept 3, 1735, Rennes

1770-1781 Bp Rodez

1781-1801 Abp Bordeaux

1802-1810 Abp Aix

d. Aug 22, 1810, Aix-en-Provence [DHGEE 602]

**de Clermont Tonnerre, Card Anne Antoine Jules**

b. Jan 1, 1749, Paris  
1781-1801 Bp Châlons-sur-Marne  
1820-1830 Abp Toulouse  
Dec 2, 1822, created Card  
d. Feb 21, 1830, Toulouse [DHGEE 698, NCE 3:952]

**Company, Abp Joaquín, OFM**

b. Jan 3, 1723, Penáguila, Gandía, Spain  
1797-1800 Abp Saragossa  
1800 - Abp Valencia

**Consalvi, Card Ercole**

b. June 8, 1757, Rome  
Aug 11, 1800, created Card (he never advanced in Orders beyond diaconate)  
d. Jan 24, 1824, Rome [NCE 4:191]

**Constant, Bp André**

b. June 24, 1736, St Maigrin (Charente-Maritime)  
1791-1801 Bp Agen (Const Bp Lot-et-Garonne)  
d. June 11, 1811, Paris [DHGEE 740]

**Cortois.** *See de Pressigny.*

**de Coucy, Abp Jean Charles**

b. Sept 23, 1746, Écordal (Ardennes)  
1789-1801 Bp La Rochelle (he refused to resign in 1801, resigned in 1816)  
1817-1824 Abp Reims  
d. Mar 9, 1824, Reims [DHGEE 769]

**Croizier, Bp Jean François**

b. Nov 2, 1787, Billom (Puy-de-Dôme)  
1842-1855 Bp Rodez  
d. Apr 2, 1855, Rodez [DHGE 795]

**de Croÿ Solre, Card Gustave Maximilien Just**

b. Sept 12, 1773, Vieux-Condé (Nord)  
1817-1823 Bp Strasbourg  
1823-1844 Abp Rouen  
Mar 21, 1825, created Card  
d. Jan 1, 1844, Rouen [DHGE 798]

**Darboy, Abp Georges**

b. Jan 16, 1813, Fayl-Billot (Haute-Marne)  
1859-1863 Bp Nancy  
1863-1871 Abp Paris  
d. May 24, 1871, Paris [DHGE 829, NCE 4:646]

**Demandre, Bp Jean Baptiste**

b. Oct 23, 1739, St-Loup-sur-Semouse (Haute-Saône)  
1798-1801 Bp Besançon (Const Bp Doubs)  
d. Mar 21, 1823, Besançon [DHGE 863]

**Doney, Bp Jean-Marie**

b. Nov 25, 1794, Épeugney (Doubs)  
1843-1871 Bp Montauban  
d. Jan 21, 1871, Montauban [DHGE 909]

**Donnet, Card Ferdinand Auguste François**

b. Nov 16, 1795, Bourg-Argental (Loire)  
1835-1836 Titular Bp Rosea and Coadj Nancy  
1836-1882 Abp Bordeaux  
Mar 15, 1852, created Card  
d. Dec 23, 1882, Bordeaux[ DHGE 915]

**Doria, Bp Benoît André**

b. Nov 20, 1722, Rogliano, Corsica  
1759-1794 Bp Ajaccio  
d. Sept 17, 1794, La Spezia, Italy [DHGE 919]

**de Dreux-Brézé, Bp Pierre Simon Louis Marie**

b. June 2, 1811, Brézé (Maine-et-Loire)  
1849-1893 Bp Moulins  
d. Jan 5, 1893, Moulins [DHGE 941]

**Du Bellay, Bp Eustache**

1551-1564 Bp Paris [NCE 10:1008]

**Du Bellay, Card Jean**

b.1492, Glatigny  
1526-1532 Bp Bayonne  
1532-1544 Bp Paris  
1535, created Card  
1544-1553 Abp Bordeaux  
1555-1558 Card Bp Ostia  
1558-1560 Abp Bordeaux  
d. Feb 16, 1560, Rome [NCE 4:1075]

**Dubois, Card Louis Ernest**

b. Sept 1, 1856, St Calais (Sarthe)  
1901-1909 Bp Verdun  
1909-1916 Abp Bourges  
1916-1920 Abp Rouen  
Dec 4, 1916, created Card  
1920-1929 Abp Paris  
d. Sept 23, 1929, Paris [DHGE 958, NCE 4:1080]

**Dubourg, Abp Louis Guillaume Valentin, SS**

b. Jan 10 (Feb 14, Feb 16), 1766, Cap Français, Santo Domingo  
1815-1826 Bp Louisiana and the Floridas (New Orleans)  
1825-1826 Vic Apost Mississippi  
1826-1833 Bp Montauban  
1833-1833 Abp Besançon  
d. Dec 12, 1833, Besançon [DHGE 965, NCE 4:1081]

**Dubourg, Bp Marie Jean Philippe**

b. Aug 23, 1751, Toulouse  
1802-1822 Bp Limoges  
d. Jan 31, 1822, Limoges [ DHGE 966]

**Du Plessis de Richelieu.** *See* de Richelieu.

**Du Pont, Card Jacques Marie Antoine Célestin**

b. Feb 2, 1792, Iglesias, Sardinia  
1823-1830 Titular Bp Samosata and Auxil Bp Sens  
1830-1835 Bp St Die  
1835-1841 Abp Avignon  
1841-1859 Abp Bourges  
June 11, 1847, created Card  
d. May 26, 1859, Bourges [DHGE 1024]

**Dupuch, Bp Antoine Louis Adolphe**

b. May 20, 1800, Bordeaux  
1838-1845 Bp Algiers  
d. July 11, 1856, Bordeaux-Mérignac [DHGE 1028, NCE 1:317]

**de Durfort Léobard, Raymond**

b. Aug 10, 1725, Château of La Roque, Montamel (Lot)  
1764-1766 Bp Avranches  
1766-1774 Bp Montpellier  
1774-1792 Abp Besançon  
d. Mar 19, 1792, Soleure, Switzerland [DHGE 1042]

**Du Troussel d'Héricourt.** *See* Héricourt.

**Duvernin, Bp Toussaint**

b. Sept 14, 1713, Vic-le-Comte (Puy-de-Dôme)  
1757-1785 Titular Bp Arad, Auxil Bp Strasbourg  
d. Aug 8, 1785, Brumath (Bas-Rhin) [DHGE 1065]

**Escoubleau.** *See* Sourdis.

**Farrelly, Bp John Patrick**

b. Mar 15, 1856, Memphis, Tennessee  
1909-1921 Bp Cleveland  
d. Feb 12, 1921, Knoxville, Tennessee

**Feltin, Card Maurice**

b. May 15, 1883, Delle (Territ de Belfort)  
1927-1932 Bp Troyes  
1932-1935 Abp Sens  
1935-1949 Abp Bordeaux  
1949-1966 Abp Paris  
Jan 12, 1953, created Card  
d. Sept 27, 1975, Thiais (near Paris) [DHGE 1146]

**Fenwick, Bp Edward, OP**

b. Aug 19, 1768, St. Mary's County, Maryland  
1821-1833 Bp Cincinnati (appointed 1821, consecrated 1822)  
d. Sept 26, 1832, Wooster, Ohio [NCE 5:885-86]

**Ferrata, Card Domenico**

b. Mar 4, 1847, Gradoli, Viterbo, Italy  
1885-1914 Titular Abp Thessalonica  
1885-1891 Nuncio to Brussels  
1891-1899 Nuncio to Paris  
1896, created Card  
d. Oct 10, 1914, Rome [NCE 5:894]

**Fesch, Card Joseph**

b. Jan 3, 1763, Ajaccio, Corsica  
1802-1839 Abp Lyons  
Jan 17, 1803, created Card  
d. May 13, 1839, Rome [DHGE 1155, NCE 5:899]

**Feutrier, Bp François Hyacinthe Jean**

b. Apr 2, 1785, Paris  
1825-1830 Bp Beauvais  
1828-1829 Minister of Ecclesiastical Affairs  
d. June 27, 1830, Paris [DHGE 1157]

**de Flammarens, Bp Emmanuel Louis de Grossoles**

b. Feb 7, 1736, Montastruc (Lot-et-Garonne)  
1772-1773 Bp Quimper  
1773-1801 Bp Périgueux  
d. July 3, 1815, London [DHGE 1440]

**Flavigny, Bp Jean Baptiste**

b. Feb 20, 1732, Vesoul  
1791-1801 Bp Besançon (Const Bp Haute-Saône)  
d. Mar 31, 1813, Vesoul (Haute Saône) [DHGE 1172]

**de Forbin-Janson, Bp Charles Auguste Marie Joseph**

b. Nov 3, 1785, Paris  
1823-1844 Bp Nancy  
d. July 11, 1844, Marseilles [DHGE 1200, NCE 5:1001]

**Fornari, Card Raffaele**

b. Jan 23, 1788, Rome  
1842-1842 Titular Abp Nicea and Nuncio to Brussels  
1842-1850 Nuncio to Paris  
Sept 30, 1850, created Card  
d. June 15, 1854, Rome [DHGE vol 17, cols 1095-1106]

**de Franchet de Ran, Bp Claude François Ignace**

b. Jan 7, 1722, Besançon  
1756-1801 Titular Bp Rhoisy, Auxil Bp Besançon  
d. Feb 21, 1810, Besançon [DHGE 1235]

**Frayssinous, Bp Denis Antoine, SS**

b. May 9, 1765, Curières (Aveyron)  
1822-1841 Titular Bp Hermopolis  
1824-1828 Minister of Ecclesiastical Affairs  
d. Dec 12, 1841, St Géniez d'Olt (Aveyron) [DHGE 1240, NCE 6:83]

**Frère de Villefrancon.** *See* de Villefrancon.

**De Fromentières, Bp Jean Louis**

b. Oct 30, 1632, Paris  
1673-1684 Bp Aire-sur-Ardour  
d. Dec 18, 1684, Aire (Landes) [DHGE 1252]

**de Froullay de Tessé, Bp Charles Louis**

b. Sept 17, 1687, St-Denis-de-Gastines (Mayenne)  
1723-1767 Bp Le Mans

- d. Jan 31, 1767, Le Mans [DHGE 1254]
- Gausserand, Bp Jean Joachim**  
b. Dec 25, 1749, Cunac (Tarn)  
1791-1801 Bp Albi (Const Bp Tarn)  
d. Feb 12, 1820, Toulouse [DHGE 1301]
- Georges Massonnais, Bp Jean Baptiste Amédée**  
b. Apr 17, 1805, St-Denis-de-Gastines (Mayenne)  
1840-1860 Bp Périgueux  
d. Dec 20, 1860, Périgueux [DHGE 1323]
- Gigault de Bellefonds, Abp Jacques Bonne**  
b. May 1, 1698, Château of Montifray, Beaumont-la-Ronce (Indre-et-Loire)  
1735-1741 Bp Bayonne  
1741-1746 Abp Arles  
1746-1746 Abp Paris  
d. July 20, 1746, Paris [DHGE 1337]
- Gignoux, Bp Joseph Armand**  
b. July 22, 1799, Bordeaux  
1841-1878 Bp Beauvais  
d. Mar 1, 1878, Beauvais [DHGE 1338]
- Gilmore, Bp Richard**  
b. Sept 28, 1824, Glasgow (Scotland)  
1872-1891 Bp Cleveland  
d. Apr 13, 1891, St. Augustine, Florida [NCE 6:491-92]
- Giustiniani, Card Giacomo**  
b. Dec 29, 1769, Rome  
1817-1843 Titular Abp Tyre  
1817-1826 Nuncio to Spain  
1826, created Card  
d. Feb 24, 1843, Rome [NCE 6:501]
- Gobel, Bp Jean Baptiste Joseph**  
b. Sept 1, 1727, Thann (Haut-Rhin)  
1772-1791 Titular Bp Lydda and Auxil Bp Basel  
1791-1793 Const Bp Paris  
d. Apr 26, 1794, Paris (guillotined) [DHGE 1366, NCE 6:535]
- de Gondi, Card Henri**  
b. 1572, Paris  
1596-1622 Bp Paris  
Mar 26, 1618, created Card  
d. Aug 12, 1622, Béziers (Hérault) [DHGE 1373]
- de Gondi, Abp Jean François**  
b. 1584, Paris  
1622-1654 Abp Paris (first archbishop)  
d. Mar 21, 1654, Paris [DHGE 1374]
- de Gondi de Retz, Card Jean François Paul**  
b. Sept 20, 1613, Montmirail (Marne)  
1643-1654 Titular Abp Corinth and Coadj Abp Paris

- Sept 19, 1652, created Card de Retz  
1654-1662 Abp Paris  
d. Aug 24, 1679, Paris [DHGE 1375, NCE 12:433]
- de Gondi, Card Pierre**  
b. 1533, Lyon  
1566-1568 Bp Langres  
1568-1596 Bp Paris  
Dec 18, 1587, created Card  
d. Feb 17, 1616, Paris [DHGE 1376]
- Gousset, Card Thomas Marie Joseph**  
b. May 1, 1792, Montigny-les-Cherlieux (Haute-Saône)  
1835-1840 Bp Périgueux  
1840-1866 Abp Reims  
Sept 30, 1850, created Card  
d. Dec 22, 1866, Reims [DHGE 1393, NCE 6:650]
- Grégoire, Bp Henri**  
b. Dec 4, 1750, Vého (Meurthe-et-Moselle)  
1791-1802 Bp Blois (Const Bp Loir-et-Cher)  
d. May 28, 1831, Paris [DHGE 1421, NCE 6:755]
- Grégoire de Saint Sauveur.** *See* de Saint Sauveur.
- de Grimaldi, Bp Louis André**  
b. Dec 17, 1736, Cagnes (Alpes-Maritimes)  
1767-1777 Bp Le Mans  
1777-1801 Bp Noyon  
d. 1808, London [DHGE 1427]
- Gros, Bp Jean Nicaise**  
Oct 7, 1794, Reims  
1842-1844 Bp St Dié  
1844-1857 Bp Versailles  
d. Dec 13, 1857, Versailles [DHGE 1437]
- Grossoles.** *See* de Flammarens.
- de Gualy, Abp François Marie Édouard**  
b. Oct 24, 1786, Creissels (Aveyron)  
1829-1833 Bp St Flour  
1833-1842 Abp Albi  
d. June 16, 1842, Albi [DHGE 1445]
- Guibert, Card Joseph Hippolyte**  
b. Dec 13, 1802, Aix-en-Provence  
1841-1857 Bp Viviers  
1857-1871 Abp Tours  
1871-1886 Abp Paris  
Dec 22, 1873, created Card  
d. July 8, 1886, Paris [DHGE 1462]
- Guilbert, Card Aimé Victor François**  
b. Nov 15, 1812, Cerisy-la-Forêt (Manche)  
1867-1879 Bp Gap

1879-1883 Bp Amiens  
1883-1889 Abp Bordeaux  
May 24, 1889, created Card  
d. Aug 15, 1889, Gap [DHGE 1469]

**de Harlay de Champvallon, Abp François**

b. Aug 14, 1625, Paris  
1651-1671 Abp Rouen  
1671-1695 Abp Paris  
d. Aug 6, 1695, Conflans, Charenton (Val-de-Marne) [DHGE 1505, NCE 6:927]

**d'Hautpoul, Bp Paul Louis Joseph**

b. Aug 2, 1764, Salettes, Commune of Cahuzac-sur-Vère (Tarn)  
1828-1842 Bp Cahors  
Created Canon of St Denis  
d. Dec 8, 1849, Toulouse [DHGE 1513]

**Hayes, Card Patrick Joseph**

b. Nov 20, 1867, New York  
1914-1919 Titular Bp Tagaste and Auxil Bp New York  
1917-1938 US Military Ordinary  
1919-1938 Abp New York  
Mar 24, 1924, created Card  
d. Sept 4, 1938, New York [NCE 6:958]

**d'Héricourt, Bp Bénigne Urbain Jean-Marie du Troussel**

b. July 15, 1797, Questembert (Morbihan)  
1829-1851 Bp Autun  
d. July 8, 1851, Autun [DHGE 1056]

**Horstmann, Bp Ignatius F.**

B. Dec 16, 1840, Philadelphia  
1892-1908 Bp Cleveland  
d. May 13, 1908, Canton, Ohio [NCE 3:953]

**d'Hulst, Canon Maurice** [although referred to in French texts as *Mgr*, he was never a bishop]

b. Oct 10, 1841, Paris  
1875, created Archpriest of St. Denis  
1881, Rector of the Institut Catholique of Paris  
d. Nov 6, 1896, Paris [NCE 7:205]

**Imberties, Bp Fabien Sébastien**

b. Feb 27, 1737, Cahors  
1806-1819 Bp Autun  
d. Jan 25, 1819, Autun [DHGE 1576]

**Innitzer, Card Theodor**

b. Dec 25, 1875, Vejpřty (Weipert), Bohemia, Czech Republic  
1932-1955 Abp Vienna  
March 1933, created Card  
d. Oct 9, 1955, Vienna [NCE 7:518]

**d'Isoard, Card Joachim Jean Xavier**

b. Oct 23, 1766, Aix-en-Provence  
June 25, 1827, created Card  
1828-1839 Abp Auch

1839-1839 Abp Lyons  
d. Oct 7, 1839, Paris [DHGE 1582]

**Jacoupy, Bp Jean**

b. Apr 28, 1761, St-Martin-de-Ribérac (Dordogne)  
1802-1840 Bp Agen  
d. May 27, 1848, Bordeaux [DHGE 1589]

**Jacquemin, Bp Jacques Alexis**

b. Aug 4, 1750, Nancy  
1823-1830 Bp St Dié  
Created Canon of St Denis  
d. June 15, 1832, Nancy [DHGE 1594]

**de Jerphanion, Abp Jean Joseph Marie Eugène**

b. Mar 8, 1796, Le Puy  
1835-1842 Bp St Dié  
1842-1864 Abp Albi  
d. Nov 20, 1864, Albi [DHGE 1620]

**de Jouffroy de Gonsans, François Gaspard**

b. Aug 15, 1723, Gonsans (Doubs)  
1773-1777 Bp Gap  
1777-1799 Bp Le Mans  
d. Jan 23, 1799, Paderborn, Germany [DHGE 1633]

**Juigné.** *See* Le Clerc de Juigné.

**von Ketteler, Bp Wilhelm Emmanuel**

b. Dec 25, 1811, Münster, Westphalia, Germany  
1850-1877 Bp Mainz  
d. July 13, 1877, Burghausen, Upper Bavaria, Germany [NCE 8:170]

**Lachat, Bp Eugène**

b. Oct 14, 1819, Montavon, Berne, Switzerland  
1863-1884 Bp Basel  
1884-1886 Titular Abp Damietta and Adm Ticino  
d. Nov 1, 1886, Balerna, Ticino [NCE 8:303]

**Lacombe, Bp Dominique**

b. July 25, 1749, Montréjeau (Haute-Garonne)  
1797-1801 Bp Bordeaux (Const Bp Gironde)  
1802-1823 Bp Angoulême  
d. Apr 7, 1823, Angoulême [DHGE 1689]

**de La Croix d'Azolette, Abp Nicolas Augustin**

b. July 15, 1779, Propières (Rhône)  
1836-1839 Bp Gap  
1839-1856 Abp Auch  
Created Canon of St Denis  
d. Jun 6, 1861, Lyons [DHGE 1694]

**de La Luzerne, Card César Guillaume**

b. July 7, 1738, Paris  
1770-1802 Bp Langres  
July 28, 1817, created Card

d. June 21, 1821, Paris [DHGE 1723]

**Lambruschini, Card Luigi, CRSP**

b. May 16, 1776, Sestri Levante (Genova), Italy  
1819-1830 Abp Genoa  
1826-1831 Nuncio to Paris  
1830-1854 Titular Abp Beirut  
Sept 30, 1831, created Card  
d. May 12, 1854, Rome [NCE 8:346]

**de La Myre Mory, Bp Claude Madeleine**

b. Aug 17, 1755, Paris  
1819-1828 Bp Le Mans  
Created Canon of St Denis  
d. Sept 8, 1829, Congis (Seine-et-Marne) [DHGE 1749]

**Lancelot de Maniban.** *See* de Maniban de Casaubon.

**Lantz, Bp Jean Jacques**

b. Feb 29, 1720, Sélestat (Bas-Rhin)  
1786-1799 Titular Bp Dora and Auxil Bp Strasbourg  
d. Jan 6, 1799, Ettenheim (Bade) [DHGE 1765]

**de La Porte, Bp Arnaud Ferdinand**

b. Dec 27, 1756, Versailles  
1802-1824 Bp Carcassonne  
d. Sept 19, 1824, Carcassonne [DHGE 1769]

**de La Tour d'Auvergne Lauraguais, Card Hugues Robert Jean Charles**

b. Aug 14, 1768, Auzeville-Tolosane (Haute-Garonne)  
1802-1851 Bp Arras  
Dec 23, 1839, created Card  
d. July 20, 1851, Arras [DHGE 1814]

**de La Tour du Pin Montauban, Abp Louis Apollinaire**

b. Jan 13, 1744, Paris  
1777-1783 Bp Nancy  
1783-1801 Abp Auch  
1802-1807 Abp-Bp Troyes  
d. Nov 28, 1807, Troyes [DHGE 1816]

**Lauraguais.** *See* La Tour d'Auvergne-Lauraguais.

**La Vigerie, Card Charles Martial Allemand**

b. Oct 31, 1825, Bayonne  
1863-1867 Bp Nancy  
1867-1884 Abp Algiers  
Mar 27, 1882, created Card  
1884-1892 Abp of Algiers and Carthage  
d. Nov 26, 1892, Algiers [DHGE 1845, NCE 8:541]

**Le Clerc de Juigné, Abp Antoine Éléonore Léon**

b. Nov 2, 1728, Paris  
1764-1781 Bp Châlons-sur-Marne  
1781-1802 Abp Paris  
Mar 21, 1806, created Canon of St Denis

d. Mar 19, 1811, Paris [DHGE 1877]

**Lecot, Card Victor Lucien Sulpice**

b. Jan 8, 1831, Montescourt-Lizerolles (Aisne)  
1886-1890 Bp Dijon  
1890-1908 Abp Bordeaux  
June 12, 1893, created Card  
d. Dec 19, 1908, Chambéry [DHGE 1885]

**Le Coz, Abp Claude**

b. Dec 22, 1740, Plonévez-Porzay (Finistère)  
1791-1801 Bp Rennes (Const Bp Ille-et-Vilaine)  
1802-1815 Abp Besançon  
d. May 3, 1815, Villevieux (Jura) [DHGE 1888]

**Ledóchowski, Card Miescyslaw Halka**

b. Oct 29, 1822, Górki, Poland  
1861-1866 Titular Bp  
1861-1866 Nuncio to Belgium  
1866-1886 Abp Gniezno and Poznan  
1875, created Card  
1892-1902 Prefect of Congregation of Propagation of the Faith  
d. July 22, 1902, Rome [NCE 8:601]

**Lefebvre de Cheverus.** *See* de Cheverus.

**Le Pappe de Trévern, Bp Jean François Marie**

b. Oct 22, 1754, Morlaix  
1823-1826 Bp Aire-sur-Adour  
1826-1842 Bp Strasbourg  
d. Aug 27, 1842, Marlenheim (Bas-Rhin) [DHGE 1938]

**Levezou de Vezins.** *See* de Vezins.

**de Lezo y Palomeque, Abp Augustín**

b. Aug 28, 1724, Lima, Peru  
-1784 Bp Pamplona  
1784-1796 Abp Saragossa  
d. Feb 10, 1796, Saragossa

**de Loménie de Brienne, Card Étienne Charles**

b. Oct 9, 1727, Paris  
1760-1763 Bp Condom  
1763-1788 Abp Toulouse  
1788-1794 Abp Sens  
Dec 15, 1788, created Card  
Sept 26, 1791, resigned cardinalate  
1791-1794 Bp Sens (Const Bp Yonne)  
d. Feb 16, 1794, Sens [DHGE 2013, NCE 8:977]

**de Lostanges Saint Alèvre, Bp Alexandre Charles Louis Rose**

b. Oct 28, 1763, Versailles  
1817-1835 Bp Périgueux  
d. Aug 11, 1835, Bergerac (Dordogne) [DHGE 2024]

**Lussan.** *See* d'Audibert.

**Luzerne, Card.** *See* de La Luzerne.

**Lyonnet, Abp Jean Paul François Marie Felix**

b. June 13, 1801, St Étienne  
1851-1857 Bp St Flour  
1857-1864 Bp Valence  
1864-1875 Abp Albi  
d. Dec 24, 1875, Albi [DHGE 2035]

**de Machéco de Prémieux, Bp Jean Chrétien**

b. May 15, 1697, Dijon  
1731-1771 Bp Périgueux  
d. Nov 28, 1771, Château-l'Évêque (Dordogne) [DHGE 2041]

**de Malide, Bp Joseph François**

b. July 12, 1730, Paris  
1766-1774 Bp Avranches  
1774-1801 Bp Montpellier  
d. June 18, 1812, London [DHGE 2063]

**Manglard, Bp Daniel Victor**

b. Feb 11, 1792, Paris  
1844-1849 Bp St Dié  
d. Feb 17, 1849, St Dié [DHGE 2074]

**de Maniban de Casaubon, Abp François Honoré Lancelot**

b. June 7, 1684, Toulouse  
1721-1729 Bp Mirepoix  
1729-1743 Abp Bordeaux  
d. June 29, 1743, Bordeaux [DHGE 1750]

**Marbach, Bp Charles (Karl)**

b. Nov 21, 1841, Wissembourg (Bas-Rhin)  
1891-1901 Titular Bp Paphos and Auxil Bp Strasbourg  
1901-1916 Titular Abp Methymna  
d. Oct 15, 1916, Strasbourg [DHGE 2079]

**de Marca, Abp Pierre**

b. Jan 24, 1594, Gan (Pyrénées-Atlantiques)  
1642-1652 Bp Couserans  
1652-1662 Abp Toulouse  
1662-1662 Abp Paris  
d. June 29, 1662, Paris [DHGE 2083]

**Marella, Card Paolo**

b. Jan 25, 1895, Rome  
1933-1984 Titular Bp Porto and Santa Rufina  
1933-1948 Apostolic Delegate to Japan  
1948-1953 Apostolic Delegate to Australia, New Zealand  
1953-1961 Nuncio to France  
Dec 14, 1959, created Card  
1961-1983 Prefect, Sacred Congregation of the Fabric of St Peter's  
d. Oct 15, 1984, Rome

**de Marguerie, Bp Frédéric Gabriel Marie François**

b. Mar 8, 1802, Ste-Marguerite-des-Loges (Calvados)  
1837-1851 Bp St Flour  
1851-1872 Bp Autun  
Aug 1, 1872, created Canon of St Denis  
d. Jan 19, 1876, Paris [DHGE 2095]

**Martial, Bp Guillaume Élisée**

b. Nov 4, 1796, Bordeaux  
1858-1861 Bp St Brieuç  
d. Dec 26, 1861, St Brieuç [DHGE 2117]

**Martin, Bp Arbogast**

b. Apr 23, 1731, Walbach (Haut-Rhin)  
1791-1794 Bp Strasbourg (Const Bp Haut-Rhin)  
d. June 11, 1794, Colmar [DHGE 2119]

**Martínez y Ximénez, Abp Manuel Vincente**

b. Oct 5, 1750, Tartanedo, Guadalajara, Spain  
1806-1816 Bp Astorga  
1816-1823 Abp Saragossa  
d. Feb 9, 1823, Saragossa [DHEE 3:1439]

**Marty, Card François**

b. May 18, 1904, Pachins, Commune of Vaureilles (Aveyron)  
1952-1959 Bp St Flour  
1959-1960 Titular Abp Emesa, Coadj Abp Reims  
1960-1968 Abp Reims  
1968-1978 Abp Paris  
Apr 28, 1969, created Card  
d. Feb 16, 1994, Monteils (Aveyron) [DHGE 2136]

**Massillon, Bp Jean Baptiste**

b. June 24, 1663, Hyères (Provence)  
1717-1742 Bp Clermont-Ferrand  
d. Sept 28, 1742, Beauregard-l'Évêque (Puy-de-Dôme) [DHGE 2148, NCE 9:435]

**Mathieu, Card Jacques Marie Adrien Césaire**

b. Jan 20, 1796, Paris  
1832-1834 Bp Langres  
1834-1875 Abp Besançon  
Sept 30, 1850, created Card  
d. July 9, 1875, Besançon [DHGE 2156]

**Maudru, Bp Jean Antoine**

b. May 5, 1748, Adompt, Commune of Gelvécourt (Vosges)  
1791-1801 Bp St Dié (Const Bp Vosges)  
d. Sept 13, 1820, Paris [DHGE 2159]

**Maury, Card Jean Siffrein**

b. June 26, 1746, Valréas (Vaucluse)  
1792-1794 Titular Abp Nicaea  
1794-1810 Bp of Montefiascone  
Feb 21, 1794, created Card  
1810-1815 Abp Paris (without papal bulls)  
d. May 11, 1817, Rome [DHGE 2170, NCE 9:511]

**Mazarin, Card Jules (Giulio Mazzarini)**

b. July 14, 1602, Pescina, Abruzzi, Italy  
1634-1636 Nuncio Extraordinary in France  
Dec 16, 1641, created Card  
1643-1661 Prime Minister of France  
d. Mar 9, 1661, Paris [NCE 9:521]

**de Mazenod, Bp Eugène Charles Joseph**

b. Aug 1, 1782, Aix-en-Provence  
1832-1837 Titular Bp Icosia  
1837-1861 Bp Marseilles  
d. May 21, 1861, Marseilles [DHGE 2180, NCE 9:522]

**de Méallet de Fargues, Bp Jean Baptiste Joseph**

b. Aug 1, 1708, Château of Fargues, Vitrac (Cantal)  
1741-1785 Bp St Claude  
d. Mar 17, 1785, St Claude (Jura) [DHGE 2184]

**Menjaud, Abp Alexis Basile Alexandre**

b. June 2, 1791, Chusclan (Gard)  
1838-1844 Titular Bp Jaffa and Coadj Bp Nancy  
1844-1859 Bp Nancy  
1859-1861 Abp Bourges  
d. Dec 10, 1861, Bourges [DHGE 2195]

**Mermillod, Card Gaspard**

b. Sept 22, 1824, Carouge, Switzerland  
1864-1883 Titular Bp Hebron and Auxil Bp Lausanne  
1883-1892 Bp Lausanne  
1890, created Card  
d. Feb 23, 1892, Rome [NCE 9:687]

**Mignot, Abp Eudoxe Irénée Édouard**

b. Sept 20, 1842, Brancourt-le-Grand (Aisne)  
1890-1899 Bp Fréjus  
1899-1918 Abp Albi  
d. Mar 18, 1918, Albi [DHGE 2218, NCE 9:827]

**Moïse, Bp François Xavier**

b. Dec 12, 1742, Les Gras (Doubs)  
1791-1801 Bp St Claude (Const Bp Jura)  
d. Feb 7, 1813, Morteau (Doubs) [DHGE 2233]

**Mongin, Bp Edme**

b. Feb 26, 1856, Laplume (Lot-et-Garonne)  
1724-1746 Bp Bazas  
d. May 5, 1746, Gans (Gironde) [DHGE 2242]

**de Montillet de Grenaud, Abp Jean François de Chatillard**

b. Mar 4, 1702, Champdor (Ain)  
1735-1742 Bp Oloron  
1742-1776 Abp Auch  
d. Feb 7, 1776, Auch [DHGE 635]

**de Morlhon, Abp André Étienne Antoine**

b. Oct 12, 1753, Villefranche-de-Panat (Aveyron)

1823-1828 Abp Auch  
d. Jan 14, 1828, Auch [DHGE 2277]

**Morlot, Card François Nicolas Madeleine**

b. Dec 28, 1795, Langres  
1839-1842 Bp Orléans  
1842-1857 Abp Tours  
Mar 7, 1853, created Card  
1857-1862 Abp Paris  
d. Dec 29, 1862, Paris [DHGE 2279]

**de Noailles, Card Louis Antoine**

b. May 27, 1651, Château of Pénrières, Cros-de-Montvert (Cantal)  
1679-1680 Bp Cahors  
1680-1695 Bp Châlons  
1695-1729 Abp Paris  
June 21, 1700, created Card  
d. May 4, 1729, Paris [DHGE 2331, NCE 10:476]

**Odin, Abp John Mary, CM**

b. Feb 25, 1801, Ambierle (Loire)  
1841-1847 Titular Bp Claudiopolis and Vicar Apostolic of Texas  
1847-1861 Bp Galveston  
1861-1870 Abp New Orleans  
d. May 25, 1870, Ambierle (Loire) [DHGE 2341, NCE 10:643]

**Osof, Abp Pierre Marie, MEP**

b. Mar 26, 1829, Cerisy-la-Salle (Manche)  
1876-1891 Titular Bp Arsinoë and Vicar Apostolic of Northern Japan  
1891-1906 Abp Tokyo  
d. June 27, 1906, Tokyo [DHGE 2363]

**Pacareau, Bp Pierre**

b. Sept 27, 1711, Bordeaux  
1791-1797 Bp Bordeaux (Const Bp Gironde)  
d. Sept 5, 1797, Bordeaux [DHGE 2366]

**Paillou, Bp Gabriel Laurent**

b. Mar 7, 1735, Puybelliard (Vendée)  
1804-1826 Bp La Rochelle  
d. Dec 15, 1826, La Rochelle [DHGE 2372]

**Pappede Trévern.** *See* Le Pappede.

**Paulinier, Abp Pierre Antoine Justin**

b. Jan 29, 1815, Pézenas (Hérault)  
1870-1875 Bp Grenoble  
1875-1881 Abp Besançon  
d. Nov 12, 1881, Pézenas [DHGE 2401]

**Paulmy d'Argenson.** *See* Voyer de Palmy.

**de Péréfixe de Beaumont, Abp Hardouin**

b. 1606, Beaumont (Vienne)  
1648-1662 Bp Rodez  
1662-1671 Abp Paris

d. Jan 1, 1671, Paris [DHGE 2424]

**Périgord.** *See* Talleyrand Périgord.

**Philippe, Card Paul, OP**

b. Apr 16, 1905, Paris  
1962 Titular Abp Héracléopolis Magna  
Mar 5, 1973, created Card [DHGE 2468]

**de Pidoll de Quitenbach, Bp Michel Joseph**

b. Nov 16, 1734, Trier, Germany  
1794-1802 Titular Bp Diocletianopolis, Auxil Bp Trier  
1802-1819 Bp Le Mans  
d. Nov 23, 1819, Le Mans [DHGE 2479]

**Pierre de Bernis.** *See* de Bernis.

**Plessis.** *See* de Richelieu.

**de Poncher, Bp Etienne**

1503-1519 Bp Paris [NCE 10:1008]

**de Poncher, Bp François**

1519-1532 Bp Paris

**Pontard, Bp Pierre**

b. Sep 23, 1749, Mussidan (Dordogne)  
1791-1793 Bp Périgueux (Const Bp Dordogne)  
d. Jan 22, 1832, Paris [DHGE 2531]

**Prémeaux.** *See* de Machéco.

**de Pressigny, Abp Gabriel Cortois**

b. Dec 11, 1745, Dijon  
1785-1801 Bp St Malo  
1817-1823 Abp Besançon  
d. May 2, 1823, Paris [DHGE 754]

**Prudhomme de la Boussinière des Vallées, Bp Jacques**

b. Dec 16, 1728, St-Christophe-en-Champagne (Sarthe)  
1791-1801 Bp Le Mans (Const Bp Sarthe)  
d. Feb 9, 1812, Brains-sur-Gée (Sarthe) [DHGE 2567]

**Purcell, Abp John Baptist**

b. Feb 26, 1800, Mallow, County Cork, Ireland  
1833-1850 Bp Cincinnati  
July 19, 1850 Cincinnati Diocese becomes Archdiocese  
1850-1880 Abp Cincinnati  
Jan 30, 1880 Bp Elder appointed coadj with right of succession  
d. July 4, 1883, St. Martin's, Brown County, Ohio [NCE 11:1029]

**de Quelen, Abp Hyacinthe Louis**

b. Oct 8, 1778, Paris  
1817-1819 Titular Bp Samosata and Auxil Bp Paris  
1819-1821 Titular Abp Trajanopolis and Coadj Paris  
1821-1839 Abp Paris

d. Dec 31, 1839, Paris [DHGE 2576, NCE 12:19]

**Quevedo y Quintano, Card Pedro Benito Antonio**

b. Jan 12, 1736, Villanueva del Fresno, Badajoz, Spain  
1776-1818 Bp Orense  
Nov 19, 1816, created Card  
d. Mar 28, 1818, Orense, Spain

**Raess, Bp André**

b. Apr 6, 1794, Sigolsheim (Haut-Rhin)  
1840-1842 Titular Bp Rhodiopolis and Coadj Strasbourg  
1842-1887 Bp Strasbourg  
d. Nov 17, 1887, Strasbourg [DHGE 2584]

**Rappe, Bp Louis Amadeus**

b. Feb 2, 1801, Audrehem (Pas-de-Calais)  
1847-1870 Bp Cleveland  
d. Sept 8, 1877, St. Albans, Vermont [DHGE 2602]

**Repaire.** *See* Beaumont du Repaire.

**Retz.** *See* de Gondi de Retz.

**Richard de Lavergne, Card François Marie Benjamin**

b. Mar 1, 1819, Nantes  
1871-1875 Bp Belley  
1875-1886 Titular Abp Larissa and Coadj Paris  
1886-1908 Abp Paris  
May 24, 1889, created Card  
d. Jan 28, 1908, Paris [DHGE 2648, NCE 12:484]

**de Richelieu, Card Armand Jean du Plessis**

b. Sept 9, 1585, Paris  
1605-1624 Bp Luçon  
Sept 5, 1622, created Card  
1624-1642 President of Royal Council of Louis XIII  
d. Dec 4, 1642, Paris [DHGE 1018, NCE 12:486]

**de Rohan, Card Louis René Édouard**

b. Sept 25, 1734, Paris  
1759-1779 Titular Bp Canope and Coadj Strasbourg  
June 1, 1778, created Card  
1779-1801 Bp Strasbourg  
d. Feb 16, 1803, Ettenheim, Germany [DHGE 2693]

**de Rohan Chabot, Card Louis François Auguste**

b. Feb 29, 1788, Paris  
1828-1833 Abp Besançon  
July 5, 1830, created Card  
d. Feb 8, 1833, Besançon [DHGE 2694]

**de Rohan Guémené, Abp Ferdinand Maximilien Mériadec de**

b. Nov 7, 1738, Paris  
1769-1781 Abp Bordeaux  
1781-1801 Abp Cambrai  
Mar 21, 1806, created Canon of St Denis

- d. Oct 31, 1813, Paris [DHGE 2696]
- de Rohan Guémené Montbazon, Card Louis César Constantin**  
b. Mar 24, 1697, Paris  
1756-1779 Bp Strasbourg  
Nov 23, 1761, created Card  
d. Mar 11, 1779, Paris [DHGE 2697]
- de Rougé, Bp Gabriel Louis**  
b. 1729, Dioc of Nantes  
1771-1773 Bp Périgueux  
d. Apr 3, 1773, Périgueux [DHGE 2725]
- Ruch, Bp Charles Joseph Eugène**  
b. Sept 24, 1873, Nancy  
1913-1918 Titular Bp Gerasa and Coadj Nancy  
1918-1919 Bp Nancy  
1919-1945 Bp Strasbourg  
d. Aug 29, 1945, Strasbourg [DHGE 2754, NCE 12:698]
- de Saint Sauveur, Bp Jean Baptiste Amédée de Grégoire**  
b. June 24, 1709, Ispagnac (Lozère)  
1746-1792 Bp Bazas  
d. Jan 16, 1792, Bazas (Gironde) [DHGE 1422]
- Sala, Card Giuseppe Antonio**  
b. Oct 27, 1762, Rome  
Sept 30, 1831, created Card  
d. June 23, 1839, Rome [Coste 4:349]
- Saurine, Bp Jean Pierre**  
b. Mar 10, 1733, Eysus (Pyrénées-Atlantiques)  
1791-1801 Bp Aire (Const Bp Landes)  
1802-1813 Bp Strasbourg  
d. May 7, 1813, Soulz (Haut-Rhin) [DHGE 2830]
- Sebastiani, Bp Louis**  
b. Mar 14, 1745, Polveroso (Corsica)  
1802-1831 Bp Ajaccio  
d. Dec 9, 1831, Ajaccio (Corsica) [DHGE 2845]
- Seguin, Bp Philippe Charles François**  
b. Jan 17, 1741, Besançon  
1791-1796 Bp Besançon (Const Bp Doubs)  
d. Jan 23, 1812, Vaivre-et-Montoille (Haute-Saône) [DHGE 2850]
- de Ségur, Louis Gaston** [although referred to in French texts as *Mgr*, he was never a bishop]  
b. Apr 15, 1820, Paris  
1856, created Protonotary Apostolic and Canon of St Denis  
d. June 9, 1881, Paris [NCE 13:49]
- Sibour, Abp Marie Dominique Auguste**  
b. Apr 4, 1792, St-Paul-Trois-Châteaux (Drôme)  
1839-1848 Bp Digne  
1848-1857 Abp Paris  
d. Jan 3, 1857, Paris [DHGE 2876]

**de Simony, Bp Jules François**

b. July 29, 1770, Toulon  
1824-1847 Bp Soissons  
d. Feb 24, 1849, Soisson [DHGE 2888]

**de Sourdis, Card François d'Escoubleau**

b. Oct 25, 1574, Châtillon-sur-Sèvre (Deux-Sèvres)  
1599-1628 Abp Bordeaux  
Mar 3, 1599, created Card  
d. Feb 8, 1628, Bordeaux [DHGE 1087]

**de Sourdis, Abp Henri d'Escoubleau**

b. Feb 20, 1593, Châtillon-sur-Sèvre (Deux-Sèvres)  
1616-1629 Bp Maillezais  
1629-1645 Abp Bordeaux  
d. June 18, 1645, Auteuil (Paris) [DHGE 1089]

**Soyer, Bp René François**

b. Sept 5, 1767, Thouarcé (Maine-et-Loire)  
1817-1845 Bp Luçon  
d. May 5, 1845, Luçon [DHGE 2910]

**Suhard, Card Emmanuel Célestin**

b. Apr 5, 1874, Brains-sur-les-Marches (Mayenne)  
1928-1930 Bp Bayeux  
1930-1940 Abp Reims  
Dec 16, 1935, created Card  
1940-1949 Abp Paris  
d. May 30, 1949, Paris [DHGE 2935, NCE 13:781]

**Taché, Abp Alexandre Antonin, OMI**

b. July 23, 1823, Fraserville, Québec, Canada  
1850-1853 Titular Bp Arath and Coadj Red River (St. Boniface)  
1853-1871 Bp Red River (St. Boniface)  
1871-1894 Abp St Boniface  
d. June 22, 1894, St Boniface, Manitoba, Canada [DHGE 2940, NCE 13:911]

**de Talleyrand Périgord, Card Alexandre Angélique**

b. Oct 18, 1736, Paris  
1766-1777 Titular Abp Trajanopolis and Coadj Reims  
1777-1801 Abp Reims  
July 27, 1817, created Card  
1817-1821 Abp Paris  
d. Oct 20, 1821, Paris [DHGE 2944]

**de Talleyrand Périgord, Bp Charles Maurice**

b. Feb 2, 1754, Paris  
1788-1791 Bp Autun  
June 29, 1802, reduced to the lay state  
d. May 17, 1838, Paris [DHGE 2945, NCE 13:921]

**Tharin, Bp Claude Marie Paul**

b. Oct 24, 1787, Besançon  
1823-1826 Bp Strasbourg  
d. June 14, 1843, Paris [DHGE 2960]

**Tonnerre.** *See* de Clermont-Tonnerre.

**de Trélissac, Bp Jean Armand Chaudru**

b. May 23, 1759, Trélissac (Dordogne)  
1833-1843 Bp Montauban  
Created Canon of St Denis  
d. Aug 20, 1847, Montauban [DHGE 638]

**Trévern.** *See* Le Pape.

**Usson de Bonnac.** *See* de Bonnac.

**Verdier, Card Jean**

b. Feb 19, 1864, Lacroix-Barrez (Aveyron)  
1929-1940 Abp Paris  
Dec 16, 1929, created Card  
d. Apr 9, 1940, Paris [DHGE 3060]

**Veillot, Card Pierre**

b. Jan 5, 1913, Paris  
1959-1961 Bp Angers  
1961-1966 Titular Abp Constantia and Coadj Paris  
1966-1968 Abp Paris  
June 26, 1967, created Card  
d. Feb 14, 1968, Paris [DHGE 3077]

**de Vezins Levezou de, Jean Aimé**

b. Aug 25, 1793, Millau  
1841-1867 Bp Agen  
d. Apr 11, 1867, Agen [DHGE 1978]

**de Villefrancon, Abp Paul Ambroise Frère**

b. June 20, 1754, Besançon  
1821-1823 Titular Abp Adana and Coadj Besançon  
1823-1828 Abp Besançon  
d. Mar 27, 1828, Besançon [DHGE 1243]

**de Vintimille du Luc, Abp Charles Gaspard Guillaume**

b. Nov 15, 1655, Le Luc-en-Provence (Var)  
1684-1708 Bp Marseilles  
1708-1729 Abp Aix  
1729-1746 Abp Paris  
d. Mar 13, 1746, Paris [DHGE 3125]

**Violle, Bp Guillaume**

1564-1568 Bp Paris

**Vives y Tuto, Card José Calasanz, OFM Cap**

b. Feb 15, 1854, Llavaneras, Barcelona, Spain  
June 19, 1899, created Card  
d. Sept 7, 1913, Monte Porzio, Italy [DHEE 4:2782]

**Vizzardelli, Card Carlo**

b. July 2, 1791, Monte San Giovanni Campano, Frosinone, Italy  
1832-1843 Secretary for Latin Letters

1843-1851 Secretary, Congregation of Ecclesiastical Affairs  
Jan 17, 1848, created Card  
d. May 24, 1851, Rome [CE 12:1574]

**de Voyer de Paulmy d'Argenson, Abp François Élie**

b. Sept 22, 1656, Paris  
1702-1715 Bp Dol  
1715-1719 Abp Embrun  
1719-1728 Abp Bordeaux  
d. Oct 25, 1728, Bordeaux [DHGE 3140]

**Wright, Card John Joseph**

b. July 18, 1909, Boston  
1947-1950 Titular Bp Aegea and Auxil Boston  
1950-1959 Bp Worcester, Massachusetts  
1959-1969 Bp Pittsburgh  
April 28, 1969, created Card  
d. Aug 10, 1979, Cambridge, Massachusetts [NCE 18:558]

**Yenni, Bp Pierre Tobie**

b. 1774, Morlon (Fribourg), Switzerland  
1815-1845 Bp Lausanne  
1821-1845 Bp Lausanne and Geneva  
d. Dec 8, 1845, Fribourg [Pugin 191]