

Volume 9 New Acquisitions

This new edition of volume IX of *Letters of Father Chaminade* takes into account corrections made in 1987 by Fr. Joseph Verrier, SM. To those letters we have added some new acquisitions received since then. We have chosen to publish these new letters in their original format. [“Inexactitudes” of grammar, punctuation, etc., are retained in the French edition. They do not appear in this English text.]

These letters are in chronological order. At the beginning of this volume there is a chronological and summary table of the letters; at the end, an index to proper names.

We trust that other researchers may find more letters. If so, a copy should be sent to AGMAR indicating the place, classification, archival reference, etc., where the original may be found.

The text of these letters has been meticulously reviewed by Bro. Raymond Boutin, SM, who thereby earns our gratitude.

Bro. Dario Tucci, SM
Head archivist, AGMAR
Rome, 2000

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To Father Barrès, Vicar General

[No Date]

(Copy at Agmar 218.2.52)

I have the honor of offering to Father Barrès the sincere expression of my profound respect.

I would like to point out to him that I would have dissuaded the Fathers of Families from writing this letter to him, had His Excellency not wished to encourage their zeal by holding out to them the prospect of setting the days for their visits to the prisons.

G.-Joseph Chaminade
Honorary Canon

* * *

From Cardinal Busca

August 1796

(Copy at Agmar 218.2.49)¹

Most Holy Father,

Pierre Gard, professor of theology at the university in Bordeaux, and Jean Dufresne, pastor of Saint Morillon, etc., both priests of the diocese of Bordeaux; also Jean Pourquéri, canon of the cathedral church of Périgueux; Barthélemy Bardi, pastor of Dourillac; André Chabane, pastor of Monfaucon; Claude Faure, pastor of Vers; Jacques Léger, assistant at Sourzac; Henri Moze, superior of the seminary of Mussidan; Guillaume Chaminade, director at the same seminary; Jacques Dauziac, canon of Saint Astier; Jean Lacroix, professor of philosophy; Pierre Poujade; and Ignatius Leboeuf, all priests of the diocese of Périgueux. These are all French priests who refused the civil oath and in no way have adhered to schism. Now, humbly prostrate at the feet of Your Holiness, they petition for

1. The faculty of imparting a blessing with plenary indulgence to the faithful in danger of death, and of delegating another priest who will do likewise for them at the time of their own death.

2. The faculty granted to each of them of blessing, so long as they will live, a thousand intercessory rosaries, crosses, or sacred images, etc., and of attaching to them the same indulgences as though they had been blessed by Your Holiness.

3. The personal and perpetual indult of the privileged altar, which each of the petitioners may use three times in any week.

4. A plenary indulgence which the petitioners may apply to the departed, to be gained on any and all Sundays and on the Feasts of Our Lord Jesus Christ and of the Most Blessed Virgin Mary and of All Saints, Saint Joseph, Saint John the Baptist, Saints Peter and Paul, their own holy patrons and the patrons of their parishes; as also on the anniversary dates of their Baptism and Priestly Ordination, provided they confess at least once a week, receive Communion or celebrate Mass, and pray according to the intentions of Your Holiness.

In cases where there is a scarcity of confessors, the petitioners humble request the faculty of gaining the aforementioned indulgences even without sacramental Confession, provided they elicit an act of contrition with the intention of confessing at the

¹ Document given to the archives by Fr. Joseph Verrier, September 4, 1987. [The original of this letter is entirely in Latin.]

first opportunity, as has been granted for a year to the faithful of the kingdom. [Illegible line.]

5. Also, for a plenary indulgence to be gained by the faithful of their parish, where they now are or may in the future be, on all the ferial (*sic*) feasts of Our Lord Jesus Christ, of the Most Blessed Virgin Mary, of All Saints, of the Blessed Apostles Peter and Paul, and of the holy patrons of the parish, and on the day on which young people are admitted to their first Communion, provided they confess, receive Communion, and offer prayers according to the intention of Your Holiness.

May God [preserve Your Holiness] . . .

Our Most Holy Lord, His Holiness Pope Pius VI

His Holiness, on the advice of a select Congregation of Cardinals, kindly grants the favors as petitioned, in the usual form prescribed by the Apostolic See.

At the Quirinal Palace
August [?] 1796
Cardinal Busca

We, Alexandre Amadeus, by divine grace and by the authority of the Holy Apostolic See, Bishop of Blois, etc., have seen the present indult and find it conformable to the Roman original from which it is taken word for word. Given at Auriaie of the Spanish under our name and seal, and countersigned by our secretary.

November 21, 1796
Alexandre Lauzières de Thémines, Bishop of Blois
By my order
The Most Illustrious and Most Reverend Bishop of Blois
Lacroix, Pro-secretary
We have seen and approved
The 28th day - - - , in the Year of Our Lord 1822
Alexandre Denis Boiret, Bishop of Letronarne

* * *

To M. Lafon, Deacon, Prefect of the Sodality

1809, Bordeaux
(Copy at Agmar 218.2.35)²

I am told, my dear prefect, that you have a Passion.³ Would you be up to preaching Good Friday in our oratory? I am sure you will be listened to with pleasure and interest.

* * *

To M. Lafon, Deacon, Prefect of the Sodality

1809, Figeac,⁴
(Copy at Agmar 218.2.36)⁵

I will tell you little about the Sodality. Your own correspondence with several sodalists should be keeping you abreast of both its losses and its gains. I note with satisfaction the rebirth

² An extract from the interrogation undergone by Lafon in Paris, Oct. 5, 1809 (Archives of the Prefecture of Police, AA. 318). The document was given to Agmar by Fr. Joseph Verrier on April 10, 1982.

³ [A "Passion": either a text or a drama for Holy Week. —Trans.]

⁴ [This letter almost certainly was written from Bordeaux to Lafon, who was at Figeac. —Trans.]

⁵ An extract from the interrogation undergone by Lafon in Paris, Oct. 5, 1809 (Archives of the Prefecture of Police, AA.318). The document was given to Agmar by Fr. Verrier on April 10, 1982.

of the primitive spirit. There is greater union, more zeal. The officers seem to understand that there is need for less talk and more action.

* * *

To [Archbishop d'Aviau of Bordeaux]

December 14, 1809

(Copy at Agmar 218.2.53)

Comments presented to the Most Rev. Archbishop of Bordeaux

By Father Chaminade, Honorary Canon, on the letter of

His Excellency, the Minister of Worship, dated December 14, 1809.

Marginal notation: Secretariat, second office, no. 1607

1. Up to the moment of its dissolution, the Sodality established nine years ago in Bordeaux enjoyed the tacit approval of the authorities. At the time it was founded, notice was given to the commissioner general of the police; the first vicar general of this diocese submitted it to the Minister of Worship.

2. This Sodality has had only one purpose, that of forming young people to virtue by the practice of their religious obligations. It has never varied from this purpose; never has anything foreign to this purpose been introduced into its religious practices or its meetings. I here call upon the witness of the police themselves, who were able to supervise these in all their detail because both religious practices and meetings were always open to the public.

I point out, moreover, that the customs adopted and followed without interruption since its origin made impossible the introduction of any abuse that might seem to justify such severe measures. No meeting, even of only four or five members, could be held without the presence of the Director, and he never dispensed himself from that supervision. Even if his own dispositions had not made it a duty for him, his own safety imposed upon him the obligation of not allowing anything to be introduced which was foreign to the purpose of the Sodality.

3. It seems that one of the members of the Sodality has had connections which displeased the government. His faults are personal and individual. Not only has the Sodality never shared them, but it is also still unaware of the nature and purpose of such connections. Only the measures taken against this individual have led it to suspect the existence of these connections. Even now, the greater number of members remain ignorant of this matter.

4. The commissioner general of police has extended to the Sodality of Young Women a measure which was not even deserved by that of the Young Men. It does not seem the reasons for this measure could apply to young women, who by very reason of their gender should have been exempt. They found in their association the means of preserving themselves from corruption, so widespread in this day. There is reason to fear that deprived of this help, perhaps many of them may become a scandal for society and an occasion of shame for their families.

5. Because His Excellency the Minister of Worship, by character as much as by office, is the protector of all priests of irreproachable conduct whose attachment to the government is without question, Father Chaminade dares to claim his protection, basing himself on these two qualities of His Excellency. He further hopes that if unfounded harassment should be leveled against him, he will find a support in His Excellency himself.

* * *

To the President of the Tribunal

May 6, 1816, Bordeaux

(Copy at Agmar 218.2.37)⁶

I, the undersigned, G.-Joseph Chaminade, Honorary Canon, living in Bordeaux on Rue Lalande, hereby authorize M. Perès, attorney, to bid for me at the auction of the tribunal of first instance of Bordeaux, and to decide in my name and for my account concerning the house situated in Bordeaux, no. 1, Rue Lalande, being the fifth lot of goods being auctioned by the Lafaye heirs, of which the final adjudication is to be made at auction on May 13. He is authorized to bid on said house to the amount of 3,500 or 3,600 francs, in addition to the costs of the auction. If the adjudication is in my favor, he is authorized to act as required by law. I further promise to make the adjudication my own personal business and guarantee it, releasing him from any and all indemnity in this matter.

G.-Joseph Chaminade

* * *

To Madame Carrayon Latour

Bordeaux, 1819

(Original at Agmar 218.2.32)

The interest you take in the work of the young chimney sweeps leads me to ask you for another favor in their regard—that is, to recommend them to the charity of the ladies of the mission. I had thought of writing to the leaders, but I believe this may be a more effective and expedient means. My letters would not be as beneficial to them as your intercession.

You are aware of the sad condition of these unfortunate young children. The object of disdain and rebuffs from almost everyone else, they are acquainted only with poverty and the vices which usually accompany it. These women, upon learning of their sad condition, will not be insensitive to their misfortune. I believe their hearts will be ready to help us snatch them, if not from their cruel indigence, at least from an eternal loss.

I am adding to my letter some details on the work. Your charity will use them as it judges best.

I have the honor of being, Madame, your most humble and obedient servant,

G.-Joseph Chaminade,
Honorary Canon

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Work of the Young Chimney Sweeps

Of the City of Bordeaux

Bordeaux harbors a large number of young children from the Auvergne, whom poverty has torn from their parents and their neighborhoods.

They wander about, left to themselves, or groan in slavery to masters who are, ordinarily, very severe.

Polishing shoes on Sunday and sweeping chimneys on other days—these are the means to which they resort in order to provide for their livelihood or to earn some bread and the 15 sous which their masters demand of them each day.

The leftovers which they beg from door to door are their food; a lodging whose poverty is indescribable is the place of their rest; a bundle or mattress of straw, their only bed.

⁶ Registered in Bordeaux, May 13, 1816. Received: two francs, 20 centimes (signed) Oroyer (Departmental Archives of the Gironde, Bordeaux: U 654, folio 532). Adjudication Jan.-June, 1816. Original by Fr. Chaminade. Document consigned to Agmar by Joseph Verrier, SM, April 10, 1982.

Their pitiable condition, however, would be less alarming if it did not clearly endanger their eternal salvation. Constantly preoccupied with the needs of the body, they are strangers to the assistance of religion, and consequently are in the midst of the greatest disorders.

Such are the miserable children cared for by this Work of the Young Chimney Sweeps. Seeing their condition, is there a Christian heart which could refuse to lend them a helping hand? For this reason, some pious people resolved to give some attention to their religious instruction. Providence, which watches over all its children, has already blessed these efforts.

Here is the present situation.

1. They are gathered every Sunday an hour before nightfall in the school of the Brothers of Christian Doctrine. One hour is devoted to recitation and explanation of the catechism, and one-half hour to the reading of the Gospel and a homily. This is followed by the singing of hymns and prayer.
2. As their first Communion draws near, they are gathered together two or three times a week.
3. From time to time, they are visited where they live. Information is gathered about the sick; they are placed in the hospital.
4. They are brought together for Mass at six o'clock in the morning.

Note 1. It is not easy to get these children to attend regularly. The avarice of their master and their natural flightiness are equally opposed to this. Both obstacles have had to be overcome, and therefore four or five sous are given to them at the end of the Sunday catechism (there is a proposal to distribute bread, as is done in Paris). This recompense makes them attentive and teachable; it also compensates their master for the loss of revenue resulting from their leaving work an hour earlier.

Their clothing is such that they cannot decently approach the holy Table. Consequently, they are clothed for the first Communion. There is also a distribution of rosaries, medals, etc.

Seventeen have already made their first Communion. More than 30 are already sufficiently instructed to make it soon. But the lack of financial means brings a halt to such fortunate beginnings; expenses have far outstripped resources. Must these unfortunates be abandoned? Ah, we trust that the Good God will not allow this and that sensitive hearts will come to their aid, so we might be able to return them to religion and to society.

Note 2. The catechism lessons given during the week without compensation provide us with a simple means for judging their goodwill.

Note 3. Some difficulties have obliged us to discontinue for some time gathering them for the six o'clock Mass.

* * *

The collection of new acquisitions continues with two letters which are not written by Father Chaminade.

218.2.33, Rigagnon to the Archbishop of Bordeaux, February 19, 1831.

218.2.34, Leguay to the Archbishop of Bordeaux (who forwards it to Fr. Georges Caillet), December 24, 1846.

* * *

To - - -

May 1819, Libourne
(Copy at Agmar 218.2.57)

We, Joseph-Guillaume Chaminade, priest, named Missionary Apostolic by letters of the Congregation for the Propagation, our letters having been reviewed and approved and faculties having been benevolently accorded us to exercise our functions in the diocese of Bordeaux by His

Most Reverend Excellency, Archbishop Charles François d'Aviau de Sanzay, metropolitan of the said diocese, have arrived in the city of Libourne in order to support as much as lies in us the piety of a great number of the faithful;

and we have judged it expedient to erect, as we do hereby erect in this city, a group of the Sodality, under the invocation of the Blessed Virgin Mary, Mother of God, under the special title of the Immaculate Conception. We have received and adopted this Sodality as daughter of the sodality erected from time immemorial and reestablished several times, and which subsists under the same title in the city of Bordeaux, in such manner that the two sodalities will form one single family.

By this means, the association of Libourne, in keeping with the decrees of the sovereign pontiffs, desires to be and is hereby numbered among the daughters of the primary sodality of the Roman College. This latter was itself established many centuries ago by the sovereigns pontiffs Gregory XIII and Sixtus V. In this way, [the Sodality of Libourne] has the same right of being acknowledged as sister of all the sodalities arising from the same source and spread throughout the universe.

This new fraternal society, being in communion of prayers and merits, will also have equal part in all the indulgences, both partial and plenary, and in all the privileges imparted to the above-mentioned primary sodality, or to the Sodality of Bordeaux or to other sodalities affiliated with it, by observing in all things the established rules, as piety requires.

Given at Libourne

the - - - of the month of May

in the Year of Our Lord eighteen hundred nineteen

G.-Joseph Chaminade
Missionary Apostolic

* * *

To - - -

[No date] 1819

(Copy at Agmar 218.2.58)

We, Guillaume-Joseph Chaminade, priest, director of the Sodality of Bordeaux, having been sent by the Congregation of the Propagation as Missionary Apostolic, have had our letters reviewed and approved, and in keeping with the faculty accorded us of exercising our function throughout the full extent of the diocese by His Excellency Charles François d'Aviau du Bois de Sanzay, Archbishop and Metropolitan of Bordeaux,

have come to the city of Libourne upon the request made of us to support, as much as lies in us, the faith and piety of a great number of the faithful, and to erect a sodality and to associate it with all the sodalities of the same kind.

In virtue of the faculties accorded our mission or attributed to it by general decrees, we have judged it proper to erect, and we do hereby erect, to exist forever, a sodality under the invocation of the Blessed Virgin Mary, Mother of God, under the special title of the Immaculate Conception; [we do this] in favor of the petitioners and of all the faithful who will hereafter join with them and will have been admitted to pronounce the same consecration in honor of the Blessed Virgin.

We receive this sodality and adopt it as a daughter of the sodality erected many centuries ago in the city of Bordeaux and which continues to exist there under the same title, so that the two sodalities will form one single family.

Moreover, by this means the association of Libourne, in keeping with the decrees of the Sovereign Pontiffs Gregory XIII and Sixtus V, will be numbered among the daughters of the

primary sodality of the Roman College which was established by the same sovereign pontiffs many centuries ago under the same title of the Blessed Virgin Mary.

Similarly, it is by right associated as a sister to all and each of the other sodalities arising from the same source and spread throughout the universe.

Thus, this new fraternal society, being in communion of prayers, good works, and merits, will share with complete equality in all the indulgences, partial or plenary, and all the privileges which may have been granted to the above-mentioned primary sodality, or to the Sodality of Bordeaux, or to any of the other affiliated sodalities; provided that the precepts and regulations will be observed in all things as piety requires.

Given in the Year of the Lord 1819

G.-Joseph Chaminade

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To - - -

May 25, 1819, Bordeaux
(Copy at Agmar 218.2.59)

We, Guillaume Joseph Chaminade, priest, director of the Sodality of Bordeaux, sent as Missionary Apostolic by the Congregation of the Propagation, have had our letters reviewed and approved and the faculty accorded to us of exercising our functions throughout the full extent of the diocese by his Excellency Charles François d'Aviau du Bois de Sanzay, Archbishop and Metropolitan of Bordeaux; and also after His Excellency the Bishop of Mans will have graciously accorded us the necessary permission and faculty for what concerns his diocese.

We have taken note of the letters addressed to us in the name of Father Huard, pastor of the parish of Notre-Dame-de-la-Couture of the same city of Mans, letters seeking to use suitable means to establish a communion of good works between the sodality of Mans and that of Bordeaux, both being consecrated to the Blessed Virgin Mary. Madame de Vauguyon, living in Mans and prefect of the Sodality of Ladies and Young Women of that city, having brought us the request and on her brief stay at Bordeaux having told us that each of her associates, individually and as a group, as well as she herself, ardently desire this communion of good works.

We wish to cooperate in sustaining the faith and preserving the flames of charity as much as lies in us to do so.

In virtue of the powers accorded to our mission or granted to it by general decrees, we have received and adopted the said Sodality of Ladies and Young Women of Mans, consecrated to the Blessed Virgin, Mother of God, as a daughter of the sodality established in Bordeaux for some centuries under the same title and still in existence, so that by this adoption the two sodalities together form only one family. By this same means, the above-mentioned Sodality of Mans will also be numbered among the daughters of the primary sodality of the Roman College, established under the title of the Blessed Virgin by their Holinesses Popes Gregory XIII and Sixtus V, as regulated by these same sovereign pontiffs.

In order that the association of Mans of right may be associated as sister to all and each of the other sodalities developed from the same source and which have spread through the Christian world, the Sodality of Mans, associated and adopted as said above, will be in communion of works, prayers, and merits and will participate with full equality in the partial and plenary indulgences and all other privileges granted to any of the affiliated sodalities, on condition that in everything the precepts and regulations may be observed as piety requires.

Given at Bordeaux, the - - - day of May

the Year of Our Lord one thousand eight hundred nineteen.

G.-Joseph Chaminade

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The “definitive letter” in Latin⁷ follows, with this addition.

G.-Joseph Chaminade
Honorary Canon
Missionary Apostolic.

We grant our approbation to the above-mentioned sodality and association.
Mans, August 9, 1819.

Duperrius, Vicar Heneral
(Seal of His Excellency de Pidoll
Bishop of Mans)

* * *

To [The Pastor of Monségur]

November 19, 1819, Bordeaux
(Copy at Agmar 218.2.61)⁸

Yes, my dear Son, I carry the Sodality of Libourne and its zealous director in my mind and in my heart.

If I am sometimes tardy in answering letters not of an urgent nature or which are only to give me information on what is transpiring, you must not presume any lessening of affection. You have too good a spirit to fall into such an error.

If in certain cases you judge that a letter from me, addressed either to the Sodality of Men or to the Sodality of Ladies and Young Women, might be necessary to support one of your ideas, I would lend myself willingly despite my occupations.

I am writing to the pastor to ask his advice on determining the feasts or devotions to be put into the appendix for the Sodality.

I am writing to M. Savinien Giraud, secretary of the council, to authorize the members of the council to meet once or twice without your being present. You will be notified in advance. You have only to answer; that would suffice. Do not inquire into the reason; you will soon know. This should not be mentioned to the pastor.

I am very well satisfied with your proposal for nourishing the assemblies of the Ladies with matters both useful and agreeable.

I embrace you affectionately, my dear Son, in the sacred hearts of Jesus and Mary.
Bordeaux, November 19, 1819

G.-Joseph Chaminade

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**To Father Charrier,
Director of the Sodality, Libourne**

December 1, 1819, Bordeaux
(Copy at Agmar 218.2.60)⁹

My Esteemed Colleague,

⁷ [The Latin text is found at the end of the English letters in vol. 9.]

⁸ Original at the rectory of Monségur (Gironde).

⁹ Original at the rectory of Monségur (Gironde). Handwriting of David Monier, except last postscript in Fr. Chaminade's handwriting.

I have sent you by mail, in a single bundle and prepaid, two packets of formulas for the Feast of the Conception of the Most Holy Virgin. These formulas are part of the instructions that came from Rome. There are others for other feasts during the year; we will speak of them in due time. As for those that are already printed, you will find one hundred copies in each of the two packages I mentioned. You will need to share them between the Sodality of Ladies and Young Women and the Sodality of Men. I foresee clearly that there will not be enough for everyone, but I am not able to send you any more. The other affiliated Sodalities have experienced the same shortage, or almost so. However, if the people to whom you distribute them use them carefully, everything should work out. They can be loaned or copied; several members may come together to have them read aloud, or to read them, at the time of the recitation of the *Our Fathers* and *Hail Marys*.

The intent of the general moderator of the Sodalities is that throughout the Christian world, affiliated Sodalities will have uniform practices of piety. This is a praiseworthy desire; we certainly should be obedient to it. We begin with the formula set for the day of the Conception.

For a long time we have taken care that the conditions for obtaining indulgences will not be poorly or incompletely fulfilled. Otherwise, a person would not actually gain the indulgence. The condition for the prayers is not only that they will be said, but also that there will be an effusion of the heart and warmth of devotion, *devotas preces effundere*; the formula we have sent has for its object to dispose the heart toward this effusion.

Mary was freed from original sin. Everyone else, on the contrary, bears its stain and experiences its consequences. What losses has this original sin caused us? The author of the formula lists six types, and each of these is an occasion for invoking the Immaculate Virgin. This formula seems equally suited to helping us to sense the full extent of our ills, bringing us to confidence in this holy Virgin, who was freed from the common fate in view of her divine maternity.

The *Our Fathers*, six rather than the five which are the more ordinary condition, have been increased by one to beg spiritual aid for Our Holy Father the Pope. I believe I have mentioned this elsewhere.

Be sure to omit nothing that might arouse fervor, so that this time the indulgence may be easily gained and be truly plenary.

To these wishes which my heart expresses I add that of asking the Lord to accord all his blessings to you and to the segment of the flock you direct.

G.-Joseph Chaminade
Honorary Canon

P.S. I am including two circular letters which I addressed, one to the Ladies, the other to the Men of the Sodality. The same letters have been sent to all the affiliated Sodalities dependent on Bordeaux.

P.S. I have received no answer to the letter I had the honor of writing to the pastor of Libourne. Because there is so little time, I believe that this year and provisionally he wishes the patronal feast to be celebrated with addition of the Octave. In that case, the general Communion of the Ladies would take place on the first day, and that of the Men on Sunday. Arrange matters with him and assure him of my respectful attachment.

I am sending to your address the circular for the prefects of Men and of Women so they might receive them from your hands. The treasurer can reimburse you for the small postal costs.

* * *

To - - -
April 7, 1825, Bordeaux
(Copy at Agmar 218.2.62)¹⁰

I, the undersigned, Guillaume-Joseph Chaminade, Honorary Canon of the metropolitan church of Bordeaux, grant authority to Fr. Georges Caillet, priest, who will shortly be going to Paris to solicit in my name authorization for the establishment of a religious and charitable society. Its purpose is to form teachers for schools of primary instruction, to establish free schools for that level, and to join to them the instruction in the more usual arts and trades, or others which may usefully be added.

To this effect [I authorize him] to present, if there is a need, the statutes, regulations, and methodology; to agree to all fitting changes and modifications; to provide all petitions, memos, and requests; to make all statements and submissions; to sign all acts; to make substitutions in whole or in part; and generally to do whatever I might myself do if I were there in person, even if the authorization is not expressed or contained in the above.

Given at Bordeaux under my private seal, April 7, 1825, as delegation

G.-Joseph Chaminade
Honorary Canon

* * *

To His Excellency [Denis Frayssinous]
Bordeaux, August 25, 1825
(Copy at Agmar 218.2.63)¹¹

Your Excellency,

I take the liberty of addressing directly to you my observations concerning the advice of the Council of State, given to Your Excellency on the matter of the statutes of the Society of Mary which have been submitted to it.

I agree to all the modifications Your Excellency may judge appropriate. However, I did not think you would disapprove if I frankly present to you the views and reasons which guided me in drawing up the statutes, which the Council of State would wish to see modified.

When I received word from Father Caillet that our statutes had been accepted by the Royal Council with three modifications, I answered him immediately. I told him that in order to conclude the matter, I was giving my consent and that if it were necessary, he could sign in my name. His memory was faulty—instead of three modifications, the Royal Council was proposing seven. This is what has obliged me immediately to take up my pen to send to you, Your Excellency, my humble and submissive observations. I have some hope that the Royal Council will reconsider its position, at least on the more important points such as that of a “universal society” and “of all goods” and “all commitments.”

Your Excellency, I believe that by the time this letter will have had the good fortune of reaching you, Father Caillet will have already obtained from Your Excellency permission to go to Saint-Remy. It will be impossible to postpone the retreats to be given to the schoolteachers. The missionaries of Besançon, who have had the goodness to help us again this year, are to begin a mission on November 2. This retreat will last 15 days and will be for the two departments, Doubs and Haute-Saône. His Excellency the Bishop of Saint-Claude has just offered us a locale in which to work at the sanctification of the schoolteachers of his diocese.

¹⁰ Original in the National Archives, Paris, F17.12460.

¹¹ Original in the National Archives, Paris, F17.12460.

With this same post, I am asking Father de La Chapelle to continue his kind concern for us, both with Your Excellency and with the Council of State, if Your Excellency judges that my observations might have some effect on the thinking of the Councilor of State. He is the reporter on this matter that is of great usefulness to the Society of Mary and is for the public good, which it has uniquely in view. [It is my hope] that this matter can be brought to a successful and prompt conclusion.

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

Bordeaux, August 25, 1825

G.-Joseph Chaminade
Honorary Canon

* * *

To the Minister of Ecclesiastical Affairs and Public Instruction
[His Excellency, Denis Frayssinous]

September 5, 1825, Bordeaux
(Copy at Agmar 218.2.66)¹²

Your Excellency,

I have the honor of acknowledging receipt of a further extension of the royal Ordinance of August 16 authorizing the schools of the Society of the Brothers of Mary. The obvious protection which you have willingly given to this work is a consequence of your enlightened zeal for religion and for the service of the king, who so well merits our love and our veneration.

I promise to do my best to equal these views with which the government deigns to associate me.

I will ask for this strength from this God from whom all things flow. From his goodness, I will ask for Your Excellency, and from the bottom of my heart, a multitude of graces and long life.

Accept, Excellency, this renewed homage of profound respect with which I am the most humble and obedient servant of Your Excellency.

G.-Joseph Chaminade
Honorary Canon
Bordeaux, September 5, 1825

P.S. I cannot make a definitive move until the modified and approved statutes will have officially reached me.

* * *

To the Ministry of Ecclesiastical Affairs and Public Instruction
[Father de La Chapelle]

September 9, 1825, Bordeaux
(Copy at Agmar 218.2.64)¹³

Reverend Father,

Your letter of September 3 has aroused within me the deepest sentiments of gratitude in His Excellency's regard and yours. It has given my soul the consolation of hope. All that is

¹² Original in the National Archives, Paris, F17.12460.

¹³ Original in the National Archives, Paris, F17.12460.

needed for a successful and prompt resolution of this important affair is the interest you deign to give it.

If I permit myself once again to reflect on your enlightening observations, I remain nonetheless submissive to whatever His Excellency may decide. It seems you want me to tell you frankly all my thoughts on the four modifications you have taken the trouble to discuss yourself. I will be as brief as possible.

1. Concerning articles 3 and 4 of the Statutes, you do me the honor of replying, Reverend Father, that “the Council of State asks only to have inserted textually that what is prescribed by the laws which govern France.”

If these were the words of the Council of State, there would be no further difficulty. I ask for nothing more. I will place the two texts in parallel, and you will be struck by the difference.

“As for the commitments, before [the age of] 21 the consent of the parents will be necessary” (text of the Council of State).

“As for the commitments before the age of 21 years, they will be made and regulated as is prescribed in the laws governing France in what concerns minors” (text in keeping with your letter).

Provisions concerning minors are numerous in our laws. To apply only one of these numerous articles to a particular statute is, rigorously speaking, to exclude all the others. I will not take the liberty of explaining this observation, even less to draw its consequences. Your wisdom will spot them at a glance.

Here, the “law as expressed” cannot be considered sufficient because it is reproduced only partially.

2. Concerning article 5 of the Statutes, or the third modification, you reply, Reverend Father, that “our legislation accepts as a principle that any transfer of ownership to an establishment of public usefulness may be made only in virtue of a special authorization given by the king. I therefore conclude that the act of affiliation to the Society may not include the transfer of ownership of the goods of an associate to the benefit of the Society, since this act of affiliation is not subject to the approbation of the king.”

Your answer, Reverend Father, leads me to believe that in reading my observations, your eye overlooked this insertion. “It could be required to include in the Statutes that the sharing of all goods, if it takes place, be submitted to the authorization of the king, as with donations and institutions in cases of death.”

In addition, my observations present motives which show that a “society of community of goods” would not render less service to religion than any other business. Abuse or fear of abuses would be avoided by submitting it to royal approbation; there should be no more difficulty on this point.

Royal authorization would have the same advantage of identifying the destination of the goods involved, as it does in matters of donations and testaments, for a society of community of goods can only receive the goods the associates own at the time of their incorporation into the society. Whatever else might come to them by inheritance, donation, or bequest cannot be included, according to the prohibition in article 1837 of the code on religion.

It seems to me that this society of community of goods has been permitted for religious associations of women, in view of past or future foundations [trust agreements], if they are approved within six months. In addition, it seems to me that the two commentaries on this law have in fact determined that most such societies arise merely from the coming together of several modest properties existing separately and which someone wanted to entrust to one superior or place under a single head.

Neither the Council of State nor the Minister would be departing from the laws presently in effect for authorizing such societies of community of goods if they are not departing from them when they deal with donations. Because the transfer by a society of common ownership is an

attenuation or modification of an absolute donation, the royal authorization would apply in either case.

3. Concerning article 7 of the Statutes, the fourth modification proposes to “set a limit, etc.”

My observations have already pointed out some of the inconveniences which would result from the adoption of this modification. It would favor human inconstancy; it would sometimes arouse it; it would be harmful to a person who withdraws and who might become aware of his fault only after having committed it; it exempts from the law an attribution the law thought should be reserved, if necessary, to the wise discretion of the courts.

You assure me that His Excellency will have an alternative list of the benefits and difficulties between my proposal and the modifications of the Council of State. I hope His Excellency sees that the withdrawal of certain members without indemnification could strike a fatal blow at the Institute. Such an eventuality not only is possible, but given the nature of human passions, it is among the probabilities.

Let us suppose the person who contributed the majority of the goods would like to be named the general; he prepares himself. But the Chapter judges him inadequate, incompetent, perhaps unworthy. Taken together, these three reasons lead to his exclusion. So he withdraws, taking back the goods transferred, which according to this supposition form the majority of those possessed by the Society. The Society is annihilated for having refused to deliver itself up to ambitious inadequacy, incompetence, and unworthiness. Should the Society accede to this intrigue and to his needs in a desire to preserve the status quo, at its very beginning the Institute would be diverted to an object opposed to its purpose and to the public good.

I would truly wish that the councilors of state, when they deliberate about large institutions, would themselves have had the experience of establishing similar institutions, or that they would have studied the subject matter of their deliberations.

4. Concerning article 16 of the Statutes, fourth modification, the sixth of the committee.

The issue here is to provide that the superior who will succeed me, and those who might be elected in the future, would be elected for only three years from the day of their installation, and that they could be successively reelected.

On this entire matter, Reverend Father, you have been kind enough to inform me that the issue is no longer in the discussion stage, the decision having been made in the Commission of the Council of State. This decision [you tell me] having been officially communicated, there is no longer a question of returning to the Council of State.

His Excellency, to whom I speak here through your mediation, Reverend Father, will deign to balance, as you say, the reasons for and against and to decide, I trust, on what he believes most beneficial for our holy religion, the wellbeing of the kingdom, and the means which might be granted to the Society of Mary.

Whatever His Excellency may decide, after having received my above reflections and my prior observations, even should his decision differ from my views and be contrary to my hopes, I will work within the limits of the articles approved. However, I would anticipate even greater fruits with concessions closer to my original request.

I place myself momentarily in the position of the public authorities. I pity them the inconveniences they experience in trying to do all the good they might desire. The oppositions they place before me, they have themselves already experienced. Nothing succeeds perfectly in this world. The lesser evil will long remain the sole good of societies. I leave it to His Excellency to inform me of what his religious views would have him desire for the Institute by conceding to the present circumstances only the most indispensable modifications.

My duty has obliged me to defend both my Institute and its future associates, and those dependent on it. Whatever may happen to them, I have a duty to show myself their father; I have done so only for the glory of God.

To you, Reverend Father, who have graciously granted your cooperation, I recommend one final concern for the fate of my own people and a prompt and final decision.

You must not doubt that I have very especially recommended you in my prayers. Do not doubt that I am, with confidence, gratitude, and truly profound respect,

Reverend Father, your most humble and truly devoted servant.

G.-Joseph Chaminade
Honorary Canon
Bordeaux, September 9, 1825

P. S. After His Excellency's final decision, would you be kind enough, Reverend Father, to write the final text of the Statutes? Or would it be more appropriate for me to do this according to the response you will kindly send me? Would not the first alternative expedite matters?

* * *

**From His Excellency Denis Frayssinous, Minister
To King Charles X**

November 1, 1825, Paris
(Copy at Agmar 218.2.65)¹⁴

Report to the King

Sire,

Father Chaminade, Canon of the church of Bordeaux, with a view to spreading and conserving among the newer generation the principles of religion and of evangelical morality and from a sincere devotedness to the monarchy, has planned an Institute destined to the formation of primary school instructors.

The members of this Institute, united into one Society under conditions conforming to the dispositions of the Civil Code, would take charge of the direction of schools which the competent authorities would confide to their care. They would be considered as forming a religious and charitable association for primary instruction, in keeping with article 36 of the Ordinance of February 29, 1816.

The association would have the name "Society of Mary." By some trials in the dioceses of Bordeaux and Besançon, it has already shown all the good that may be anticipated from its zeal. The prelates who head these two dioceses, witnesses of these first attempts, expect the most useful services from the Brothers of Mary. They join with Father Chaminade to ask that his Institute be legally authorized.

The Statutes of the Society have been examined and approved by the Royal Council of Public Instruction.

For these reasons, Sire, I have the honor of proposing to Your Majesty to accord, by the attached Ordinance, the requested authorization of the association of the Brothers of Mary.

With respect, I am, Sire, the most humble, devoted, and faithful subject of Your Majesty.

The Minister Secretary of State in the Department of
Ecclesiastical Affairs and Public Instruction

Approved at the château of the Tuileries, the - - - day of the month - - - of the - -
- year of grace, one thousand eight hundred twenty-five, the second of our reign.

* * *

¹⁴ Original in the National Archives, Paris, F17.12460.

**To Count de Brancas,
Prefect of Haute-Saône**
July 13, 1826, Bordeaux
(Copy at Agmar 218.2.38)¹⁵

M. Prefect,

The visit with which you honored my establishment of Saint-Remy has produced a most salutary effect. The heads of the establishment have written to me about it in terms that allow no doubt of the emotion your presence aroused. They have, so to speak, given witness of dispositions of emulation, of perseverance in the good, and of the new ardor which you left there upon your departure. Father Caillet and Brother Clouzet have more especially informed me of the advantage they have since enjoyed of being admitted to your table. They have also shared with me your confidential conversations on the question of the schools of arts and crafts. I truly believe, M. Prefect, that among all the opinions concerning the public welfare which the position and concerns of your administrators present to you, this one would not be among the least. You may be sure, M. Prefect, that if I can cooperate in this, I will do so most willingly.

M. Prefect, I do not know whether you were told that this same view of a school of arts and crafts was the principal reason leading me to acquire the château and lands of Saint-Remy.

It was with this intent that one of my men went there from here; he was pleased with the locale after having judged, as far as he could, how suitable it was. The project was already underway during the administration of your predecessor, M. de Villeneuve. Another pressing need for the person I had set over the task suspended all preparations. I know that since then, very little progress has been made in that part of our works. If your enlightened view has cast an eye on this object of public usefulness, it does not seem to me at all doubtful that with your favorable support and your insights, M. Prefect, we can go very far.

The letters I am receiving from Saint-Remy lead me to believe that you, M. Prefect, are having a plan or project developed, and even that you will have the goodness of bringing it to my attention within the next week or so. Such activity can only reawaken mine. I look forward with great interest to the communication with which you will be pleased to honor me. After that, I will make it my duty to propose my observations, if this seems indicated. In my mind, it would be advantageous for the plan to be brought forward to a certain point of completion before long, because of my trip to your area; I will have to decide on that soon. Once the plan has received mature reflection in theory, it can better and more quickly be put into practice on location. Such a plan includes many things: materiel, personnel, motivation, interior order, movement and progress in studies . . . and the thousand needs and unforeseen events which must be anticipated. Once the thought is clear enough, the execution will go forward of itself.

I am happy, M. Prefect, that your honorable visit and the initiatives which followed from it have obliged me to thank you, in my own name and in that of my Children of Saint-Remy (that is what I term them). I am certain I can assure you of their predisposition to do the good. My urgent desire to join them all in sharing your views on the schools is your assurance also of my own dispositions. These dispositions are supported by the sentiments of trust, high esteem, and respect which, M. Prefect, permit me to call myself one of your most humble and devoted servants and subjects.

G.-Joseph Chaminade

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¹⁵ Original in the departmental archives of the Haute-Saône, Vesoul, LII, no. 410. Consigned to Agmar by Bro. Eddie Alexandre.

**To Count de Brancas,
Prefect of Haute-Saône**
September 23, 1826, Saint-Remy
(Copy at Agmar 218.2.39)¹⁶

M. Prefect,

On the very day after my arrival at the château of Saint-Remy, I made haste to visit the location where you wish to set up all the crafts relative to architecture. Only the place of the former winter hothouse would give you all the facilities needed for the success of your interesting enterprise. It would avoid the inconveniences associated with spreading out the workers, either into the shed or into the former horse stable.

With very little expenditure, 100 beds could be located on the upper part of the former hothouse. Adding the dining areas, classrooms, kitchen, etc., would not cost much more, and perhaps even less than to place them in the other two locations. This would also have great advantages for the enterprise and fewer inconveniences for the community.

The advantages are evident—the work would be concentrated in one place, supervision would be easier, public access would be easy, the comings and goings of carts would not disturb, etc., etc.

There would be great inconveniences in placing the workrooms in the shed and in the former stable: the almost unavoidable relationships of outside workers with the religious and, above all, with the novices who live in that area; the difficulty of adding other types of arts and crafts; etc., etc.

In order to facilitate your praiseworthy undertaking and to hasten it, M. Prefect, I have the honor of offering you the quarries of cut stone and rubble and also of limestone which are in the park, very close to the hothouse. Next to the limestone quarry is a limestone kiln which needs very little in the way of repairs. There is also as much sand as could be desired, and even clay suitable for bricks and for roofs. These can be baked in the same limestone kiln. A large portion of the château, as well as the walls of its vast enclosure, were taken from the quarries in the park.

M. Prefect, should you not recall clearly enough all that I have just had the honor of pointing out to you, I would take the liberty of inviting you to come spend another day of penance at the château. If you would let me know the date, I would try to mitigate the severity of the penance.

I remain, M. Prefect, with profound respect, your most humble and obedient servant.

G.-Joseph Chaminade

* * *

To Archbishop Mathieu of Besançon
April 28, 1835, Saint-Remy
(Copy at Agmar 218.2.40)

Your Excellency,

I am a little late in sending you my declaration relative to Father Fridblatt. I had wanted to speak to you of M. Giros.

My declaration is in exact conformity with the formula you took the trouble to draw up.

I kept M. Giros in a part-time retreat until Easter. He has read and meditated upon the General Regulations of the Society of Mary.

¹⁶ Original in the departmental archives of the Haute-Saône. Consigned to Agmar by Bro. Eddie Alexandre.

In our personal interviews, he manifested to me both his desire to become truly religious and his determination to conform his behavior to the regulations of the Society. Before his falls, he had taken some preliminary steps toward joining the Lazarists. Since his short stay at Saint-Remy, calm has been almost completely restored in his soul, and his health, very poor, has greatly improved. He left on Tuesday, the third day of Easter, for Saint-Hippolyte in the Haut-Rhin. I believe I will follow him shortly. I am going to make a visitation of my establishments in Alsace and, in particular, will set up a novitiate for those beautiful lands, formerly German. M. Giros should do very well at Saint-Hippolyte.

The superior of the establishment we have in that small town, Father Rothéa, is very pious and of a kind and lovable character, although very exacting and regular.

Your Excellency, I have just learned that you have moved the classes of philosophy from Ecole to Vesoul, and that you might destine the vast property of Ecole for an establishment called the Sorbonne. Also that if that did not happen, Father Bardenet, who says he is the owner of those buildings, would make of it an establishment for primary instruction of which the Society of Mary would have the administration.

One reason for my prolonged stay at Saint-Remy was to form a regular novitiate there, completely separate from every other establishment on the extensive property of Saint-Remy. I saw the only way of doing this would require expenditures which the Society of Mary cannot assume. Given this state of affairs, Father Bardenet offered to build one for us at Courtefontaine. The Bishop of Saint-Claude was pleased to hear this. I have accepted it for a novitiate for those we call "literate." Work has already begun.

Upon learning of Your Excellency's intentions, I thought perhaps you would prefer having this novitiate, rather than the Sorbonne, set up in the buildings at Ecole. Without difficulty, an establishment of primary instruction for the young people of that area could be joined to it. This is Father Bardenet's desire. I have been told M. Gousset had heartily supported Father Bardenet in this plan.

You are certainly aware, Your Excellency, of how sensitive such a project of setting up a Sorbonne would be. You no doubt know . . .¹⁷ Paris and Strasbourg for similar establishments. I happened to be in Paris and in Strasbourg at their beginning, which did not . . . date. So far I have communicated nothing of this project to . . . Bardenet, and even less so to the Bishop of Saint-Claude. I have every reason to presume that they will agree with it, if Your Excellency . . . self. I can tell you with simplicity and in all confidence that . . . much more that this novitiate be in your diocese and, so . . . under your eyes.

Although I have only gratitude toward . . . His Excellency of Saint-Claude for the clear interest he takes . . . establishments of men and women which we have in . . .

I would very much appreciate, Your Excellency, receiving a prompt . . . to be able to finalize everything at Courtefontaine. . . . I would even delay my trip to Alsace if Your Excellency should judge it necessary for me to come to you to . . . everything. However, it does not seem to me to be necessary to do so . . . return from Alsace.

Your Excellency, I am, with the most profound respect,

G.-Joseph Chaminade

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To Archbishop Mathieu of Besançon

May 21, 1835, Besançon
(Copy at Agmar 218.2.41)

¹⁷ In this letter, words that have been obliterated are replaced with three periods.

The undersigned, Superior General of the Society of Mary, declares that he assumes responsibility, in lieu of a clerical title, for Fr. André Fridblatt, ordained by Césaire Mathieu, Archbishop of Besançon, March 14, 1835. Father Fridblatt has attached himself in a steady manner to our Society, where he hopes to persevere with the grace of God. I discharge His Excellency the Archbishop from every obligation in conscience relative to the placement and support of the above-named subject for his entire lifetime.

G.-Joseph Chaminade

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Reply of Archbishop Mathieu to the letter of April 28, 1835.

Reverend and Most Honorable Superior,

I wish to proceed very simply in the establishment I plan to undertake at Ecole: it will be a place of retreat and a house of studies open to all ecclesiastics who will have completed their seminary courses but are not yet ordained.

Because this establishment may be expanded, I must reserve the entire property for myself. I will allow it to be occupied only by a house belonging to the diocese. Because that of the Missionaries is part of it, it would not be proper for there to be next to it another addition, whatever its usefulness, which would not be dependent upon it.

I am sorry I have made you wait so long for a response, but I have only now returned from visitation. I thank you for the favorable information you have given me concerning M. Giros. I trust that your charity toward him will not be without its recompense. He can be a useful subject, if his reform is sincere.

With the most respectful consideration, I am

signed by His Excellency

* * *

To the Pastor and Committee of Sultz

July 21, 1835, Ebersmunster
(Copy at Agmar 218.2.42)¹⁸

I, the undersigned, Superior General of the Society of Mary, promise to the Reverend Pastor and to the members of the committee of the town of Sultz to send them three teachers of the Society of Mary to set up their communal school at the beginning of classes or by the next All Saints.

The charge for board is provisionally set at 500 francs per year for each teacher.

The commune will be liable for the furnishings of the classes and for the furniture of the residence, as well as for any repairs.

As evidence of good faith: at Ebersmunster, July 21, 1835.

G.-Joseph Chaminade

* * *

To the Secretary of Archbishop Mathieu of Besançon

February 16, 1836, Saint-Remy
(Copy at Agmar 218.2.48)

Monsieur,

¹⁸ Authentic copy: *The Mayor of the Town of Sultz*, Wilhelm. Original in the Departmental Archives of the Haut-Rhin, 1.T.58. Consigned to Agmar by Fr. Joseph Verrier.

During the absence of the His Excellency, I beg you to send the dimissorials for the diaconate to Father Prost (François Jean-Baptiste), sub-deacon. His Excellency the Bishop of Saint-Claude is to ordain him at Saint-Claude on February 27. I would appreciate your sending these dimissorials directly to Father Meyer, pastor at Courtefontaine (Jura), because of the short time between now and the ordination.

May I inquire, Monsieur, whether you have been able to read the extract from the General Regulations of the Society of Mary and whether by now you have submitted them to the judgment of His Excellency?

I thank you for the paternal interest you are taking in the small house of charity. I will presently do what I can by correspondence to settle Brother Gobillot's head in order and to properly dispose his heart. Brother Clouzet has given me a fairly exact report on the ills of which His Excellency justly complains.

With truly respectful devotedness, I am, Monsieur, your very humble and obedient servant.

G.-Joseph Chaminade

* * *

To - - -

July 1, 1836, Auch
(Copy at Agmar 218.2.51)¹⁹

We, Founder of the Institute of the Daughters of Mary, etc., after careful examination and after having obtained all the necessary information on their past behavior, have admitted, as we do now admit, the young women whose names follow hereafter, to be counted among the Companion Sisters of the Institute of the Daughters of Mary:

1. Mlle Aubey, Josephine Louise, in religion Sister Marie Mélanie, bringing, upon her entry, a dowry of 560 francs.
2. Mlle Foucher, Perrine Jeanne, in religion Sister Marie Béatrix, bringing upon her entry a dowry of 700 francs.
3. Mlle Palas, Antoinette, in religion Sister Marie Ange, bringing upon her entry a dowry of 130 francs.
4. Mlle Palas, Bernarde, in religion Sister Marie Apolline, bringing, upon her entry, a dowry of 945 francs.
5. Mlle Darolles, Rose, in religion Sister Marie Xavier, bringing upon her entry a dowry of - - - .
6. Mlle Laborde, Joséphine, in religion [Sister] Marie Thaisé, bringing upon her entry a dowry of 170 francs.
7. Mlle Dufour, Marie, in religion Sister Marie Thérèse, bringing upon her entry a dowry of 500 francs.
8. Mlle Garnier, Françoise, in religion Sister Marie Virginie, bringing upon her entry a dowry of 700 francs.
9. Mlle Lescure, Françoise, in religion Sister Marie Séraphine, bringing upon her entry a dowry of 950 francs.
10. Mlle Ducros, Antoinette, in religion Sister Marie Anne, bringing upon her entry a dowry of 500 francs.
11. Mlle Duclos, Marie, in religion Sister Marie Philomène, bringing upon her entry a dowry of 1,000 francs.

¹⁹ Document consigned to Agmar by Fr. Herbert Kramer in July 1987.

12. Mlle Caussade, Guillaumette, in religion Sister Marie Agathe, bringing upon her entry a dowry of 1,500 francs.

Should any of these young women withdraw from the Institute before two years have passed, beginning from this date, the amount which they brought will be reimbursed to them six months after their departure, with interest of five percent for those six months. After their definitive reception or after these two years, they may no longer lay claim to the amount of their dowry.

These young women, all of the age of majority, as of today will make their commitment conformably to the conditions of their admission.

As evidence of which, we have signed at Auch, July 1, 1836.

G.-Joseph Chaminade

**Personnel of the Daughters of Mary of Auch
(undated)**

(Same Agmar number, Agmar 218.2.51)

Houses	Owners	Work	Professed	Lay Persons	Companion Sisters	Comments
Arreau (Hautes-Pyrénées)	Local founders	Boarding/day school	3		1	
Astaffort (Lot-et-Garonne)	Daughters of Auch	Boarding/day school Nursery school	4	1	1	68 Religious with perpetual vows
Auch (Gers) novitiate	Daughters of Auch	Boarding school	15		8	28 Religious with simple vows
SS Peter and Paul	Daughters of Auch	2 day schools	7			14 Companion Sisters
Psychiatric hospital	City	2 nursery schools novices' ministry	11			9 Novices
Barran (Gers)	Daughters of Auch	Day school	2	1		4 Postulants
Beaucaire (Gers)	Daughters of Auch	Day school	2			Total: 123
Castelmoron (Lot-et-Garonne)	Daughters of Auch	Day school	4			
Castex (Gers)	M. de Barran	Day school	2			
Cologne (Gers)	Daughters of Auch	Kindergarten. Boarding/day school	3	1		The Third Order was authorized by the State February 16, 1856
Estang (Gers)	Local founders	Boarding/day school	3	1		
Fleurance (Gers)	Daughters of Auch	Boarding/day school	5	1	1	Sr. Marie Aimée de Jésus Lacoste, Superior of the Third Order of the Daughters of Mary
Lagupie (Lot-et-Garonne)	Motherhouse of Agen	Nursery school Day school	2	1		
Mas d'Auvignon (Gers)	Local Corporation	Communal school	3			
Montesquiou (Gers)	Daughters of Auch	Day school	2	1		
Montréal (Gers)	Commune	Communal school	3			
Pavie (Gers)	Daughters of Auch	Day school	2	1		Mother Marie Aimée de Jésus Lacoste died in 1897; she did not date this paper.
Pergain (Gers)	Rev. Pastor	Day school	2			
Plaisance (Gers)	Daughters of Auch	Boarding/day school Nursery school	5	1	1	
Riguepeu (Gers)	Local foundress	Day school	2		1	
Saint-Clar (Gers)	Daughters of Auch	Boarding/day school Nursery school	5	1	1	
Sarrant (Gers)	Daughters of Auch	Day school	2		1	

* * *

To Jean-Baptiste Fontaine, Saint-Remy

May 2, 1837, Bordeaux
(Copy at Agmar 218.2.43)²⁰

My dear Son,

I have just read the minutes of the council sessions of last February 22, 23, and 25, and those of April 20. Here, in all simplicity, are the thoughts or reflections which this reading has suggested.

1. You all seem to agree that for the purposes we have in mind, the hothouse would be greatly preferable to any other spot at Saint-Remy, even that of the primary boarding department, formerly the normal school.

2. You believe that for the community in question, everything is ready in the space of the primary boarding department, even supposing this community would number 100. The only inconvenience you find is the noise the boarders might make at the château. Yet at present, or last summer, the boarders and the community counted far from 100 people, and when all were at work, it was crowded. Moreover, no room except the chapel could hold 100 people.

And moreover, where would you install the winter workshops? That is, where would at least 35 farm workers work during the winter, when they cannot go to work the land? It seems to me I can foresee very considerable expenditures needing to be made—perhaps not at first, because the small number could be scattered about. Yet you anticipate only one inconvenience, the noise of the boarders.

No account seems to have been taken of outsiders going to and from the château and, more bothersome, the movement of the curious and of all those who might have accounts with the community. If to avoid this disturbance entrance to the château were to be placed where it was formerly, we have already examined the costs this would incur.

3. I see there is constant reference to the sagging of the walls and the settling of the ground. Yet after more than 15 months during which you have discussed this, and especially after the holding of council meetings on this agenda item, why have you not had it studied by experts in that field? You also say there is no water. Yet formerly there was a large and excellent well; what assurance do you have that it has dried up? I believe not far from the large hothouse building I was shown a spot where you might easily obtain water. I did not examine this particular item enough to be able to explain it clearly.

4. The plans and estimates based upon 100 people with all the suitable comforts would not cost nearly as much. Truly, the contents of the barns were not included. However, you could take up to 40 or 50 by expending a portion of the total, and then wait as long as you wish for the second part. Do all these plans and estimates count for nothing? In order to expedite the plan for the community, all that would be required at first is to be able to move in, in order to be able to live and work there, despite the inconvenience caused by the contents of the barns, until something better could be arranged.

5. Surely the earlier religious—the Benedictines, for example, when they arrived for the first time—were far from having the comforts we have. There is no evidence that there was more comfort and regularity when they first ascended the mountain of Cassin and formed the first monastery of their Order. In inspiring the idea of that first community, Providence seemed to give a reason and to provide a locale in the beautiful and large building of the hothouse, with enough space for expansion in every direction. Because I was given many reasons for the impossibility of

²⁰ This letter, incomplete, was found by Fr. Joseph Verrier copied in Fr. Chevaux's notebook (Agmar 57.6.2, pp. 63-68).

such use, I did not believe it prudent to proceed further. Yet I would have desired, as I still do, that an effort would be made to overcome all the difficulties, if possible, and to see whether the work could be begun without great expense.

6. In uniting the boarding departments, you seem to be seeking to resolve only a question of money, of finances. Of course this must not be overlooked. But are questions of morale and prudence to be neglected? Before the unfortunate differences which arose between Father Lalanne and me, there was only one boarding department. It included both parts of the school. The normal school, together with the so-called community of workers, was in the locale of the primary boarding department. During the course of those days of turmoil, the normal school was reduced to almost nothing. Brother Clouzet suggested to me that we accept boarders for primary instruction instead of candidates. When my unwilling consent was given to the separation of the château and its dependencies, Brother Clouzet proposed to me that he set up a primary boarding department. I agreed, and he succeeded.

Having both boarding departments in the château, although distinct and separate, would be mutually harmful, just as are two trees planted too close to each other. Has this not already happened?

If someone should say these will not be harmful to one another at the beginning, I would answer that he should look at everything closely and see that they harm each other progressively. The secondary boarding department, composed of some 60 pupils although a larger number had been anticipated, could not be sustained by others, for it has only those taken in by Father Lalanne. And even then, how long would it have continued? In this supposition, what good would have been accomplished, either for the Christian education of youth or for a solid and extensive instruction?

When Father Fontaine (I am here speaking to all the members of the council) came to take Father Lalanne's place, as he has in fact done, how many boarders were there in the middle division and the division of the older ones who had not been corrupted and who had almost no fear of God? Do we take boarders for our glory, or for the sake of money? No doubt we need money to support ourselves and to make progress; but should concern for money cause us to deviate from our principles? It would be better for the Society of Mary to perish with its money than to exist and follow false paths.

7. I am very pleased with the fear and repugnance you all experience at the thought of borrowing; recourse to such a means should be made only in urgent occasions. This is especially true in times of persecution when you might find everything grinding to a halt at any time. Yet this fear should not be excessive; at times it might even be harmful to God's works. It would be such, for example, if you neglected this means when there is well-founded hope of being able to repay. This was the case at Marast, where I gave permission to borrow because (1) things had not been done as they should have been done; there would have been a type of scandal in not going ahead. And (2) the income from the property is sufficient to assure and extinguish these debts in a fairly decent period of time. This same fear of borrowing led me to draw back when I was told of the very considerable expenditure which would be needed to establish the community of workers there, even at the beginning. Given my first impressions, I was far from imagining this.

What is to be done in such circumstances as these? For the moment, I see nothing else to be done except to postpone any decision and, above all, to avoid endless discussion. I realize it would have been better to reach a decision, above all with regard to this community. We are running the risk of missing the providential moment. The religious who were to have formed the first nucleus might lose the strength of goodwill which they now have. Postulants who arrive are not being formed as they should have been. We can presume that a much greater number would have entered. But because it would be imprudent to proceed given the state of uncertainty present in all of you, I must necessarily postpone a decision.

8. Before receiving the minutes of the council sessions I still had some hope, and I had hoped to recognize some inspiration of the Holy Spirit. These minutes, however, are certainly not

in keeping with what I had expected. I would have wished for some details of the discussion; I find only the conclusions. Had I been given the pros and cons, I might have been able to discover some steps to be taken; I would have had the opinion of each one in particular. I greatly prefer that councils be held in keeping with what Our Lord promised, that “whenever two or three are gathered in my name, I will be in their midst.” We are dealing here with a very important work of God. I had reason to believe that each of you came together only in the name of Jesus Christ, and for Jesus Christ. Therefore I had hoped he would keep his promise sooner or later, and I might have some certainty concerning his will.

Conclusion

Let each of you examine carefully before God whether the difficulties may be overcome which would prevent the community of workers from being moved, established, and constituted in the winter hothouse. All agree, after all, that that location is the best suited. The two principal difficulties, it seems to me, could be resolved for or against, in such a manner that there would be no need to return to them. The first concerns the sagging of the walls; the second, the lack of water. As to the first, does the sagging come from a gradual settling of the foundations? If these are properly repaired, will the walls be solid enough to allow the building to be used as you would wish? Secondly, is it certain that the well is dried up beyond restoration so that there is no possibility of having water apart from the rainfall? Where did the previous farmers water their animals, and where did they get the water they needed for themselves?

If the primary boarding department should be moved to the château because the secondary department has proved insufficient for all the space available and because it was supposed, perhaps too hastily, that it could not be increased in number, would it not be better to make a single boarding department from the two? They could have the same timetable and the same administration, even though they would be for two levels of instructions, primary and secondary. This would return to the situation as it was before Father Lalanne took over; and, in truth, it would also. . . .

* * *

To Archbishop Mathieu of Besançon

July 24, 1838, Auch

(Copy at Agmar 218.2.44)²¹

Your Excellency,

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

It is true, Your Excellency, that you have already fully complied with His Eminence’s desire on several occasions and above all in your honorable letter of last June 11. However, it seems to him more proper that in a special letter to the Holy Father you express, the esteem you have for the two Orders and the desire you have of seeing them finally canonically instituted by

²¹ Original in the diocesan archives of Besançon, Mathieu collection, A VII, packet 6. Document consigned to Agmar by Eddie Alexandre.

the Holy See. Therefore, Your Excellency, I come to beg of your generous charity this renewed proof of the great interest Your Excellency has in our work. Your letter to the Holy Father will be added to those of His Eminence, in the same packet.

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

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

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

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

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

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

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

As you can see, Your Excellency, I am not at all in favor of suppressing the boarding departments at Saint-Remy. The principal reason is that they are at the château, as they were originally. But I am of the opinion that the two should form only one because that is what they were at the beginning. It is true that the secondary department has diminished greatly in numbers. Far from being surprised at this, on the contrary we have considered this as the punishment foreseen by the Lord. This boarding department, so numerous and famous during a certain period, had very little of the spirit of the Society. The exteriorly brilliant education being given there was not suited to the formation of Christians, not even of reasoning people!

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

This is what Brother Clouzet has just written to me.

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

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

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

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

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

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

Your Excellency, Father Meyer has often shared with me the great interest you take in the Society of Mary and the benevolent intentions you have of procuring for it good candidates, especially for the priesthood. It may be that you are thinking of the administration of your minor seminaries.²² Without seeking to know your intent, I am always ready to do whatever may be of service to you and of help in your administration. I assure you that I will always remain, with the most respectful and true devotedness, the most humble and obedient servant of Your Excellency.

G.-Joseph Chaminade

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

* * *

To Fr. Antoine Fidon
September 1838, Bordeaux

²² This the bishop's notation. "August 4. That the article which gives some houses a lay superior is to be examined; ask for information before writing to the pope. Rest of the letter approved, except for the minor seminaries, which I do not plan to confide to them."

(Copy at Agmar 218.2.46)²³

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

* * *

To Archbishop Mathieu of Besançon

July 11, 1839, Bordeaux
(Copy at Agmar 218.2.47)²⁴

Your Excellency,

I hasten to communicate to 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, together with the letter for Your Excellency which I have the honor of forwarding to you with this message, the authentic Decree of Approbation and Praise and encouragement which the Sacred Congregation of Bishops and Regulars has finally granted under date of last April 12, after examining the Constitutions of the two Orders. The decree is signed by Cardinal Justiniani, but it bears the seal of Cardinal Sala. This is because His Eminence, Cardinal Sala, was prevented by a serious illness from carrying out his functions as prefect of the congregation. That illness finally sent him to his tomb. Cardinal Justiniani, the dean, was commissioned for the interim.

In his letter to me, my correspondent says he is sending me this decree while we await a later mailing of the usual Brief. He does this for my consolation and that of our friends.

In fact, he wrote to me last April 30, but the package reached me only yesterday, July 10. I do not yet know the reason for such a long delay.

I am pleased, Your Excellency, to acknowledge that I owe to you the encouragement with which the Court of Rome is pleased to support my feeble efforts. I am happy to be able to say this today, while depositing at your feet a new homage of gratitude and of the infinite respect with which I have the honor of being, Your Excellency, your most humble and most obedient servant.²⁵

G.-Joseph Chaminade

* * *

Proposal for Settlement

March 15, April 6, and April 23, 1847, Bordeaux
(Copy at Agmar 218.2.45)²⁶

Notice on the Situation and Relationships Presently Existing Between

²³ Document consigned to Agmar by Bro. Eddie Alexandre.

²⁴ Document consigned to Agmar by Bro. Eddie Alexandre.

²⁵ The archbishop's notation: ". . . say that the novitiate and houses must be well cared for. And not to take on any more until all are well provided for and stable, and that there are capable members."

²⁶ Document consigned to Agmar by Bro. Eddie Alexandre.

The Founder and Former Superior General of the Society of Mary and His Successor, Father Caillet, acknowledged as Superior General by the said Society Since January 13, 1846.

On March 3, 1847, my attorney, M. Barincou, presented me with a proposal for settlement which had been given to him by Father Caillet, through the intermediary of his attorney, M. Faye. This is the proposal.

*

Proposal of Settlement
Presented to the Founder of the Society of Mary
By M. Barincou, Attorney, March 3, 1847

Father Chaminade will continue to hold the title of Founder of the Society of Mary.

He will be recognized as honorary Superior General of the Society. As such, he will be admitted to the Council, of which he will be a member.

Father Chaminade will cede all his immovable goods to the Society, which will assume the responsibility of paying all his debts.

The Society will be obliged to provide suitable board for the Founder and to provide for all his needs in health and in sickness.

Finally, the Society commits itself to pay Father Chaminade a lifetime annuity of 1,000 francs, payable by trimester and in advance.

Through the intermediary of M. Barincou, to whom I had sent a different proposal of settlement, I gave the only answer my conscience would permit. For over six years I have never attacked those who have become my adversaries, but I have always defended myself. They have proposed a number of settlements, which I have always received with pleasure. But I have repeatedly rejected them because my conscience could not accept all their implications. Those which I did accept were then disavowed and rejected by my adversaries themselves.

*

*Letter to M. Barincou, authentic proposal of settlement joined to this letter, March 4, 1847.*²⁷

Monsieur,

It was with pleasure that I received, through your mediation, Father Caillet's conciliatory plan. It is admirable to see a man of faith seek rather to bring together parties than to pursue them under the law. I could only answer this conciliatory proposal, which you so kindly brought to me last night, by introducing another type of reconciliation in the spiritual order. I am not Founder and Superior General of the Society of Mary only by virtue of the royal Ordinance of November 16, 1825, but also by virtue of a Decree from His Holiness our Holy Father Pope Gregory XVI. In my answer, I am guided by the intentions of both supreme but very distinct authorities.

Monsieur, you may find my answer in the order of religion too lengthy. I believed it proper to eradicate from the mind of Father Caillet some of the numerous misconceptions he entertains about the extent of his jurisdiction, and to leave a monument which will prevent their recurrence. If Father Caillet rejects these conditions,

²⁷ Without its context, this letter was published in *Letters of Father Chaminade*, vol. 7 (Dayton, Ohio: Marianist Resources Commission, January 1981), letter no. 1472.

the public will judge of their justice and of my frankness by this statement of my thoughts and my convictions.

In the temporal and civil order, my answer and also his acceptance must be considered singly and contain, in the act that will be passed, no condition in the purely spiritual order. I do not consider as belonging purely to the spiritual order abuses and disorders that would violate the 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 wish the Sovereign Pontiff to know where I stand.

I am, in respectful gratitude, Your Excellency's humble servant.
Bordeaux, March 4, 1847

signed: G.-Joseph Chaminade

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Proposal for a Reconciliation between Father Guillaume-Joseph Chaminade,
Founder of the Society of Mary, and
The Administration of the same Society,
According to the conditions established by Father Guillaume Joseph Chaminade
In answer to the Plan proposed by Father Caillet, Superior General of the said Society.

Agreement in the Spiritual Order,
Including Confirmation of a Settlement 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 in the temporal order and the other in the spiritual,
which will include the first.

These two agreements will be concomitant and must be authentic—that is, the present
Administration of the Society of Mary will give Father Guillaume-Joseph Chaminade two explicit
documents, one giving the conditions for a possible compromise as given below, and the other the
conditions for a simple civil agreement.

1. Father Guillaume-Joseph Chaminade, Founder and former Superior General of the
Society of Mary, recognizes that in the spiritual order Father Caillet has, as Superior General of
the Society of Mary, exclusive jurisdiction over all the members of the Society of Mary without
excluding the Founder. On its part, the present Administration of the Society of Mary recognizes
that the obedience which the Founder of the Society of Mary owes to the Superior General is, due
allowance being made, similar to that which Our Lord Jesus Christ had bound himself to give to
Mary and Joseph, his own creatures. That is, in the Founder of the Society of Mary, the
Administration of the Society of Mary admits that it must acknowledge the quality of Founder, or
of one sent by God and the Church, to found the religious Society of Mary, through which the
Founder owes obedience to the Superior General of the Society of Mary in everything that is not
essentially contrary to his quality as Founder, according to the dictates of his conscience, in virtue
of his vow of obedience, to keep his authority as Founder hidden and in abeyance (taking his
example from the Divine Word, the model of Founders) at all times except when his conscience
calls him to manifest this authority and to use 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 stray from the intentions of the Founder, or that of
creating obstacles to his plans (if the Founder should fall into error, the Superior General could

protest, appeal to his conscience, refuse his personal collaboration, and provisionally give the orders which he will deem rigorously necessary, while advising the Holy See of the occurrence, but will use no other constraint); that with respect to the Founder, the exclusive jurisdiction of the Superior General gives him only the right to require acts of obedience in all things not essentially contrary to his obligations as Founder, and according to the Founder's conscience, and the exclusive right to carry out and to have carried out the intentions of the Founder; that if the Superior General, who has the exclusive right, does not do so, this abuse will oblige the Founder to notify the Holy See and give him provisionally the right to do and order what he deems necessary, until the Holy See pronounces itself.

The exclusive jurisdiction of the Superior General does not nullify the latent authority of the Founder, but silences its entire exterior manifestation during the time when the Superior General supplants it himself in nonessential matters and contrary to the voice of the conscience of the Founder. Therefore, the authority of the Founder can be exercised only with respect to the Society of Mary (the Founder must be absolutely free in his relationships with foundations not fully established and not yet approved by the Holy See, for instance the house of the Miséricorde, of which he is the Founder) and only in the name of the Superior General, as long as the latter does nothing that calls for the intervention of the Founder and neglects nothing that warrants interference by the Founder.

3. The present Administration of the Society of Mary will repress everything that is pointed out as an abuse by the Founder, abuses that denature and corrupt the Society of Mary, a great number of which have been described by the Founder in his writings, or all other abuses that exist or could be introduced into the Society of Mary. They will curb them, however, without any scandal, and with all the prudence of which the Administration and the Founder are capable, 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 actual Administration of the Society will ask the Founder, the former Superior General, to take part in the discussions, not making it an obligation if he does not see fit to attend or required by the spirit of obedience. The said Administration gives him the right to command and to counsel any member of the Society of Mary, to all taken collectively or to each in particular, everything he considers essential to the perfection and maintenance of the work of the Society of Mary, but without doing violence to anyone or forcing him to go beyond what is regulated by the civil authority. On its part, the Administration will not compel any of its subordinates to disobey the Founder, but in case of a divergence of views between it and the Founder, it will consult the Holy See after an exchange of the petitions from both parties.

5. The aforesaid Administration recognizes finally that Father Guillaume-Joseph Chaminade has the authority from the Holy See, either because of his title as Missionary Apostolic or by his actual or potential titles of Founder of various works; that he has the authority, I say, to dictate freely the nature of the relationships and the difference or differences between the Society of Mary and the other foundations, actual or future, such as the Institute of the Daughters of Mary, the Confraternities of the Immaculate Conception, etc.; and all he deems appropriate and in the manner which he considers fitting before God. On his part, Father Guillaume-Joseph Chaminade admits here and now his obligation to submit everything to the approval of the Church when he judges it appropriate.

The aforesaid Father Guillaume-Joseph Chaminade, the Founder, etc., of the Society of Mary, admitted as such not only by the Church but also by the Government, must concurrently with the preceding agreement propose this one.

Agreement in the Civil Order

Father Chaminade retains the 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 present real estate, and the Society will assume all his debts.

It will board him as is becoming, to take care of all his needs in sickness and in health. In addition, he will have the right to a personal servant of his choice whom the Society will board and lodge according to his position.

The Society pledges to pay Father Chaminade an annual pension, in advance and every trimester. This pension should be proportionate to the value of the transferred real estate, less the total sum of the debts. Furthermore, this pension must be guaranteed by the negotiator who makes the guarantee.

Father Chaminade does not need to render the Administration of the Society an account of the use of his time, or 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.

At a General Chapter, no regulation may be made without the previous approbation of the Founder.

Father Chaminade remains by right Superior General of the Sodalities established in the church of the Madeleine, and he is the titular priest in charge of the same church.

*

*Another letter to M. Barincou, and breakdown in these negotiations for a settlement.*²⁸

Monsieur,

I received your letter of April 6 containing a plan for an agreement in the temporal order, between Father Caillet and myself.

As I read the proposal, I could discern no connection with the one which had already been proposed to me, and to which I responded by an acceptance, adding the changes and conditions which I believed necessary to satisfy the dictates of my conscience. The new proposition, on the contrary, asks me to yield and to retract almost everything in the temporal order and that I defer to my adversaries for the spiritual.

I have been resisting for six years now, and I do so only because my conscience urgently commands me to do so. Of course I can consent to an agreement; I can do more—for the sake of peace, I can 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 this?

I must sorrowfully reject the agreement my children are suggesting, for I cannot in conscience accept it, and I must state my previous answer and the conditions stated therein.

Please, Monsieur, send a copy of the letter I have the honor of writing to you to Father Caillet, through the intermediary, M. Faye, the lawyer. If his only reaction is a rejection of my answer, then proceed with the case, doing everything the present situation warrants. Father Caillet will be responsible for it.

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.

²⁸ Without its context, this letter was published in *The Letters of Father Chaminade*, vol. 7, letter no. 1474.

Done at Bordeaux, April 6, 1847
G.-Joseph Chaminade

P.S. Several writings serve as a complement to this *notice*, but especially and above all (1) the one entitled *Position of the Founder*, etc.; (2) the one entitled *Several Documents Relative to*, etc.; (3) the one entitled *A Short Addition to the Notice*, etc. Although distinct, these four documents complement one another.

Bordeaux, April 23, 1847²⁹

²⁹ April 6 and April 23 texts are found in *Letters of Father Chaminade* (Dayton, Ohio: Marianist Resources Commission, August 1993), pt. 2.

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