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This letter is the first indication of the direct relationship of Father Chaminade with the brother who was to become his most intimate confidant and his second successor. Brother Chevaux was ordained October 30, 1828.

446. To Bro. Jean-Joseph Chevaux, Saint-Remy

January 9, 1828, Bordeaux

Original, Agmar

My dear Son,

I am very glad to see that you should be the first to inform me that you have received the tonsure and minor orders. I see that Father Rothéa is doing a good job with you, and without a doubt he has good reasons for acting in this way, although he has not yet written to me in your regard.¹ In spite of your numerous occupations, always try to find a little time to study theology. For this purpose, come to an understanding either with Brother Clouzet or Father Rothéa.

I am happy to think the wishes you offer to the Lord for me at this beginning of the year proceed from a heart which is sincerely and lovingly attached to me. I accept them with great satisfaction and gratitude. I ask you to accept those I make for your sanctification and happiness, as well as the blessing your father is giving you from the effusion of his heart.

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During the night of January 9, 1828, Adèle de Batz de Trenquelléon died at Agen. Father Chaminade was not with her, but he did not delay going to Agen to console his Daughters, and there he received this letter from Adèle's mother.*

"I was well aware, Reverend Father, of the sorrow which the death of our daughter would cause you as her spiritual father. To me, her mother in the natural order, her death caused a sorrow which is beyond words to express. It seemed to us she would have been able still to be of some use to the work of God, but the good Lord judged otherwise and if, according to all appearances, she is in his bosom or will shortly be, she will be a zealous protector. She certainly was this while on earth!

"With great satisfaction I will give the details of her childhood and youth. She was predisposed to the influence of grace, even before the age of reason. You are free to take from my notes whatever may serve as edification. As to the genealogy—as a life of this kind must preach that humility without which there is no real virtue—I believe we must be satisfied with the statement that she was the daughter of M. de Batz, Baron of Trenquelléon, former officer of the French Guards, Knight of Saint Louis, with the rank of colonel in the armies of His Majesty, and of Mlle Peyronnencq Saint-Chamarand.

"I have no idea at all, Reverend Father, regarding the monument. In this matter, have it made entirely as you judge proper. Whatever you decide will be all right with me.

"I will always learn with interest whatever concerns the organization of the Daughters of Mary, as well as whatever concerns them personally.

¹ Before entering the Society of Mary, Bro. Chevaux had already successfully followed the courses in theology given in the major seminary of Besançon.

*[*Letters of Father Chaminade*, vol. 2, pt. 2, published by Marianist Resources Commission in April of 1976, incorrectly listed the date as January 8, 1828. The French version of Chaminade's Letters has the date as the night of January 9, 1828. According to *Beatificationis et Canonizationis Servae Dei Adelaïdis de Batz de Trenquelléon in Religione Mariae Immaculate: Positio Super Introductione Causae et Virtutibus Ex Officio Concinnata*, page 453, Adèle died early in the morning of January 10, 1828.]

“This Institute will always be dear to me, and I will always have for you, Reverend Father, the most respectful sentiments. I will never forget the satisfaction which, alas, is now lost for me, that you had caused me in permitting me to see my dear daughter in a particular manner.

“I have the honor to be, Reverend Father, with the greatest veneration, your very humble and very obedient servant.”

Peyronnencq de Trenquelléon

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N.A. 446-2. To M. Lugat, Mayor of Agen

January 23, 1828, Bordeaux¹

Printed in Volume 8-2. Copy, Agmar 218.2.26

Monsieur Mayor,

On December 12, 1827, the municipal council of the town of Agen discussed a letter which had been addressed to you by Mlle de Trenquelléon concerning the usefulness of the convent of the Daughters of Mary in that town. The council replied that at that time, it did not wish to approve the existence of this community, but that it would do so when the Ladies of Mary of Agen had complied with the formalities outlined in the law.

It is true, Monsieur Mayor, that, according to the spirit of the law of March [*sic*] 24, 1825, those Congregations of women which had not proved their usefulness could not make such a request of the municipal council of a town with regard to a new individual establishment. But this is not the case with an established house which is the very cradle of the organization, and the establishment of the Daughters of Mary at Agen is just such a house.

When I was in Paris last October, I asked the Office of Ecclesiastical Affairs what procedure was to be followed by these women if they wished to obtain the definitive approbation of their Institute. One of the conditions was that they must ask the municipal council of Agen for its opinion, and in order to meet this requirement Mlle de Trenquelléon sent you the letter mentioned above.

They followed the advice of the municipal council and sent their petition to His Excellency the Minister of Ecclesiastical Affairs in order to obtain the final approbation of their Institute. Their request was favorably received. Here is the text of a letter of January 8, in which Father de Lachapelle, the State Councilor and Director of Ecclesiastical Affairs, wrote to the Bishop of Agen. “I have the honor of informing Your Excellency that these Statutes have just been sent to the Council of State to be verified there and registered conformably to the law of May 24, 1825. According to the terms of that law, these women have not yet obtained the opinion of the municipal council on the usefulness of their house.

“Once these preliminary formalities have been fulfilled, His Excellency will hasten to take the necessary measures to have this congregation definitively approved.”

As a consequence of these considerations, Monsieur Mayor, in the name of these women I ask you to reconvene the municipal council for a definitive deliberation on the usefulness of their motherhouse at Agen.

Is not the usefulness of this house a matter of common knowledge? Without speaking of the various advantages to the town of Agen itself, how many hundreds of young poor women have been given an instruction and an education adapted to their state and their age and have learned a trade in the workshops so they are able to earn a living and be useful to the town?

¹ The original is in the archives of the town of Agen.

You more than anyone else, Monsieur Mayor, are aware of this because of your fatherly solicitude for the needs of your citizens. In the last 11 years, has there been a single religious who did not devote herself to the public good? On this point I would welcome the most exact and rigorous inquiry.

I trust, Monsieur Mayor, that because these facts have been common knowledge in the town for years, you will have the satisfaction of seeing all the members of the municipal council decide unanimously in favor of the usefulness of the community of the Daughters of Mary at Agen.

G.-Joseph Chaminade

P.S. Monsieur Mayor, I believe you might like to see the Statutes of the Daughters of Mary. I am enclosing a copy and am ready to give you any other information you may desire.

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Without first notifying Father Chaminade, at Saint-Remy Brother Clouzet had incurred considerable expenses for the installation of the normal school. Here are Father Chaminade's observations.

447. To Bro. Dominique Clouzet, Saint-Remy

January 28, 1828, Bordeaux

Original, Agmar

[With insert from S. 447]

My dear Son,

When I will be entirely satisfied with our boarding normal school in Saint-Laurent, I will send you my plan for it. Herewith enclosed is a note about the normal schools. It does not yet correspond very well with all my ideas; however, in the meantime, we can make use of it.

Yes, my dear Son, I am taking a real interest in the normal schools, and I will never cease to give you evidence of this, and also to all those who may be able to take part in them. Nevertheless, I would have had still greater pleasure if you had not yet made the changes we had planned. You could so easily have continued this year as you had done last year, leaving the candidates as they were and doing everything in the usual way, and only taking better care of the normal course without prejudice to the care needed by the boarding school.

You know what our situation is in Bordeaux. It is more annoying than last year, and I have as my part of the burden 80 people to be fed, to entertain, and to care for, in health as in sickness, and then the heavy expenses connected with all the establishments of men and of women. And in this situation you take from me all hope of receiving any help this year from Saint-Remy. You even make me fear the need of your having other recourse to me! Do you not think it would have been in place before making so notable a change, and especially before beginning such expensive repairs, to let me know about what you intended to do? The question I was asking you in my last letter was to alert you, to make you aware of the slight attention you seem to be giving this year regarding both the normal course and the retreat, corresponding to the changes you had made.

Furthermore, I believe you have correctly taken all your measures and dimensions, so that whatever is needed in a normal school on the grand scale may be found in the building. It will already be an annoyance if we find ourselves obliged to interrupt the normal course or have it given elsewhere in order to be able to give the retreats. You must bear in mind that two departments are involved. The normal course is set for five months, but you understand very well that as a result, this determination will not be possible.¹ Furthermore, I urge you to see to it that the candidates are well cared for. Ordinarily such candidates are fairly reasonable; if they are satisfied, the information will spread and the normal course will be well patronized.

The prefect of Vesoul passed on to me the royal ordinance which confirms the donation of the property in Marast. I have just received again the same ordinance through the intermediary of the Archbishop of Bordeaux. Thus, this ordinance is inscribed in the prefecture of Vesoul and in the episcopal palace in Bordeaux. Do you believe the prefect of Vesoul was glad to receive a small case of 25 bottles of Bordeaux wine, aged Médoc? Although we have not been entirely in agreement regarding the establishment of the arts and crafts at Saint-Remy, nevertheless I have preserved for the prefect great sentiments of respect, of esteem, and I dare say of tender affection. Moreover, I acknowledge to the prefect of Vesoul the reception of the royal ordinance which he so kindly sent. You might write confidentially to the general secretary, and at the same time send him a copy of the short note of this letter which expresses my dispositions in regard to the prefect, which begins with these words, "Do you believe" and goes up to the next paragraph.

You talk to me about the vast project Father Breuillot would have on his hands in transforming Marast into a hospice for the insane, but you do not say much more about it. What would you want me to answer? Write to Father Breuillot that I am disposed to make with him all the arrangements he will judge suitable for carrying out his ideas of benevolence, but that when everything is done, Saint-Remy must find a suitable reimbursement in compliance with the views of the testators.² You tell me Marast has been afflicted this year with the scourge of hail, and nevertheless you paid the assessments. If you place before the prefect the trouble that has occurred in Marast, you will be able to obtain exemption from the assessments for this year, or at least a considerable reduction in them.

I am writing a few words to Brothers Gaussens, Brunet, and Carrère to begin to heal the ills of which you speak. Regarding you, my dear Son, I believe I have an exact idea of the extent and difficulties of your solicitude, but this does not prevent me from saying to you that the more you have of affairs, the greater the need is for you to possess yourself, and the more you have need of the threefold interior silence which we so greatly recommend—that is to say, silence of the imagination, of the mind, and of the passions. The more you need to pray, the greater is your need to become a man of faith and of mental prayer. You will never accomplish more fully the full extent of your duties than when you pray better and acquit yourself of your exercises of piety with more recollection and faith. But you ask me, "Where will I find the time?" You must try to find it, my dear Son, and most certainly you will find it if you look for it with determination and prudence, and if you keep complete control of yourself and conduct yourself with a spirit of faith. I admit that you would have more time, if this is only by dispatching your affairs more promptly and in this way, even with more success.

I am writing to Father Meyer and leaving him in Saint-Remy until a new order. His stay in Saint-Remy has seemed useful until the present time and to have been so in reality, but I do not believe this usefulness counterbalances the blessings which a simple and blind obedience, as much on your part as on that of the other heads, would have brought upon this establishment.

¹ Fr. Chaminade wanted a course of three full years.

² Marast had been bequeathed to the Archbishop of Besançon for the establishment of a house of education.

I am not saying more in order not to add a new affliction to those you already have, but I will not cease to repeat this: become a man of faith, for without faith we will not do much good, and if we happen to do any, it would be without merit for us.

For a long time you have been speaking to me about sending four or five candidates for the entire month of January. Father Meyer was awaiting several subjects from Strasbourg in order to leave with them. The candidates of whom you and others have spoken to me—are they the same as those for whom Father Meyer was waiting? It would not seem so. Whatever the case may be, send the five or six subjects of whom you are speaking to me because they are good and will be carrying a small pension.

I will not delay long in seriously occupying myself with the small establishment of Besançon. If I happen to make any changes, I will tell you about them.

You say that with a little persuasion the pastor of Ormay could come, but you add that he owes you 4,500 francs. What is to be done? Here is the way I see it. Whether he comes or not, you are not sure of receiving the 4,500 francs. If he does come, he will have added expenses for moving and setting up house in a new parish. On the other hand, if he goes to Bordeaux he will sell all his furniture and will pay his debt. If I remember correctly, he estimated the value of those furnishings at 1,000 francs. From a financial point of view, it is preferable to have him leave.

I am embracing you tenderly, my dear Son, and wishing you the peace of the Lord.

P.S. They tell me that Brother Carrère is eligible for the draft this year. If this is the case, a proof of his teaching assignment should be furnished as soon as possible, or have his height measured at the prefecture of Vesoul and have him exempted because of his small stature. What of Brother Brunet? He carries about a valid reason for dispensation, for upon examining his papers his baptismal certificate gives his date of birth as May 23, 1807, in the commune of Boé, canton of Agen, etc. He is on this year's roll, and Brunet will be next year. We must be careful to forget no one and keep a check on our people. It is important.

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Father Chaminade's letter to Father Meyer has not been preserved; only this passage remains, transcribed in his spiritual notebook by Father Meyer along with other extracts of letters of Father Chaminade.

448. To Fr. Léon Meyer, Saint-Remy

January 29, 1828, Bordeaux

Copy, Agmar

Calm all your anxiety, work with a good heart, and stay in Saint-Remy until further orders. Try to win the confidence of all the teachers and to strengthen the union among them. The boarding school will never go well if they are not truly united, if they do not act in concert, in other words, as one.

I am not hiding from Brother Clouzet that a simple and blind obedience on his part and that of the other heads would have drawn upon the establishment an abundance of blessings which would have advantageously counterbalanced the usefulness which they have derived from your stay. I am glad to see people reason, but only for a wise application of the principles of faith.

I am embracing you tenderly, my dear Son, and wishing you an increase of faith and peace in the Lord.

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S. 448-2. Rules for the Observance of Lent, 1828

February 1828, Bordeaux

Copy, Agmar

Strict fast for everyone 18 years and over.

Fast every other day for those 18 years old.

Young people, 12 to 15 years, reduce lunch by one-third; no dessert at dinner; even reducing by one-half, etc.

Young people under 12, no wine at lunch.

Farm workers and locksmiths are dispensed from the fast at whatever age.

Note 1. No one may be dispensed from the above rules without the express permission of the superior.

Note 2. During Holy Week, those who were judged capable of profiting by the rules are readily granted permission to add other privations. The Good Father allows those who fast every day to fast daily if . . . and to the young people who are most eager to advance, the permission to deprive themselves and even to fast every other day.

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The Society of Mary had been in existence for 10 years. In the session of the council of the Superior General held February 6, 1828, it was decided to proceed with the revision of the Constitutions and that special prayers would be asked of the Society of Mary for this purpose. This circular letter followed.

449. Circular to the Society of Mary

February 20, 1828, Bordeaux

My dear Children,

I have greater need than ever of your prayers before God. For ten years now, I have been asking this same help on the part of those who, during all this time, have helped me to lay the foundations of our holy Institute. I am asking it today of each one of you, and of you all as one body, for the consolidation of what has been done and for bringing about, if it is possible, the improvement which each of you must desire.

Let no one among you say he can do nothing about it, because if we consider ourselves as men, who can truly say he has no power? But God desires that even in our powerlessness we still apply ourselves to his work, and that the weakest pray from the bottom of their hearts for the success and for the blessings of the works undertaken in common. I am asking you to accomplish the pouring out of your prayers before God, so that our good intention may be received and our unworthiness does not serve to deprive us of God's infinite mercies.

Having the desire that the council will continue in extraordinary session for the revision of the Statutes and Regulations which form our Constitutions, and that all the associates, without exception, ask God to direct and to enlighten the work, I decree the following.

(1) In each and every one of the establishments of the Institute of Mary, a novena of good works and of prayers will be held, to open on March 11 and to end on March 19, the Feast of Saint Joseph, inclusively;

(2) the usual novena of Saint Joseph, where it will take place, and the other common devotions in connection with this feast will concur with the novena prescribed by the preceding article, with neither double exercises nor any other burden on any member of the Society other than redoubling his fervor, as far as this lies in him;

(3) during the nine days, these will be the good works: (1) the fast, to be strictly observed by those who are not dispensed from it because of their age or the weakness of their health; (2) the holy Communion for which all categories could obtain permission, always for the said intention;

(4) regarding the prayers, each subject of the Institute will recite once each day, whether in common with others or separately, (1) the hymn *Veni Creator* with the versicle and prayer; (2) the *Cor Jesu flagrans*, etc., *Cor Mariae*, as given here later; (3) the anthem *Sub tuum* with the prayer *Respice quaesumus*, etc.; and (4) the anthem to Saint Joseph, *Fidelis servus et prudens*, etc., with the versicle and response *Ora pro nobis sancta Pater Joseph*, etc. and the prayer *Sanctissimae Genitricis tuae Sponsi*, etc. These prayers may be recited either in Latin or in French;

(5) after the novena has ended, the prayers will continue to be recited for the same intention until the conclusion of the work undertaken regarding the Constitutions;

(6) the Superior General, being particularly charged with this work because he believed he should be, calls especially for the efficacy of these prayers upon himself;

(7) the present order will be sent to all the houses of the Institute in such a way that all of them will have received it before March 11.

Cor Mariae immaculatum, Cordi Jesu simillimum, fac cor nostrum secundum Cor Jesu. Immaculate Heart of Mary, perfectly conformable to the Heart of Jesus, grant that our hearts may become like that of your divine Son!

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To Mother Saint-Vincent de Labastide, named vicar general of the Institute of the Daughters of Mary after the death of Adèle and who was to succeed her as Superior General (1830-56), Father Chaminade continued his directions, which until then had been given to Adèle.

450. To Mother Saint-Vincent de Labastide, Agen

February 27, 1827, Bordeaux

Original, Arch. FMI

[With insert from S. 450]

My dear Daughter,

Little Carrère has really come, and if he does not keep his promises, his father will have to expect to see him again. He asked me for the trade of shoemaker, and I let him have this temporarily.

You ask me what line of conduct you should follow in regard to those who ask you for corporal penances. Well, my dear Daughter, you need great discretion. It is certain that these penances have been praised and practiced, at least by most of the saints. It is also true that the body must be made subject to the spirit, and that for the greatest number of devout souls the other means are insufficient.

What rule is then to be followed? That of examining (1) whether these requests are inspired by the Holy Spirit and (2) whether these inspirations announce a will on the part of God. The true spirit of penance may be regarded as inspired by God. Furthermore, in testing the people who make these requests, it can be noticed very soon whether there is any illusion present, for in this matter Satan most often takes the appearance of an angel of light. The test makes it easy to discover whether in the request there are secret motives of vanity, ostentation, an opinion of the self, etc. Fear when you will see no evidence of humility or mortification, but on the contrary stubbornness, presumption, etc. I say “fear” because sometimes the good God may inspire similar penances, precisely for taming the petitioner’s pride and lack of humility. To discover this, observe the effects which the first concessions have produced.

You make no mention of the procuration you sent to Condom. As soon as it is couched in the proper terms, inform M. Chaudordy so he may take the necessary steps to withdraw the sums now deposited with the Receiver General. He knows exactly what should be done. I am surprised at the slowness of the simple proceedings. Had all the heiresses been at Agen this would have taken a day, and already more than a month has passed. M. Chaudordy may need for his guidance the notice which the Receiver General sent me before my departure from Agen. I am enclosing a copy.

You will not forget to inform me the moment you receive the 2,500 francs which are coming to you.

I have received 50 francs for 3 months' board for a child staying with M. Dardy. Please give him a receipt.

Place great order in all the catechism instructions you will be giving to the children of the various parishes of the city. You will kindly give me the most detailed information you can on this important subject. You will soon know how many young girls or young women belong to each parish.

When your spiritual pupils have made their first Communion, you might start a course in what is called a catechism of perseverance; this would insist more on the reasons for the facts of faith and would last one or two years. You would choose your sodalists mainly from among those attending these meetings.

May the Lord, my dear Daughter, be always with you!

P.S. Carrère is going to leave again. In this child, everything is nature and caprice.

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451. To Bro. Dominique Clouzet, Saint-Remy

March 7, 1828, Bordeaux

Original; last line autograph, Agmar

My dear Son,

I have received your letters dated February 6 and February 8. The two young people¹ arrived in Bordeaux after 15 or 16 days on the road, of which about one-third was made in some sort of vehicle, the younger one otherwise unable to endure the trip.

I am writing to Father Meyer, and I wrote to him also two days ago, at first to quiet him and then to give him a commission for an establishment of the Daughters of Mary in Jetterswiller, Lower Rhine.² You will be kind enough to favor this commission by giving him the money to cover the expenses of this trip.

I was able to converse about you with several persons and possibly, sometimes at quite some length, but it never came from me that "you were acting in Saint-Remy like a tyrant." I am able to affirm this (1) because it is contrary to my personal character, (2) because I have never even thought this, and (3) in such a statement, there would be no prudence. Now, form your own opinion about what you should believe about the report which has been brought to you. When I thought I should blame you, I would have been able to mention more than ten actions I would have praised and which I did praise every time there was an occasion to do so in my correspondence with you. It may seem to you that I disapprove of everything in you. My way of acting in your regard is somewhat like that of a confessor with regard to his penitent; he blames him, and with reason, for all the faults of which he accuses himself, seeming to have lost sight of all his good actions.

¹ Two postulants being sent to the novitiate of Saint-Laurent.

² There is a question of the foundation of Rheinackern, which will be referred to later.

However, must you suspend the work which you are having done on the buildings destined for the normal school and its retreats? It is very difficult for me to answer this question, but I will say without hesitation—no, if things are managed in such a way that the normal course and the retreat which is to accompany or follow it cannot suitably take place without this work.

When I received your letter of February 8, I was in a position to write to you or at least to have someone write to tell you to beware of M. Fauvel, because I had learned according to very accurate information that he was a swindler, etc.

For the time being, I do not believe Brother Fridblatt should be changed for the normal course, but encourage him, try to gain his confidence, show him all the interest you have in the candidates, and you will have him do all that you want.

Regarding Delcamp, he would have to be pushed sharply on the point of writing, and Father Rothéa and Brother Laugeay would restore him to stability in spiritual matters. I do not believe this would offer any great difficulty, for the young man has religion and faith, even if pride and self-love do offer serious obstacles, and he has enough courage to turn himself around once he is truly convinced of its necessity.

I wanted to continue speaking to you, but I am so often interrupted that I need to end this letter here and now, so it may leave with the next mail. I am embracing you tenderly.

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The situation of the boarding school Sainte-Marie worried Father Chaminade. Bro. Auguste Brougnon-Perrière was not capable of looking after it properly, and this was noticed especially after the departure of Father Lalanne for Gray. Father Collineau no doubt had left Villeneuve and had returned to Bordeaux, but he set himself only with difficulty to the services which were expected of him in the Sainte-Marie boarding school. These letters show what difficulties Father Chaminade faced, and with what patience he would overcome them.

452. To Bro. David Monier, Bordeaux

March 26, 1828, Bordeaux

Autograph, Agmar

My dear Son,

According to the views of the council, which seemed wise to me, I am going to distribute the direction of the boarding school among three principal heads, in accordance with the spirit of the Society. I will unite in the person of Father Collineau the functions of Head of Zeal and those of Head of Instruction, and I will give Brother Auguste all the attributes of a Head of Work.

To this effect, I ask you, my dear Son, to designate not in general but in regard to the boarding school (1) the functions of the Head of Zeal and (2) those of the Head of Instruction; these two offices, temporarily united under the same head, will not cause any strain. (3) What will clearly be the powers to give to Brother Auguste as Head of Work? (4) In what way will the bookkeeping, one of his powers, be habitually submitted to the deliberation of a council? I am asking you for an answer as soon as possible, my dear Son. . . . Easter is a precious time at which to give the boarding school new life in all which concerns the studies.

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453. To Bro. David Monier, Bordeaux

March 28, 1828, Bordeaux

Autograph, Agmar

My dear Son,

Your answer is not very encouraging, considering the position in which we find ourselves.

Whatever the case may be, I will do as little harm as I can. I am offering Father Collineau the care of the entire boarding school. If you know of anything better that can be done, please tell me.

I will give Brother Auguste the care of the material goods, the management, and the bookkeeping. He especially is to appear, to act, and to decide in matters pertaining to this office, but he must submit everything he does to the deliberations of an advisor. Do you wish to be this necessary advisor? The functions of advisor-director cannot lower anyone's opinion of you.

* * *

The solution proposed by Father Chaminade was not favorably received, and after new discussions, he believed he should draw up a plan for an ordinance.

454. To Members of the Council of the Society of Mary

April 14, 1828, Bordeaux

Autograph, Agmar

Messieurs,

For nearly two months now we have been seeking a way to solve a difficult question. What must be done in regard to the boarding school of Sainte-Marie? You have not been able to agree on a point of view; this disagreement has caused me great sorrow. Adoring the dispositions of Providence, I did not wish to force anything, but after great reflection and after having had the reports of our last councils read to me, I seemed to notice in your actual deliberations a tendency or movement which may be able to lead us to the result we seek. I am going to bring together the propositions which each person believed it was his duty to make, and this ordinance will have no other object than to subsequently determine what kind of help each one is able to contribute toward the good maintenance of the boarding school. We will examine in our councils if there would not be anything to add, for experience is a wise teacher. Let us never lose sight of the fact that our objective here is to enhance and improve this boarding school, as much on the point of studies and piety as of discipline and finances.

Here is then the most exact bringing together of your views I have been able to make, in order to create from them a kind of plan. I ask you to conform yourselves to it in the spirit of zeal which is to animate us and in view of the end we are proposing to ourselves.

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The ordinance plan has not been preserved; there is only this note from Father Chaminade.

455. To Bro. David Monier, Bordeaux

April 14, 1828
Autograph, Agmar

My dear Son,

You will be able to give this ordinance any other form you may deem more suitable. The one which will please most, or displease less, will be the one most agreeable to my taste. I desire that in the bringing together you will make of the various views, you give yourself a role to play, suitable without a doubt but sufficient above all in relation to economy and accountancy.

May the peace of the Lord be always with you!

P. S. Should the ordinance be transcribed? Should a copy of it be given to each member of the council? *Quid amplius?*

* * *

Finally the matter was not settled, and the boarding school remained under the direction of Bro. Auguste Brougnon-Perrière. Correspondence with Brother Clouzet is resumed; among other things, there is the question of the reprinting of the Manual of the Servant of Mary.

456. To Bro. Dominique Clouzet, Saint-Remy

April 28, 1828, Bordeaux
Original, Agmar
[With insert from S. 456]

My dear Son,

Brother Fridblatt arrived the evening of April 26, very tired. I sent him immediately to Saint-Laurent. I have not yet examined him or had him examined to see what may be done in his regard. Yesterday I showed some displeasure for his having put you in the position of making him leave for Bordeaux before I had called him there, as had been my intention.

I had already written to Father Lalanne to let him know of my surprise at his having kept the two novices,¹ and especially over his having placed them on duty without having authorization to do so. I asked him to allow them to continue their trip to Bordeaux, unless he had strong reasons to the contrary, and if this is the case, to notify me immediately so what is appropriate may be done. You will surely know what is happening before you send on their trunks. For Brother Fridblatt you will send all you can, above all his copybooks, which he believes he needs. I told him to make a note of it; you will receive it with this letter.

I am finding out only now that Brother Fridblatt lost the small package he was carrying. Regarding the two novices you are sending, you must tell me everything that may concern them and give me the description you have made of them, as well as those the different heads may have made of them.

¹ J.-B. Hoffman and André Keller, of whom there will be a question later.

The change in ministry has changed nothing.² If there happens to be any change, I will let you know of it; only, on the address of the Minister you will no longer put Minister of Ecclesiastical Affairs and Public Instruction, but only Minister of Ecclesiastical Affairs because the Ministry of Public Instruction has now its own minister.

I had forgotten to tell you, my dear Son, that on passing through Paris I had accepted an encyclopedia for Saint-Remy. It is a gift from M. O'Lombel; it was on sale in Marseilles. We have taken care to have it sent to Saint-Remy.

My dear Son, look after the reprinting in Besançon of the *Manual of the Servant of Mary* in such a way that each bound copy will come to only 20 or 21 cents, supposing that 4,000 are printed. You tell me there would be 400 pages of printing. No doubt this is not the same size and shape we are accustomed to, for the actual edition has 487 pages, as you may have noticed. In Bordeaux, the reprinting would cost much more. Your letter came just in time, for we had just decided in the council of the Society that the work would be given very soon to M. Faye, a printer; I am having everything stopped.

You may have dealings with your printer, but be on your guard.

(1) See that good paper is used. You must have noticed that the paper of the *Manual* we are using is of a very poor quality. The printer had deceived me. I had a sample of the paper on which he was to print. When the work was finished, he had it brought out; I had everything counted and closed the deal. He immediately sold his presses and left for Paris; only too late did I notice the difference in paper.

(2) It is understood that he will produce only 4,000 copies and that he will give you all the defective sheets which he has rejected in assembling his copies. It is possible that he will want to print more, in order to have them pass outside of France or in foreign countries, as is the custom with printers in Besançon and Strasbourg. I would think we could give him that permission, if we could have enough confidence that he would not have them returned to France, as is their custom. It is very difficult to come to suitable agreements with printers and to forget nothing so that things will turn out as expected.

If it is all right with you, I will have a corrected copy of the *Manual* sent on to you with a few changes, which will not affect the price of printing. I have been told that the Trappists who are between Vesoul and Besançon¹ have a printing shop; if it is well enough equipped, you might have greater confidence in dealing with them. You would need to find someone to correct the proofs. I think you will find someone in Besançon or even Vesoul, but I do not believe you have anyone capable enough at Saint-Remy. Do not delay in letting me know what has been decided, for we are already a month behind schedule, and the sacrifice is painful because calls for copies of the *Manual* are coming in from all sides.

² There is a question of the faculties granted to Fr. Chaminade for his correspondence with Saint-Remy; this correspondence was carried out under the protection of the archbishop and the Minister of Ecclesiastical Affairs. At the end of 1827, Minister Villèle had been replaced by Minister Martignac. Archbishop Frayssinous retained charge of ecclesiastical affairs and assigned public instruction to M. de Vatimesnil.

¹ There is a question of the Trappist monastery of Bellevaux, a former Cistercian monastery restored in 1816 by Dom Eugène Huvelin. His death in 1828 almost brought about its ruin (letter no. 459). It disappeared during the revolution of 1830.

I have written to Father Roth  a that he could send me Brother Copey and the turner. I would replace Brother Copey by Brother Charpin, whom I would have leave Bordeaux when I know the day on which Brother Copey was to leave. I am sending by this same mail an obedience for Brother Hunolt, who is to go to Saint-Remy and from there to Courtefontaine. I am sending another to Brother Houln  ,² and he is to go to Saint Marie-aux-Mines to replace Brother Hunolt.

I find it difficult to understand that a tailor in Colmar should not be earning any more than he spends. Nevertheless, if the case is otherwise, I see no obstacle to our sending him to Colmar, especially if you can easily do without him. In general, my dear Son, as I remarked to Brother Laugeay I am greatly displeased to see that correspondence is being done in the different establishments to secure subjects. None of the subjects of the Institute is to be placed or moved without the order from the central house. I intend to give this quality to Saint-Remy for a large civil district; however, Saint-Remy is not yet sufficiently equipped to enjoy this high designation. The provincialate is not attached to the house in Gray, but it is lodged in the person of Father Lalanne, whether for his own formation in the art of government, to handle difficult or urgent cases which may arise in these distant regions, or for the creation of good habits. However, the action of the Provincial is still only vaguely determined or outlined, and I did not believe it prudent to do any more about this, at least for the present.

Our normal school for boarders of the novitiate of Saint-Laurent does not yet have what I would desire, and a great deal is still lacking. Nevertheless, we are always moving ahead toward the end we have in view. Do not think I am forgetting your novitiate in Saint-Remy. Once Saint-Laurent is supplied with all it needs, it will be easy to do the same for you, always taking for granted a Master of Novices sufficiently well-trained to train others. Without doing well, Brother Gobillot is not doing badly, for the novitiate is being constantly inspected. Although he does not precisely have talent, Brother Gobillot has good judgment. He is a good religious and very docile in carrying out his instructions, or having them carried out. I can have complete confidence in him, and this is not saying a little.

You no longer speak to me about Brother S  guin, for whom you asked me so often and whom I gave you reason to hope for. Have you grown weary, or have you feared being indiscreet? Last year when I left for Paris, Brother S  guin was ill and there seemed to be some danger for his life. Since my return, tertian fever has been bothering him endlessly. He is presently at Saint-Laurent as Head of Work, and in this capacity he has enough work. He is the one among all the religious who are here who is best qualified to fill this office. The locksmith shop is accomplishing very little.

Brother Troffer has insistently requested Brother Bousquet for Besan  on. It seems that with him, he would not need anyone else. I have sent him there, and now he is urging me to send him a teacher and a cantor. Regarding the cantor, I do not believe it is suitable to send Brother Fatet, as they say he is doing fairly well at Saint Marie-aux-Mines and so there is no reason for changing him, at least for this year. You may see the reasons for it. Furthermore, in supplying the establishment of Besan  on there was never any question of putting a cantor there. Nevertheless, I do not want to say that among the subjects we will have to send there, we would not take the means to find one or two with enough voice to sustain the choir. Regarding Brother Delcamp, he must still remain at Saint-Remy, at least until I am completely decided regarding his destination.

² Biographical note. S  bastien Houln   (1801-33) was remarkable as a teacher of drawing and writing. He had a special gift for winning the affection of his pupils. He died in Colmar following an operation, after having received the encouragement of Fr. Chaminade. In his agony he cried out, "My brothers, be constant, be faithful to your vocation! Oh, how happy I am to die as a religious of Mary!" He was the first brother to die in Alsace.

I received the last letter of Father Meyer, and I hope soon to be able to let him know the decision I have come to regarding the establishment of Rheinackern. Regarding that of Haguenau, tell him to continue to follow the plan he has already begun. I will answer in the manner he has indicated, in case I should receive some sort of request. . . . You now see that his presence and stay in Saint-Remy are not attracting abundant blessings. As you know, I had heard that he was staying there contrary to the views of Providence. There is the great appearance that if he had been made to do exactly what I had prescribed for him, you would now have a priest at least, easily able to sustain this establishment and to improve it in every way. May the Lord be blessed, because God must be blessed in all things.

I am ending this letter, like all the others, in embracing you tenderly, recommending prayer to you and especially the spirit of faith, and wishing you and all of our brothers all types of blessings.

P.S. I have no time to put order among the pages of this long letter. Please take care of it. Please give the enclosed package to the parents of Brother Bardin (deceased).

* * *

Father Chaminade gives directions for the foundation of Rheinackern.

457. To Mother Saint-Vincent de Labastide, Agen

May 7, 1828, Bordeaux

Original, Arch. FMI

My dear Child,

Before getting to business, I will exhort you to redouble the fervor of your prayers to Saint Anthony, and you know why.¹ Moreover, I would not want to undertake my round of visits without having become calm, etc.

In a very short time, I would be able to present all your Constitutions to His Holiness in order to solicit the authorization or rather the approbation of the Holy See, but money would be needed. . . . When everything is ready, I will tell you about the method of proceeding the Apostolic Nuncio traced out for me in Paris. . . . The expenses are heavy, even when a person uses great economy.

It seems suitable to me at this time, my dear Daughter, to ask the Municipal Council of the city of Agen for the small inquiry which the Government requires for the authorization of the convent of Agen. You may ask M. Chaudordy in what way you are to make your request to the mayor, by simple letter or as a formal petition. M. Chaudordy will surely have the kindness to prepare the request for you, in one form or another.

There would be a question, my dear Daughter, of working seriously at the formation of the establishment in Alsace. The new convent is called Rheinackern in the parish of Jetterswiller, very near Wasselonne, in the department of the Lower Rhine. I have sent Father Meyer, who himself is German, to visit the place. The church is a place of famous pilgrimage. The buildings were found to be little fitted to serve as a convent in the full sense of the word, and very poorly disposed on the matter of enclosure. The twelve young women who are living there together, and whose sole desire is to become Daughters of Mary, speak only German and have very little training and possibly also slight education. They are all of mature age, the youngest being at least 25 years old.

¹ There is a question of financial help to be obtained (see letter no. 460).

The pastor of Jetterswiller is very active, but he knows little and perhaps nothing at all about what a foundation really involves. All the letters he writes to me are in poor French, with practically no detail, but he seems flexible and certainly wants the establishment. Money does not seem to be lacking. He wrote to me around Easter time to delay the sending of the sisters, saying the workmen were hard at work and that soon there would be all the room needed for everything, including the enclosure. I answered him that before giving development to the work proposed, I believed it would be suitable to send only three sisters—in other words, two Mothers and a Companion Sister. They would devote themselves to the formation of the 12 young women who are gathered together there; several novices could be received, and the work already begun would be continued with them. In the meantime, everything concerning the convent would be regularized to conform to accepted standards. He has just sent me word to send the sisters, that everything is ready and that the enclosure with its grating has everything that is required, etc. . . .

I do not believe everything is ready to this extent, but nevertheless I believe I have to hold to the small plan of sending our sisters. I would consider Mother Gabrielle as superior. See if Mother Ignatius could be her assistant and also the business manager of the house. A good Companion Sister would need to be chosen; Sister Geneviève Prêtre would seem to me entirely suitable. I am of the opinion that most of the women united there will be received only in the rank of companions and reserved for heavy work. I presume that before the establishment is completely regularized, there will be some among the novices to whom a higher education can profitably be given. The pastor is already talking to me about one who is fully educated. We will have only a few sisters to send for the young women's boarding school.

Would Mother Ignatius be fervent enough to be given permission to make her perpetual vows? I would consider replacing Mother Gabrielle in Arbois by Sister Xavier. What do you think of all this? I wrote to the pastor of Jetterswiller that I expected all the traveling expenses to be charged to the new convent. Without answering me on this point, he simply said to send the sisters.

I wanted to answer your last two letters, but I simply have to call a halt here and now.
May the peace of the Lord always be with you!

* * *

458. To Bro. Dominique Clouzet, Saint-Remy

May 21, 1828, Bordeaux

Original, Agmar

My dear Son,

I have received your letter of May 5, and also the one which closely followed it but which was undated. It did not come any sooner for having been placed directly in the post office.

See to it that whoever writes to me from Saint-Remy will do this by way of the Ministry, as has been agreed upon. We may as well profit from this advantage as long as Providence accords it to us.

You will do well to accept definitely the printing of the *Manual of the Servant of Mary*, 6,000 copies at the price and the conditions agreed upon. Regarding these last, you do not tell me the cost of each bound copy, but I believe it is the one you have already indicated, 20 to 21 cents. You do tell me, however, that the difference between Vosges paper and parchment paper would mean a difference of two cents per copy. The Vosges papers is doubtless the one upon which the price you agreed upon is based. I am of the opinion that you will have one-tenth of the 6,000 copies printed on parchment paper and all the rest on Vosges paper. We will take at least 2,000 bound copies. I believe Brother Rothéa will be able to take 1,000 copies right away for himself

and the other establishments in Alsace. You can arrange with Father Lalanne how many he would wish to take for himself and for Arbois and Orgelet. I presume that in the course of the year Bordeaux will ask you for more, also, and that because they are sent by wagon-freight, the carriage will not cost much. You placed Brother Fridblatt's small trunk on the stagecoach, and that cost 42.75 francs.

I believe the Besançon printer will have noticed, as you did, that the type of this small manual is not the same everywhere. The largest part is printed in small type, while the rest is in long primer type; at least, I believe these are the correct type names. The small type is mainly for the young people, while the primer type is for those of mature age or older. This difference of type must be retained.

I will very soon answer the other parts of your letter, but this is about all I can write for today. I am embracing you very tenderly.

* * *

459. To Bro. Dominique Clouzet, Saint-Remy

May 26, 1828, Bordeaux

Original, Agmar

My dear Son,

I wrote to you on May 1 on the subject of the printing of the *Manual of the Servant of Mary*. I was going to continue my answer to your letter of May 5 when by mail, stamped from Paris and charged 40 sous, came the messages of Brother Gaussens with a short note from you. No doubt only one envelope was used and addressed to the Minister of Ecclesiastical Affairs, while that of the Archbishop of Bordeaux was omitted. In this way, through lack of attention at least a good one-half of the letters coming from Saint-Remy mean postage expenses for us.

You ask me what should be done in case the Bishop of Besançon should not keep the establishment of the Trappists. My dear Son, I should say to each of the religious who may present himself in Saint-Remy to write the facts to me, minutely detailed, and to await my answer. If you know clearly the nature of the Trappist Order, you will see that it is no matter of indifference to receive them, whether in the Institute in general or in any particular establishment. As for their printing shop, we must first learn its condition and then about its price, for the laws about printing are very strict.

Each establishment is supposed to pay the travel expenses of its subjects who are sent elsewhere, unless because of some special circumstance another arrangement has been made.

Brother Laugeay had written to me from Saint-Remy that he was to leave for Bordeaux on May 16 if he did not receive any instructions to the contrary.

It is greatly to be feared that the postponement of the normal course in Courtefontaine until next November 1 will strike a decisive blow to this establishment, for its opening had been announced for June 1 and the subjects destined for it should have reported sometime in May.

I will answer Brother Gaussens, and if there is something more needed than consolations and counsels dictated by wisdom and experience, I will let you know of this in my letter.

Nothing has yet been decided with regard to the transfer of Father Lalanne from Gray to Saint-Remy. If we come to the point of settling upon something in this matter, I will also give you ample notice. His title as Provincial is only temporary and has not yet been regularized.

The normal school of Saint-Laurent is not what it should be, as you tell me. This is true, but it will not be long in becoming what it should be because in a general way, everything is peaceful there. The Rule is being observed, and the young people are advancing in virtue. Brother Gobillot is not in charge of equipping this school, but he has almost everything that is needed to do well what is being done. He deserves our confidence. If he does not have great knowledge, if he does not have agreeable manners, he has enough prudence to avoid anything which might

compromise him. He is teaching arithmetic, and he is very strong in this. He knows all his Bezout,¹ as we say, all his with the exception of logarithms. Moreover, you must not consider Brother Gobillot as a head who is beyond our supervision, for he is working with good headmasters and near the Madeleine. Here we are four priests² who are all interested in having this house achieve the highest possible efficiency.

The matter of finances is not being entirely neglected in the Institute, but is meeting with great difficulty.

Keep and develop young Delcamp until you receive a further order. I will answer Father Meyer very soon. Saint-Remy is not able to serve the commune of Cubry for divine worship because it has trouble in serving itself in this regard. I will write to the two Rothéa brothers.

I pity you for the trouble you have in supplying the money to pay for the immense repair work you have undertaken. I believe you are giving me only the small part of it, so I may not complain because of the fact that this year you will not be able to give us any of the assistance we need so badly. . . .

May be peace of the Lord be always with you!

* * *

460. To Mother Saint-Vincent, Agen

May 27, 1828, Bordeaux

Original, Arch. FMI

[With insert from S. 460]

My dear Daughter,

I have been greatly edified that the proposal I had made to you according to the advice of M. Lacaussade, to go to take the water cure at Luchon, found you in the dispositions which you announce to me in your letter of May 18. I have always felt great dislike that in their illnesses the Daughters of Mary should use other remedies than those which they could take in their respective communities, without dispensing with the rule of enclosure. I held the same opinion regarding the deceased Good Mother, although I never had the courage to speak to her about this. I will not delay in writing formally to M. Lacaussade on the same subject. On the other hand, I may say that no one knows what is happening in this matter.

After your remarks, I decided to leave Sister Geneviève Prêtre with you and to find someone else suitable for Alsace. I told Father Caillet of my decision, and he was very much of the opinion that Sister Geneviève Prêtre was the one to send to the new foundation, that we should send you one who arrived from Arbois to take charge of the parish, etc. I doubt she can also be of some use in the garden. The person I am referring to is not Sister Ursula, but Sister Julienne. Father Caillet also believes you should be sent Sister Xavier; she requires a great deal of attention, but she also needs to be kept fully occupied. You could have her teach the classes, give catechetical instruction to the young women, etc. Whom do you think we could send to Arbois? Someone who could teach and take care of the boarders.

In spite of the great need we would have had of the 6,332.10 francs, nevertheless I am very glad that this large gap is now closed. My dear Daughter, see how truly admirable Divine Providence is and the care it seems to take in kindling your confidence in Saint Anthony!

¹ Etienne Bezout, author of *Cours complet de mathématiques* (1780), which remained the standard for a long time.

² Fr. Chaminade and Frs. Caillet, Romain, and Collineau.

I took care of the matter with Father Trincaud.¹ His protégé would be received in preference to any other, if there were a place for her. . . . You also know there is none for the children. . . . At the Miséricorde now there are more than 250 women. . . . That is admirable. . . .

M. Dardy came to fetch his daughter Julia. We had insisted that he do so. He has placed her with the Dames de la Croix at Aiguillon.

I truly believe, my dear Daughter, that you should not receive in the postulate of the Companion Sisters any woman who would not be able to pay at least 200 francs during two years. This would not prevent an exception to be made, if God should manifest his will in some very clear way. Nevertheless, if you found some subjects who seem good to you, you could enter them in your particular notes, and then we would see if they could not form part of the regular Third Order of the Daughters of Mary.

Father Caillet will write to you about Sister Sainte-Claire and about several other matters. I am stopping here, my dear Daughter, in wishing you a thousand and one blessings!

* * *

S. 460-2. To Bro. Jean Chevaux, Saint-Remy

June 17, 1828, Bordeaux

Original, Agmar

My dear Son,

I hope I have not delayed too long in answering your letter of March 24. In my opinion, no irregularity prevents you from striving toward ordination, toward your sub-diaconate, and you may continue to receive Holy Orders. But why have these doubts surfaced only with the approach of the sub-diaconate? Should they not have been present at the minor orders? I have a certain number of questions I wish you would answer after conferring with Father Rothéa, who accompanied you to Besançon.

1. You say you submitted your case to the examiner, the vicar general; did you not seek previous advice? And did this first counselor have any doubts? Now I ask (1) after your case was explained, what arguments were presented by you or by Father Rothéa? (2) Was the case argued in a similar manner before the vicar general?

2. The solution offered by the examiner was based on the principle *In dubiis stat praesumptio in favore superioris* [in case of doubt, the presumption is always in favor of the superior]. I want to know how he applied this principle to allow you to proceed. Who is the “superior” understood here?

3. Are the Canons of the Gallican Church in force in Franche-Comte? I am not asking whether the secular courts would have decided conformably to the decrees of the French clerical assemblies. However, if the Byzantine Church adheres to universal Canon Law, then most certainly what the Canon calls “one’s Ordinary” can only mean the head of an assembly of the French clergy, while elsewhere he would be the bishop of someone’s place of birth or residence, the one granting the title or benefice. As far as I recall, this is the interpretation given by Boniface VIII.

If you would wish to consult on this point, my dear Son, do not do this in writing, for I do not believe you would be given an answer. But when you or Father Rothéa or some intelligent person from Saint-Remy happens to go to Besançon, an interview with the aged rector of the seminary or with one of the vicars general, preferably with Father Loye, could be arranged. This will not prevent you from answering this letter.

¹ Fr. Trincaud de La Tour (1790-1853), vicar general of the diocese of Agen, a devoted friend of Fr. Chaminade and his works.

The Bishop of Bayonne refused the See of Besançon. Had they known the true motives for his refusal, they could have known only too late. I realize, my dear Son, that you are very busy, perhaps even overloaded; in time you will know what I am going through. Have patience, remain calm, be faithful in your prayers, and believe in my sentiments of devotion and fatherly sentiments.

G.-Joseph Chaminade

* * *

S. 460-3. To Mother Saint-Vincent, Agen

June 23, 1828, Bordeaux

Copy, Agmar

My dear Daughter,

On June 2 I sent to Father de Lachapelle the documents containing the authorization for the community of Arbois. At the same time, I consulted him as to the procedures to be followed by the heirs of Mme de Trenquelléon so that the Daughters of Mary might come into the inheritance.

I pointed out to Father de Lachapelle that among the heirs must be counted the convents of Tonneins and Bordeaux. I also asked him how you, as the representative of the Mother General, could donate your dowry, which is in excess of that permitted by law.

Father de Lachapelle was kind enough to give me an answer. I am enclosing a copy of his letter, which clearly explains the steps to be taken by you and by the heirs. Because you may not fully understand the meaning of the letter, I will make the following observations.

1. When drawing up the list of inherited items, include the mansion which serves as the convent of the Daughters of Mary at Tonneins and the house at no. 1, 2, and 3, Rue Mazarin in Bordeaux which serves as the novitiate for the Daughters of Mary. This will settle the matter of the houses of Tonneins and Bordeaux, since they belong to the Daughters of Mary of Agen.

2. You must see in yourself a double identity, one the private person and the other the Superior General who represents all the Daughters of Mary. The private person may donate to the Daughters of Mary of the community of Agen, and in council the Superior General may accept what she gives as heiress and what she gives in her private capacity.

3. You will need two separate documents, one describing the gift from the heiresses and the other your private donation. M. Chaudoroy will draw up both documents and also your statement of acceptance. This ledger along with the one from Father de Lachapelle will give him all the instructions he needs. If any unforeseen difficulty arises he can consult me, but without delay. Follow the procedure outlined in Father's letter—that is, the Bishop of Agen will need to give his approval.

My dear Daughter, may the peace of the Lord be with you.

P.S. I have just received your last letter and a copy of that of the clerk. Please send me immediately a detailed account of all the succession duties, along with the agreement, under private seal, between brother and sister. I will answer all your latest letters.

* * *

Brother Clouzet had asked Father Lalanne to enter his name for a certain number of copies of the new edition of the Manual of the Servant of Mary, after having seen the text. Father Lalanne had written to Father Chaminade that he could not introduce the Manual into the collège of Gray unless everything was suppressed regarding the Sodality. In fact, the political horizon was growing darker and darker, and on June 16 Charles X had just signed the famous ordinances

against the Jesuits and the Sodality. More courageous than his follower, Father Chaminade reassures him and traces for him a line of conduct in this postscript of a letter, the main portion of which has not been preserved.

461. To Fr. Jean Lalanne, Gray

July 1828, Bordeaux

Copy, Agmar

P.S. This letter, my dear Son, was ready to be sent when I received your last letter of July 1. You are finding difficulties in the fact that the *Manual of the Servant of Mary* has been reprinted as it is, as much because of the preliminary discourse as of the list of indulgences, where there is a question of the Sodalities, and this often and very directly. But my dear Son, there would have been much more serious inconveniences in making the changes you indicate. What then is to be done? Not to make use of it in your *collège* and let it be printed as it is. Let the proofs be carefully read and corrected. If you have some new songs to sing, more beautiful than some of the old ones, substitute the new ones for the others in such a way that there will be around the same number of printed pages.

My dear Son, it will appear evident that there is no relationship at all between the authors of the Manual and the Jesuits because the first existed a long time before the Jesuits appeared in France and their sodalities, declared under the government of Bonaparte, are earlier than the Paris sodalities which are the object of criticism.¹

* * *

462. To Bro. Dominique Clouzet, Saint-Remy

July 8, 1828, Bordeaux

Original, Agmar

My dear Son,

Although I have many things to say to you, I will limit myself to very little, because I am under a constant and heavy pressure.

You have sent on to Father Lalanne the *Manual of the Servant of Mary* for correction. He finds it impossible to make use of it, unless the second part is all completely changed. To speed up matters, I am sending you a copy of the part of my letter which served as an answer to his objections.

Have it printed, my dear Son, as soon as possible. A uniform type, which halfway between the small type and primer type, will serve better than the double type in which it is printed, so do not let this difficulty stop you. If the printer sees that we have confidence in him, he will make it a point honor to do his job well. Moreover, this will not be the only work we will give him if he does not meet our expectations.

For your direction, my dear Son, I am sending you a copy of the decision of the council regarding the plans Father Lalanne was making in reference to Saint-Remy for next year. Let us remain patient. With the help of God, everything will be well.

As your Good Father, I am embracing you tenderly.

*

¹ The Society of Jesus had been restored by the papal Bull *Sollicitudo omnium Ecclesiarum* of August 7, 1814, and the Sodality of Bordeaux went back to the end of the year 1800.

Extract from the Minutes of
The General Council of the Society of Mary

The Council assembled, etc. . . . Account has been taken of the propositions made by Father Lalanne in his letter of June 2, made known on June 25 and of which the report has been postponed until today.

While approving the sentiment expressed by Father Lalanne in his said letter, to correspond with justice and refinement to the confidence which he has won in Gray, and taking into consideration the declaration made by him of the need which the collège of Gray would have of his influence for at least another year; the council is of the opinion that Father Lalanne is to occupy himself exclusively, and during the year 1828-29, with the collège of Gray, without any new cares or supervisions outside of those with which he has been occupied until now, for he is head of the said collège, after which the question will be reconsidered if there is a need.

* * *

Here is the preamble of the Certificate of Affiliation addressed to Father Muhe, "The Saint of Strasbourg" (1788-1865) who for more than 40 years was "the soul of religious life in Strasbourg," as assistant to the Cathedral, professor of Pastoral Theology in the Grand Seminary, catechist in the normal school, and especially a preacher in the cathedral.

463. To Father Ferdinand Muhe, Strasbourg

July 28, 1828, Bordeaux

Rough Copy, Agmar

We, Guillaume-Joseph Chaminade, priest, Missionary Apostolic, Superior General of the Society of Mary, having learned from our very dear Son, Father Meyer, a priest of the Society of Mary, that Fr. [Ferdinand] Muhe, a priest of the diocese of Strasbourg, has desired and even solicited his affiliation to the Society of Mary, already knowing the personal merit of the respectable petitioner for several years from our frequent relationships with Alsace, and having had the honor of seeing him ourselves during our travel in Strasbourg, have by these presents, etc.

* * *

Father Chaminade gives Mother Saint-Vincent practical and detailed indications on receiving the visit of the Duchess de Berry. This princess (1798-1870), a daughter of the King of Naples, had married the Duke de Berry, the second son of Charles X, who was assassinated February 13, 1820; she gave birth to the one who was to become the Duke of Bordeaux, the last representative of the former branch of the Bourbons. This seems to be written by Bro. David Monier.

464. To Mother Saint-Vincent, Agen

August 12, 1828, Bordeaux

Original, Arch. FMI

My dear Daughter,

There is no doubt that, like all other civil and religious bodies, you owe a tribute of veneration and homage to the august and royal princess who is visiting your city. However, there cannot be any question of violating your rule of enclosure for this purpose, unless Her Royal Highness should give you an order in this regard, which in all probability will not be the case.

Merely keep your letter of homage ready for the first time that the august princess will receive the women; two of your non-cloistered sisters, properly but not richly clothed, will be charged with your message, which if it is not late will be received with the others.

I am adding here an outline for your letter because you requested it. The occasion and the circumstance might have suggested more warmth, more grace, more of that energy which results from deep emotion. Such a letter, written at a distance, has hardly any other merit than that of reason and propriety. Make use of it, such as it is, or do better if your heart so suggests, but be certain decorum and good manners are rigidly maintained, for that will suffice.

It is very possible that if she has time, Her Royal Highness will wish to see for herself, to know and visit your establishment. If she happens to consider this favor, remain humble, even while manifesting a holy joy over the good that may result from it for religion and the schools. Do not be troubled or worried, for if you maintain simplicity, your answers will come from on high. I would not be able to trace out for you the order of ceremonies for this type of reception, except from what I know has been done in other convents. Former customs called for many formalities which would be out of place at the present time. Keep in mind that those an illustrious princess deigns to visit are poor people.

The mayor or some other local authority would form the attendants of Her Royal Highness, if she should wish to visit you otherwise than unrecognized. Civil authorities have the right to enter monastic enclosure, and your regulations specify the circumstances and principal forms.

Just for your personal guidance at the distance we are from one another, if Her Royal Highness deigns to wish to visit you, the grand entrance to the property should be ready to open. She will advance, either in an open carriage or on foot if she thinks it proper to get out of the vehicle. You will receive her at the door with your principal assistants, and if these are absent, replaced by other sisters including the Mistress of Novices. In a few well-chosen words, you will express to her your embarrassment and your gratitude for the honor she deigns to confer upon you, and you will briefly answer the questions she may ask. You will lead her wherever she desires to go, the recreations halls, the refectory, the schools, the dormitory, the small chapel, and the garden. The door to the fields on the side of the city wall will be open. From the entrance, whether she enters seated in her carriage or on foot, you will go to the large central hall, where all of your religious will have been assembled and in perfect order. There will be an armchair or an easy chair ready, and others alongside in the form of stools, which very probably will remain unused.

You say to Madame, while using this name, “Madame,” “These are our religious who are free at this moment; the others are occupying other establishments located in several places. Through my voice, they all ask of you your august protection.” If these are not your own expressions, at least yours should have the same meaning.

If the august princess asks you about the establishments separated from the motherhouse, let her know their names.

In the schools, where Madame will be led through the garden, arrange things so that the pupils are present. They would be there if they knew in advance that she was coming; the only way to find this out would be from the mayor.

In everything, do the best you can. There is nothing to be feared that with the entry of the princess, people will violate the enclosure, for they are usually respectful, and moreover, the Guard of Honor accompanying the princess could easily guard your doors.

There would be no end to this, if I would want to tell you everything. The circumstances may be guessed at. But I have reason to believe that Vicar General de Trincaud will give you some advice in case of need, and then if you maintain simplicity and humility, God will not allow you to be troubled.

In the great hall, the teaching sisters should be with the others, after having seen to the order in the classes. The pupils would be at their schoolwork, and supervised by older women or those who are best at the maintenance of order. The teaching sisters would be the first to leave the great hall, to lead the way for the visit to the classes.

Each employee would be ready for the reception and would go out promptly in order to go to the principal place of his or her work, because if the princess desires to visit them, these places should not be vacant.

You and your principal officers, while accompanying the august princess, will make up in the best way you can for those who are missing. I hope you will not have anyone to excuse, and all will do their part to make the visit a grand success.

Earthly blessings are sent to us by God just as it suits his good pleasure, when and how he wills. Let us refer everything to him. If he refuses them to us, let us bless him. If he grants them to us, let us bless him as well. That is what holy King David used to do, he who is our model in the elevation of our hearts to God.

I ask of God for you all, my dear Daughters, all the help you may need.

P.S. The reception and accompaniment are to be made by the sisters clothed in their choir habits. If Madame goes to the chapel, see that there is a prie-dieu ready for her, and on entering offer her holy water, unless there is some ecclesiastical authority who may permit you or require of you some other formality. You will remain in an attitude of prayer until the moment the princess rises.

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Once again, Father Chaminade, through the pen of Father Collineau, addresses his encouragement to the sodalists at Auch and gives them his counsels for the vacation period.

465. To the Sodalists of the Seminary at Auch

August 12, 1828, Bordeaux

Original, Arch. of the Seminary of Auch

A father does not forget his children; then you will not be surprised to find yourselves once more present to my mind, my dear Children, during these days which are not without their own particular dangers for you.

I do not in the least wish to spoil the joy you experience at the thought of the coming vacation. On the contrary, I will encourage you not to forego any of the pleasures which are obtainable during this time, but not by frequenting the world and allowing yourselves to go astray by rough and noisy games, or at least by allowing yourselves to grow cold in the practice of virtue. No, such things are not suitable for Christians, for the well-beloved Children of a tender Mother. A purer type of joy is reserved for them, and they will find it in the Lord. *Gaudete in Domino*. Oh, my children, what occasions there are in the country, in the midst of its silence and its beauties, to raise ourselves to God! How sweet it is to go and visit Our Lord in the Blessed Sacrament of the Altar, and to find ourselves alone with him! He is present day and night in our tabernacles, and nevertheless, he believes himself completely compensated for his long wait if he sees his Children come to adore him once or twice during the day.

You will have to undergo the attacks of three types of enemies, who often will even combine their forces. Our Divine Savior points the world out to us, *Mundus me odit*. Saint Peter warns us about the devil going about us as a roaring lion, *Circuit quaeren quem devoret*. The apostle Saint James points concupiscence out to us, *Unusquisque tentatur a concupiscentia*.

To the world, my children, oppose the examples of Jesus Christ. Fight against the devil by faith, and concupiscence by continual vigilance. Thus, you must not spend a single day (1) without doing some spiritual reading, either in the holy Gospel or in some book which develops and explain it; (2) without making a short meditation; and (3) without seriously making your examination of conscience, and if this is not too difficult, assisting at holy Mass and visiting the Blessed Sacrament.

As yet I have not said anything to you about the Blessed Virgin. Ah, my Children, would it be necessary to tell you that she is your Mother, that you are to honor her every day, that in her Immaculate Heart you will always find a sure refuge in time of temptation? It seems to me I see her offering herself to you and telling you to fear nothing if you wish to be faithful, because during these days of vacation she will cover you with the mantle of her special protection. Yes, my Children, constantly recall this to mind—you have a mother who loves you, who wishes to help you, and whose power infinitely surpasses all the power of hell.

I am embracing you all in the love of Jesus, and I am enclosing you all in the Immaculate Heart of the Blessed Virgin.

Your Good Father.

* * *

466. To Bro. Pierre Villemard,¹ Colmar

September 14, 1828, Bordeaux

Obedience

Bro. Pierre Viellemard, a religious of the Society of Mary, will go by the most direct way to Nontron [Dordogne], his native place, and he will remain there long enough to proceed with the arrangement of his family matters, after which he will come to Bordeaux, to the central house of the Society of Mary, no. 2, Rue Lalande.

Given in Bordeaux, September 14, 1828.

* * *

This letter shows with what delicacy Father Chaminade approaches certain questions and safeguards the reputation of his religious, even when they may have been guilty of some involuntary imprudence.

467. To Father Cuenot, Director of the Seminary of Besançon

September 29, 1828, Bordeaux

Original, Arch. of the Seminary of Besançon

I was on the point of answering the letter dated September 9 and with which you have honored me when I learned that Sister Tharin¹ was being sent to Salins. After all you had the goodness to write to me, and all the details I was given by Brother Troffer² about the matter in question, this measure seems to me rather strong. When I wrote to the respectable sister, as well as to Brother Troffer, I was ignorant of the fact that Father Lalanne had spoken about this to the

¹ Bro. Pierre Viellemard (1800-75) born in Saint-Angel near Nontron (Dordogne) became a postulant at Saint-Laurent in 1823; he was employed as a professor in Agen and Villeneuve, then as sacristan for many years at Colmar and Ribeauville. His last years were spent in retirement at Coubeyrac, edifying his brothers by his piety, his politeness, and his goodness.

¹ Sister of the former Bishop of Strasbourg.

² Director of the brothers' community.

superior of the hospital; I believed myself to be the third party informed about the relationships, too frequent and too intimate, under the pretext of pious and edifying interviews. By the attempt to withdraw Brother Troffer, I should have known beyond error to what a degree the relationship between them had developed, and I would have arranged everything to put a stop to the imprudence, without anyone's ever having known anything about this. Father Lalanne should have limited himself to giving me the necessary notification. I am excusing myself to you because of the too great zeal he put into the report given the Mother Superior, and also for the trouble and embarrassment he has caused you. If you have occasion to write to the respectable Sister Tharin, I ask you to kindly tell her of all the part I have taken in her affliction, as much as I was convinced of her complete innocence, as I was in that of the dear Brother Troffer. It was very easy to see that piety alone had rendered these relationships too frequent and too intimate, without her having any doubt about it. If the brother had not been innocent, how would he have communicated his fears to Brother Bousquet in giving him permission to convey them to Father Lalanne?

Soon, all the brothers who are in the south of France will come together to take a few days of relaxation and to make their annual retreat. There, I will choose for you a fifth brother for the hospital. He will be able to leave after the retreat.

I am with respect, Reverend Father, your very humble and all devoted servant.

* * *

468. To Fr. Jean Lalanne, Gray

December 22, 1828

Copy, Agmar

My dear Son,

I have read with quite some attention, the Regulation which you sent me for the community of Saint-Remy with your letter of November 27. I had it all recopied with all the observations it includes, and I am sending it back without having retouched anything. I believe (1) that there is no disadvantage in having it observed there temporarily, just as you have drawn it up; and (2) that it would also be without inconvenience that if the heads of departments wished some exercise to be made at some other hour than that indicated, you would permit this. The essential is that they truly act as a community and only as such, and that they fulfill the principal exercises required by the General Regulation. Nevertheless, once the Regulation is adopted, no other change is to be made in it without a new order to that effect, or without at least requesting the permission, with an indication of the motives or reasons for the changes requested. In fact, it is possible that experience will make known the need for some variation.

I am very glad that at the château all are living in community, and especially that Brother Clouzet is at the head of all the exercises; and when I say exercises, I mean he not only takes part in those of the community, but also that he is present, above all, at the recreations and walks of the pupils and that he often comes to the study halls. In the previous years, due supervision of the boarding school was woefully lacking, so moral disorder went very far, with the result that the good God withdrew his blessings. The pupils of the normal course have seemed to me to be doing much better in instruction, piety, and good morals.

Regarding the novitiate, it is easily enough noticed that Brother Clouzet and Father Rothéa have done about all they could and that they knew and felt needed to be done. In this novitiate, there must be neither children nor Latinists, but only young men destined for the schools, with teachers amply capable of teaching them everything that they can learn. In this novitiate would also be the professed who would not be well enough educated, and also the religious employed at the schools, who would come there occasionally to pass a suitable time if it

had been noted that laxity was slowly creeping in among them, and then we would have what we could call an internal boarding school. With the novitiate would also be all the Working Brothers or those employed in the service of the house, in addition to those who would be destined for the boarding school or the normal school for day pupils. All these categories together are to form the novitiate community.

If the normal school is well staffed, religious residing there permanently will be needed and who will make up the community with the candidates and even the retreatants. Nevertheless, the professors of the internal normal school, or at least some of them, could teach in the external boarding school. Regarding the young postulants, at least those who are in the Latin classes, they must be kept with the boarders and left to follow their respective classes. Nevertheless, they are to be especially cared for; they must have special exercises of piety, as for instance a daily quarter-hour of meditation which they would make at the end of some study period. If these postulants are well looked after and very pious, they will become very useful to the boarders in mingling with them in their studies, in the recreations, as well as on the walks. This type of supervision, hidden as it were, will become very useful to the watchfulness of the heads. During my short stay in Saint-Remy, I noticed that during evening recreation after dark and in the courtyard, many disorders among the boarders could easily occur.

I am speaking to you, my dear Son, at greater length than I intended because I realized that a copy of this letter may serve to prepare our very dear one and brother, Clouzet, at the same time as you, for the execution and good maintenance of regularity.

Regarding Saint-Hippolyte, I should greatly like to make of it a good novitiate for Alsace, and then we could send the majority of the Alsations back to Saint-Remy. This novitiate would be somewhat differently organized than that of Saint-Remy. But there are still several difficulties to be overcome. (1) Father Rothéa would have to be sent there. The diploma of Master of the boarding school is on his head, and upon what other head could we have it fall? On that of Father Meyer? For the moment, I do not see any other. What do you think? Do you see any others? Under the circumstances, is there not a danger in even making the request? (2) Because Father Rothéa cannot be the main person at Saint-Hippolyte, I would consider Brother Caussens, for he could be easily replaced for what he is doing in Saint-Remy. What do you think of this? We would send M. Christen¹ to sustain and direct everything that is of the temporal order, and I believe he would have both the will and the means to meet the expenses of the first establishment. Also, I am nearly able to see that we will be able to find subjects to teach everything that will be necessary.

My dear Son, you tell me you are going to busy yourself about sending me your accounts. Well, I have a great need for the results to be very favorable; if I were to render mine to you, you would be truly frightened at my position. I am not speaking of those of Brother Auguste. Do everything you possibly can to come to my assistance. I am not asking that you do anything imprudent, but bleed yourself as much as you can under the circumstances. Our houses here are doing fairly well—the Madeleine, Saint-Laurent, and Mazarin.² At Saint-Laurent, there are about 40 religious, novices or postulants. The novices, who make up the greater part, give cause for bright hopes. There are some good subjects, both at the Madeleine and at Mazarin.

What are you doing with Carrère? Has he seriously converted? This small young man, although gifted in the matter of studies, is very limited in his ideas and sentiments. His soul is about as small as his body.

¹ M. Christen, an “oblate” or “given” to the Society, to which he had consecrated his person and his fortune without making any profession, in consideration of his age. He actually went to Saint-Hippolyte.

² The novitiate of the Daughters of Mary is established on Rue Mazarin.

Since the last vacation, I had given Brother Hunault notice to leave. I replaced him in Orgelet by Brother Pimouguet. Nevertheless, he still remains at Orgelet. Some time ago, he wrote me a threatening letter, but I have not yet had time to answer it. However, I will not write to him, for he must not have any of my writings; but I will have someone tell him what I believe it is proper for him to know.

I am embracing you tenderly, my dear Son, and wish you all sorts of blessings.

* * *

**469. To Father Cuenot,
Director of the Major Seminary of Besançon**

December 28, 1828, Bordeaux

Original, Arch. of the Seminary of Besançon

Reverend Father,

I learned from the young director of our little establishment in Besançon that there is a lack of several subjects, and that the brothers are not up to the task of looking after all the works. I am letting him know that this is his own fault. Why, in fact, does he not keep me constantly informed about what so deeply concerns and is happening in this small but interesting establishment? I certainly hope that we will end by having it completed in every way.

I would greatly desire, Father, that in agreement with Brother Troffer, you would make a short Regulation which would determine the relationship which the brothers are to have with the hospital sisters and with the public. If you judge it suitable, this Regulation would be only temporary. In the course of the spring or summer I hope to have the honor of seeing you, and perhaps then we can come to some definitive agreement.

I am with respect, Father, your very humble and very obedient servant.

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470. To Bro. Dominique Clouzet, Saint-Remy

January 19, 1829, Bordeaux

Original, Agmar

[With insert from S. 470]

My dear Son,

I have received the box containing the *Manual of the Servants of Mary*. It came in good condition and contained 850 copies. No one has yet been here to collect the charges. These manuals are well printed and well bound, but (1) the print is too small and is not what had been promised, one between small type and what is called primer type of the former edition; (2) the justification¹ of the lines is too long, which makes the general form ill-suited to the average pocket of young people; (3) rather glaring and coarse mistakes have been allowed to slip in which were already in the former edition, but this is, doubtless, not the fault of the printer. However, it is to be presumed that the first two mistakes have been a sort of business gamble on the part of the printer, in order as to use one-fourth or even one-third less paper. Other observations of perhaps less consequence could be made, but at this stage of the game they would serve no purpose.

¹ A typographic term referring to the length of the lines of print.

The most annoying point is the too fine print, especially of such parts as are in constant and common usage, such as for example the text for the renewal of vows and the Act of Consecration, etc. Also, we see that the printer understands his trade and seems to be an honest man, if in reality he held to the agreements regarding price that we had made with him.

Brother Laugeay had Brother Molinier [of Saint Marie-aux-Mines] leave for Besançon on January 5, the day on which he received the letter ordering his immediate departure. On the other hand, Brother Molinier was doing very well in the second class; he taught well and held his eight youngsters in good order. He already had written a letter in which he told me how much he liked teaching and of the danger to his health which existed in his being employed in weaving. He tells me his chest is still covered with the same wounds he showed me in Saint-Remy. Brother Laugeay tells me his leaving meant a great sacrifice for him. It seems that Besançon is now well staffed, but care will have to be taken of Brother Molinier's health, and means must be taken to find out if weaving might not be actually harmful to him.

My dear Son, I wrote you a long letter on December 10, but it was returned to me. The Ministry had not stamped it, and the pastor of Vesoul refused to pay for it. It left along with one addressed to the pastor of Saint-Remy.

The letter M. Peter wrote to you reveals the true state of his soul and shows how thankful we should be that he has left us. I need not go into details.

Brother Gobillot is far from being the first man in the world. His great worry is being director; he would far prefer to be employed in washing the dishes. Only obedience is holding him in the first place, and even at that he experiences strong temptations for giving it up. He is now teaching only arithmetic and is in Saint-Laurent as my representative, for it is necessary to have there a person we can count on, one whose firmness can never be compromised by disorder of any kind, and whose solicitude to have everything carried out is continual. The wisest men are not always those who best direct houses. Saint-Laurent is provided with all the means for advancing in everything the young people need to learn, but above all to make progress in virtue and in the knowledge of religion, as well as in their state. However, there are always many precautions to be taken in order to make the work solid and permanent.

I would seriously consider equipping a true novitiate in Saint-Hippolyte; at the same time, this would be a resident normal school. In this school, boarders would be received who would be suitable for a religious education. The greatest difficulty would be for the day students of the city; I mean that these latter would not in any way be prejudicial to the boarders. I would like to overcome this in some way. I have spoken to you a little about this and I have consulted you, above all, on the subject of Brother Gaussens, whom I would like to appoint as director. I do not see how we could send Father Rothéa there as the permanent head,¹ but I could send Father Meyer. You know he made his final profession at the last retreat, and since then he is enjoying great peace of soul. Nevertheless, regarding spiritual direction he is not yet everything I would wish him to be, but he is beginning to understand and to act on his own initiative. Brother Fridblatt is getting along much better, but I still doubt he has understood what it truly means to combat self-love and to control his imagination. On the other hand, he has become very regular.

May I be able to count on M. Christen's going to Saint-Hippolyte as business manager, and his meeting the expenses of the first establishment until Saint-Hippolyte is in a condition to stand on its own? He would need to be subject not precisely to the rule of the community, but to some rules which will be given to him and which he would have to observe, always in agreement with his director. Everything will go very well if he holds strictly to everything that has been agreed upon. Answer me honestly, without any partiality—that is to say, as if you were not thinking of the interests of Saint-Remy.

¹ Because of his title of Maître of the boarding school, which obliged him to reside in Saint-Remy.

I will not lose sight of you, my dear Son, but let us remain patient. In awaiting something better, let us do all we can. Difficulties are great, no doubt about it; but they could be still greater. Nevertheless, as all things are usually well taken, we can expect to reach a successful end and to do everything the good God has inspired us to do, providing the devil does not come to overthrow it all. Around here, it seems that need is always on the increase. You know to what extent the Saint Marie boarding school is hampered for want of funds. Regarding myself, I have at least twice as many people to support; the price of bread has increased by more than one-fourth of its original price, and I receive next to nothing. Nevertheless, I am not worried. I am saying to you only that you must take all reasonable measures to come to my assistance, to the greatest extent of your ability. On the first of the year, our brothers in Colmar offered to take it upon themselves to provide the sum of 1,000 to 2,000 francs to pay for the expenses of my trip to Alsace. I accepted their offer on the condition that they would not practice the necessary economy to the point of injuring their health. I believe it will be appropriate that immediately after Easter, at least, I start out on my visit to all of our establishments, whether of men or women, and that will I stay in each one to regulate everything that refers to both things and personnel. All this, of course, is dependent upon anything which may happen in the political arena. It is also necessary for me to leave our houses in Bordeaux in a position of looking after themselves during such a long absence.

My dear Son, I have received with deep emotion the expression of your greetings and good wishes to me on the occasion of the New Year. I love all my Children, but nevertheless I always distinguish in my heart those of Saint-Remy, always beginning with their director. If, however, in all the effusions of family love such a beginning may be imagined. Nevertheless it is true, my dear Son, that you are always the first in my affectionate remembrance, but at the same time I see and I embrace Father Rothéa and Brother Gaussens, and then because there is order even in my memory, Brother Chevaux, Brother Muhaupt, Brother Brunet, Father Georges [Loetsch],¹ Brother Etignard, etc., etc., etc. . . . I am counting on the promises which my dear Children of Saint-Remy make to me, that they will be greatly united among themselves, obliging toward one another with marks of honesty and friendship, forming a true religious community, working as one at their own sanctification and that of all those confided to their care. And you, my dear Son, who are at the head, set the pace and be their model in everything.

I am embracing you very tenderly.

* * *

This Certificate of Affiliation is included because of the particularities of the text; however, information is lacking concerning the recipient. We know only that in 1828 he gave the conferences during the retreat at Saint-Laurent.

¹ Biographical note. Georges Loetsch (1810-83), born in Ensisheim (Alsace), was one of the first pupils at Saint-Remy, where Fr. Rothéa drew him to the Society of Mary. In the fall of 1824 he went to the Madeleine as an ecclesiastical postulant and formed part of the minor seminary of the Society, whose members followed the courses of the royal *collège*. On Thursdays, postulants and novices of the Madeleine joined those of Saint-Laurent, and Fr. Chaminade liked to spend the day with them. As reported by a witness at the time, in the conference he gave he liked to question Georges. The cassock was taken very early in the minor seminary, and during the summer of 1825 Georges, then 15 years old, received the tonsure from the hands of the venerable Archbishop d'Aviau. After his religious profession in 1827 he returned to Saint-Remy, then was employed in Ebersmunster and at Saint-Hippolyte as a teacher and assistant to the Master of Novices. Ordained in 1827, in 1839 he was named director of Saint-Hippolyte; in 1841 he was sent to Besançon as chaplain, where he was instrumental in the vocation of Fr. de Lagarde. "Very often," writes the biographer of the latter, "people from the outside came to assist in the Mass of Fr. George in order to enjoy the edification of seeing him pray at the holy altar." After several years as director at Charolles (1852) and at Marast (1859), Fr. Loetsch was put in charge of the government of the Province of Alsace (1862-78). He was called "the good Father George." Tired by the labors of administration, for which he had little facility, and exhausted above all by worries at the annexation of Alsace to Prussia and the closing of almost all the houses of the province, he retired to Ebersmunster and to Saint-Remy, where he died July 29, 1883.

471. Certificate of Affiliation

February 24, 1829, Bordeaux

Certificate of Affiliation to the Society of Mary For Father Dourdon

We, Guillaume-Joseph Chaminade, priest, Missionary Apostolic, Superior General of the Society of Mary.

Upon the request which Father Dourdon has made to us several times, as much in writing as by word of mouth, to be affiliated to the Society of Mary; desiring to be always looked upon as one of its members, wishing to render it all the services possible to him in the various positions in which he may find himself, even offering to help it in its good works by all the means he may have at his disposal, etc. . . .

Considering the integrity of the good and holy life which Father Dourdon has always led, considering moreover his piety toward God, his devotion to the most Holy Virgin, Patroness of the Society, his zeal for the spread of religion, his talents and his liking for the teaching which the Society has as a specialty;

We have affiliated him, as by these presents we affiliate him in fact, to the said Society of Mary. We will always look upon him as one of its members; we will make use of him in everything he may be able to do for the welfare of the Society, as much as the duties of his position will permit; and we will accept all the assistance he will give us in the works we have undertaken.

In consequence, we make him a participant in all the good works we may perform and in all the merits we may acquire. We make him a participant in all the indulgences, favors, and privileges which the Sovereign Pontiffs have accorded to the Society. We grant him the title of Postulant of the Society of Mary, and if the Society of Mary can render him any service, it will always be ready to do so.

The present certificate, favorably received and approved by our council, will be made in two copies, one to be delivered to Father Dourdon and the other to be deposited in the files of our secretariat.

Given at Bordeaux, February 24, 1829

Signed: Dourdon, priest
Guillaume-Joseph Chaminade

* * *

472. To Bro. Dominique Clouzet, Saint-Remy

Bordeaux, March 17, 1829

Original, Agmar

[With inserts from S. 472]

My dear Son,

I have received your last messages, among which was the prospectus of the primary normal school of Saint-Remy. I read it very attentively, and I saw with some regret, that it had been sent for the approbation of the rector of the Academy before having been communicated to me. No matter, this prospectus pleases me and I authorize you to avail yourself of my approbation whenever required, but on condition that Article 6 will be written differently.¹

Here is an example. “6. Because in teaching it is not sufficient to know the subject matter, candidates must be trained during the last months of their courses in the running of schools by the formation of would-be classes made up of their own number. They take cognizance of the most generally approved methods. They are made to distinguish amongst these, and their differences are clearly pointed out. The Society of Mary has its own Method, approved by the Royal Council of Instruction in 1825, which is followed in all the schools to the great satisfaction of the authorities. The candidates are put in a position and condition to appreciate its advantages.”

I invite you to add to the end of Article 7 that in a grand competition of candidates, the children of nearly equal ability with the former schoolteachers would have the preference for the favors which would be granted.

If this addition should displease anyone, you are free to do away with it, but this is not the case with a new edition of Article 6.

The rector of the Academy will lend a helping hand, I hope, when he considers (1) that in this edition, the same things are actually said which are in the one first submitted to his approval. (2) That without examining here what mutual teaching has which is good or improper, it is enough to say that it is generally disapproved of as it has been taught up to the present, so that the Society of Mary takes no part in it. (3) It would be very inconsiderate on my part to expose the Brothers of Christian Doctrine to a new persecution in this regard, I who have contributed so much to their reestablishment in France after the Revolution. I am very certain these are the intentions neither of the editors of the articles nor of the rector of the Academy of Besançon—but who can guarantee the use that might be made, as a result of something an establishment of the Society would have made and approved?

If the rector of the Academy placed some difficulty in the way of the approval of the new edition of the article, I am certain you will tell me about this; but I authorize you to tell him that I have made these observations. I will send Father Lalanne a copy of the letter I am writing to you thus far, so that he may be more prompt and more in accord with your views and the steps you are taking.

I believe I can send you a good teacher of French; I will say more in a few days. Tomorrow I hope to be able to send you the procuration by which you can be dispensed from paying the taxes on doors and windows. The notary is M. Rauzan.

I wrote to M. Christen yesterday and I asked him for 1,000 francs for the different travels, etc. . . . But this is fairly little, for there is going to be a lot of movement. Regarding myself, in 10 or 12 days I believe I will be prepared to leave for Paris, passing through Brittany, and from Paris

¹ It was declared to form the teachers to “mutual teaching,” of which Fr. Chaminade disapproved. “Mutual teaching,” which at that time enjoyed great popularity but was soon completely abandoned, was at this time a weapon of battle in the hands of the “liberal” party against religious teaching. The Brothers of the Christian Schools never wanted to adopt it. The method of the Society of Mary, based on simultaneous teaching, borrowed from it certain proceedings recognized as useful. See *Spirit of Our Foundation*. vol. 3, no. 248.

to go to the northeast of France. Therefore, see what you can do. Add whatever you can to the 1,000 francs. Brother Farey received word from his brother-in-law that he had sent you 400 francs. In a few days I will send you M. Perrin's bill. Payment of this should restore your bank balance, if it has been depleted by me. Your package arrived postpaid. The documents and papers you are going to send should be mailed to me directly.

I am embracing you tenderly and wish you the peace of the Lord.

*

Here is the text of the prospectus to which the preceding letter refers, as it was printed, with the correction requested by Father Chaminade.

1. The normal school of Saint-Remy, located in the dependencies of the château of this name, is directed by the Society of Mary under the supervision of the Archbishop of Besançon and of the Rector of the Academy.

2. To be admitted to the normal school, a person must be at least 17 years old, know how to read and write, enjoy good health, give evidence of good moral conduct, with sufficient aptitude, evidenced by a certificate from the pastor and from the mayor of the commune in which he must have lived for at least three years.

3. The course of instruction lasts ten months, from November 1 until August 31. The students are perfected in reading and writing. They are taught everything required by the ordinances to obtain the diplomas of capacity in all the degrees—in French grammar, arithmetic, geography, surveying, practical geometry, drawing plans in India ink, geometrical drawing, plain chant, and vocal music. For all these subjects the surest methods are followed, the latest and the most complete, keeping current regarding everything that is being done and attempted on all sides for the improvement and acceleration of primary teaching in such a way as to profit by all that is really good, without throwing oneself inconsiderately into vain and even dangerous novelties.

4. Religious instruction is not neglected. In addition to the letter of the Catechism that is made to be learned and understood, the young people are given quite extensive and precise ideas about the history of religion and its proofs, to do away with the prejudices of ignorance and to prevent the errors so often associated with poorly-instructed minds.

5. It is not lost sight of that the people destined to give education to children should have some themselves, according to all the standards of their state and to the condition of their pupils. The regulation of the school is entirely directed toward this end, to train to habits of order, reserve, politeness, patience and firmness, modesty and subordination, temperance, cleanliness, etc. . . .

6. Because in teaching it is not sufficient to know the subject matter, candidates must be trained during the last months of their courses in the running of schools by the formation of would-be classes made up of their own number. They take cognizance of the most generally approved methods. They are made to distinguish amongst these, and their differences are clearly pointed out. The Society of Mary has its own Method, approved by the Royal Council of Instruction in 1825, which is followed in all the schools to the great satisfaction of the authorities. The candidates are put in a position and condition to appreciate its advantages.

7. The tuition cost for the 10 months is 340 francs, and this includes the bed, laundry, heating, light, paper, pens, and ink. This tuition is paid in 5-month periods and in advance. Candidates who may not be able to afford this tuition from their own resources would take the necessary measures to secure loans which have been founded by His Excellency the Minister of Public Instruction or by the General or Municipal Councils.

8. *The requests for admission must be addressed postpaid to the head of the establishment of Saint-Remy, through Vesoul.*

Outfit: three bed sheets, 12 shirts, 12 towels, six pocket handkerchiefs, two white and two black ties, six cotton caps, three pairs of shoes, one hat, one cap, clean clothes.

Seen and approved by us, Archbishop of Besançon, Duke of Rohan, Peer of France, in Besançon, April 6, 1829.

L. F. A., Archbishop of Besançon

Seen and approved by us, Rector of the Academy in Besançon, April 6, 1829.

L'abbé Calmels, Ch. Hon.

* * *

473. To Bro. Dominique Clouzet, Saint-Remy

March 26, 1829, Bordeaux

Original, last line autograph, Agmar

[With inserts from S. 473]

My dear Son,

I sent you on March 18 the new edition of article 6 of the prospectus of the primary normal school. I value this edition highly or any like it; but above all, let there be no question of mutual teaching. This is not a question of not being able to make it known in the normal schools, as with other various methods, but rather of the manner of doing so. Basically the teaching of the Society of Mary is simultaneous teaching, but it could well be called “mixed,” and this is the qualification Father Lalanne gave it because, if you notice, it contains elements of the three types of teaching—that is to say, of individual, simultaneous, and mutual teaching. However, it would be risky to name these in a prospectus and to say that there is also formation in mutual teaching.

I sent you on the next day, March 19, as I had announced, my procuration for the early completion of our request for exemption from taxes on doors and windows.

When you spoke to me about some types of cloth for the religious apparel that you had come across, the thought came to me of asking you for some samples. On the very day your letter arrived, I had sent someone to a dealer to learn about some type of less expensive cloth; since I received your letter, I have halted all my action in that direction, but I have never been able to find time to write and tell you about this. However, I then wrote to Brother Rothéa, and I strongly blamed the brothers of Colmar for their sensitivity.¹

Here is what Brother Rothéa has just answered me. “Brother Clouzet was wrong in having you believe that here in Colmar we had lost the spirit of poverty because we did not want any of his poor clothes, dark and chestnut brown. Neither the one nor the other is suitable. The chestnut brown especially is not a good color.” He adds, “There is no chestnut brown cloth made of wool and nice looking at less than 16 to 18 francs a yard.” My dear Son, because you are making use of it at Saint-Remy as in Besançon, you must see from experience if in fact these chestnut-brown clothes are of a good color. You can also take notice if they wear long and well. If they are as you have told me, you could have some samples sent to me of both the chestnut brown and the dark. You do not tell me the measurement or size of the pieces, but two pieces of each color will not last long here if they do not wear better than pieces of ordinary cloth. Do not send us any poor merchandise, or “a cat in a bag,” as we say, although I am expecting to see common enough cloth if it sells for 8 francs a yard.

¹ For their excessive delicacy in regard to the religious habit.

I received Brother Gaussens' letter. I am greatly edified by its contents. I understand that because the normal course opens on April 1, you cannot do without him. Brother Louvrier, whom I am always thinking of sending to you, will be all right, I believe, for the teaching of the normal course, for he has been better trained than Brother Gaussens, even if he has neither his seriousness nor his virtue. He will need to be tested; always he has the art of teaching well. I will tell you more about him when he will be able to leave.

When I have received the money I requested from M. Christen and that which you have been able to add, I will send you the person who copies all my letters, even this one.¹ The ordinary copyist, somewhat overloaded with work today, had to have someone to help him, and he is not the who has copied this letter. He will go with another young man to replace Brother Georges. I am destining the latter for Saint-Hippolyte; however, he will leave only after I confirm his appointment. I will send no one to Saint-Hippolyte unless I receive satisfactory replies to the letters I have written.

From Besançon I have received a second crate of books, 957 copies. The shipping charges amounted to 69 francs. I counted 957, but there may be more. The crate weighed 410. This letter was copied by someone other than my usual secretary, who was overburdened today.

I have told you nothing about Brother Moulinié, but in the past I have written some strong things about him to Brother Laugeay, and again more recently about the innovations he has introduced at Sainte-Marie-aux Mines. In your letter of January 26, you ask me to explain the two or three lines copied from my letter to Father Lalanne. "I am writing at greater length than I intended, my dear Son, because I realize that a copy of this letter could prepare Brother Clouzet, etc." The meaning is simple. Father Lalanne sends me a bill; I make certain remarks; I send you both the bill and a copy of my remarks. Was this not to prepare you for his next letter?

You halted the binding of the 2,000 Manuals on woven paper. You could have done this for 2,000 other manuals, but not for those on woven paper. The sale of the first would have promoted the sale of the second. I advise you to have some of the woven paper Manuals bound with a more finished and elegant appearance, some even gilt-edged.

I will say nothing about M. Christen, for I imagine he has shown you the letters we have exchanged. As I reread your letter of February 20, my dear Son, I am pained by the excerpt you gave me from his four-page letter. As to the 80 francs which you are claiming from Colmar for Brother Hunolt's trip, I think the entire matter is confused. When Brother Meyer returned he gave you 200 francs, which you considered as a gift but the others considered to be a deposit. When Brother Meyer left for Saint-Remy, you gave him 100 francs for the trip and 80 francs for that of Brother Hunolt, which you assumed to be a loan to Comar, whereas in Alsace it was thought that you were merely returning Brother Meyer's deposit.

My dear Son, you may substitute Brother Rollinet for Brother Oliver at Colmar as Brother Rothéa requests.

I would have many more things to tell you, but I must now come to an end, embracing you very tenderly.

P.S. At Colmar, my dear Son, you could replace M. Olivier with M. Rollinet according to the request from Brother Rothéa. I could have some other things to tell you, but I must finish by embracing you tenderly.

G.-Joseph Chaminade

* * *

¹ Jules Chaminade, his nephew.

No trace remains of Father Chaminade's correspondence during April and May. In the first days of June, as he had announced to Brother Clouzet, he makes his third trip to the north, accompanied by Brother Weber, his secretary. It is not known if he passed through Brittany, or what matters drew him there. He is in Paris on June 8 and leaves on June 10. On June 13 he is in Gray, where he has a long stay with Father Lalanne for the editing of the Constitutions. The second week of July he goes to Besançon for several days; he returns to Gray and arrives in Saint-Remy, where he still is on August 6. August 12 he is in Colmar, and he goes from there to Strasbourg on August 18, Rheinackern on August 19, Saint-Hippolyte on August 24, Colmar in early September, Saint-Remy on September 10, Arbois, Courtefontaine, Nancy, and Paris on September 28; he leaves October 8 to assist in Bordeaux on October 14 at the opening of the retreat at Saint-Laurent. Only the following letters remain from this period.

* * *

474. To Mother Saint-Vincent, Agen

June 13, 1829, Gray

Autograph, Agmar

[With insert from S. 474]

To my dear Daughter,

I was pleased to receive your letter in Paris, with the one you wrote to M. de Portets.² As I was on the point of leaving, from preoccupation I had forgotten about it, and this is why I am trying to make up for it today. He will receive it postpaid.

Arrange with Sister Nativité for a short delay, and if there is no change, then you will ask her to withdraw.

This is what I wrote concerning you.

"During my visit to the Minister for Ecclesiastical Affairs, I spoke to him about the donation; he says the estimated value given at registration was sufficient. Mother Saint-Vincent fears that by writing to the prefect she would be compromising herself; see whether she can write without this danger. Could she not give him the estimated value quoted at the registration? If you think so, I would be greatly obliged to you if you sent her a model of the letter she needs; she could merely copy it.

"I believe, Monsieur, that you know the prefect of Lot-et-Garonne. Because you are entrusted with the matter, do you think it would be proper for you to write to him?

"I am informing Mother Saint-Vincent that I have the honor of writing to you, and to console her I add that perhaps it is not in the designs of God that these donations would take place. For some time now, there have been rumors of a change in the Government."

Father Mémain does not recall informing me that the prefect had personally taken responsibility for the matter of M. Dalle. He had even told him there was no need to write to the Government about it. I answered Father Mémain, and he has not mentioned the subject since. I considered the matter closed and thought no more about it. I have no document on hand, but he can always obtain a copy from the notary. If I find a copy in Paris, I will willingly do what is necessary to obtain that pension. The prefect could easily see to it.

I am, as it were, on retreat here in Gray, where I am busy almost entirely with Constitutions and Regulations, as much for the Institute of the Daughters of Mary as for the Society of Mary. There will be some increase, some change, and I hope, great improvement.

² A famous lawyer, a professor of law in Paris, of whom one daughter, Mother Louise-Marie, was a religious in Agen.

Pray yourself, and have others pray. Occasionally give me news about yourself and about our dear Daughters, for whom I would willingly sacrifice myself if there were reason for doing so. You may send your letters . . . to Father Collineau in order to have them reach me.

May the Lord shower upon you and upon all our dear Daughters in Agen his most abundant blessings!

* * *

475. To Bro. Dominique Clouzet, Saint-Remy

June 21, 1829, Gray

Autograph, Agmar

[With insert from S. 475]

My dear Son,

I am sending you (1) a letter for M. Regés; after reading rereading it, please seal it and give it to him. You may have Father Rothéa read it before handing it to him; (2) a short letter from M. O'Lombel which I found in a packet addressed to me; and (3) a brief note to Father Rothéa.

Our work with the editing of the Constitutions is advancing at a fairly good speed. When it is finished, I will come to see you. However, I will not conclude it definitely until after having had the advice of all interested parties, each in his own way, and after he or they have had enough time for a thorough examination. It is a long and arduous task. Father Lalanne is of great use to me and is almost indispensable. It is practically evident to me that the Spirit of God is directing his talent and powers of perception. Pray yourself and have others pray that in all things we enter into the views of God.

I will notify you concerning the day of my departure as soon as I have been able to settle on the date. It is easy to see that there will be no possibility of leaving before the beginning of next month. Yours very truly, my dear Son . . .

Gray, June 21, 1829, Feast of Saint Louis de Gonzague

P.S. By mistake, Brother X. put M. O'Lombel's note in M. Regés' letter and sealed it. Open and read it before giving it to him.

* * *

476. To Bro. Dominique Clouzet, Saint-Remy

July 3, 1829, Gray

Autograph, Agmar

[With insert from S. 476]

My dear Son,

You did well not to give M. Suhard the 25 francs he was requesting. Over a week ago, I heard through M. O'Lombel that he was back in Paris. M. O'Lombel inquired whether you had advanced him some funds for his return. I will be able to reassure him.

If you long to see me at Saint-Remy, I can tell you in all sincerity that I also long to see you. Whatever pleasure kind people seek to procure for me in Paris or in Gray, I always say, "I have to go to Saint-Remy." In fact, I am often there in heart and mind, but I admit it is not the same thing. Patience still, just for a little while longer!

I see that I will have to go to Besançon. Brother Cuenot is just awaiting my coming before starting out on the visits he must make to the minor seminaries of the diocese. I have arranged the trip for next week. Father Lalanne hopes to be able to be without my presence for a few days. I will try to make the most of that. I will return to Gray, look over what has been done, pack my things, and start out for Saint-Remy. In case of any change, I will let you know of it myself, or at least I will have you notified.

I am very anxious to meet with the rector of the Academy in Besançon. At least I was given to hope for that privilege.

How is the work of Brother Muhlhaupt on the German grammar going along? This work is very necessary, and also very urgent. There is also a professor of the German language in the *collège* of Gray who is very good, I am told. If Brother Muhlhaupt needed help, I believe this professor would be only too glad to give it to him.

May the Lord shower upon you, my dear Son, and upon all my Children of Saint-Remy his most abundant blessings.

* * *

This note is addressed to the director of Saint-Laurent, who was allowing himself to become discouraged because of the difficulties of his office.

477. To Bro. Pierre Gobillot, Bordeaux

August 6, 1829, Saint-Remy

My dear Son,

I have received and read your letter of last July 29. In it I saw with sorrow and regret our perseverance is somewhat endangered by your tendency toward discouragement. You have always counted more on the natural qualities of human beings than on the grace of our state and, resulting from that, the weak prayers and discouraging thoughts. Whatever the case may be, I will seriously occupy myself with having you replaced; but in the meantime, do with a good heart everything you can, just as if you were not going to be replaced, conduct yourself wisely, etc.

Pray and have others pray for me until my return to your midst, and always believe in my paternal sentiments toward you.

P.S. I embrace tenderly all my dear Children of Saint-Laurent. I long to be again in their midst.

* * *

During his stay in Saint-Remy, Father Chaminade appointed Brother Clouzet as Visitor of the houses in the region of the north and replaced him with Fr. Jean Lalanne as head of Saint-Remy, but he nevertheless temporarily retained the direction of the collège of Gray. This double nomination was to be the occasion of long and painful difficulties.

478. To Bro. Dominique Clouzet, Saint-Remy

September 10, 1829, Saint-Remy

Copy, Agmar

We, Guillaume-Joseph Chaminade, Superior General of the Society of Mary, after having visited most of the establishments of our Society in the northeast of France, considering on the one hand the remoteness of our usual residence from these establishments and the resulting difficulty in regard to prompt correspondence,

considering on the other hand the necessity of sustaining in each of the establishments both the religious regularity of those who direct them and the uniformity of method in teaching, we have decided to name, as we name by these presents, our very dear Son, Bro. Dominique Clouzet, Visitor General of all the establishments of the Society of Mary, already formed or to be formed in the future in the north of France, releasing to this effect my said Brother Clouzet from the office of superior of Saint-Remy and clothing him with all the authority necessary to obtain the results expected from the new functions we are confiding to him, without however permitting him to begin anything, to move personnel, to change the methods without our previous knowledge or without any urgent necessity.

We do not, however, release our dear Son Brother Clouzet from the functions of head business manager of our establishment of Saint-Remy, and from the administration of the property as he has so wisely done until the present, and to this effect, he will have his usual residence in the château of Saint-Remy.

The present ordinance will be sent to all the heads of the establishments, reserving to ourselves the presentation of it to our dear Son Brother Clouzet.

Given at Saint-Remy during the course of our visit,
September 10, 1829, under our private signature.

* * *

479. To Fr. Jean Lalanne, Gray

September 10, 1829, Saint-Remy

Original, Arch. FMI

Ordinance

We, Superior General of the Society of Mary, considering the repeated requests made to us by people of importance that solicitation be made for the development of the boarding school in Saint-Remy into a full-fledged *collège*;

considering furthermore that the rector of the Academy of Besançon must have been of this opinion and that very recently the General Inspectors, having come from Paris, told us that they believed this request to be proper, we have believed it our duty to name, as we name by these presents, our well-beloved Son Father Lalanne, now principal of the *collège* of Gray, as superior of the establishment of Saint-Remy, replacing our very dear Son Bro. Dominique Clouzet, whom we have been obliged to name to another place.

We do not intend that this office of superior confided by us to Father Lalanne should in any way interfere with the authority which he has over the *collège* of Gray in virtue of his title of principal, reserving to ourselves the right to take suitable measures with those it may concern.

We have published this ordinance in an assembly of the community of Saint-Remy, wishing to give it to Father Lalanne at our first meeting with him.

Given in Saint-Remy, in the course of visits,
September 10, 1829,
under our private signature.

* * *

In Paris, Father Chaminade tried to obtain for the boarding school in Saint-Remy the title of "Institution," with the right of "full service";¹ to this effect, he wrote to M. de Montbel, Minister of Public Instruction in the new Polignac Cabinet. The Minister welcomed the request, but the matter remained unsuccessful due to the opposition of the Council of Public Instruction, so great was the strength of the university monopoly.

480. To M. de Montbel
Minister of Public Instruction, Paris
September 1829, Paris
Copy, Arch. FMI

The Superior General of the Society of Mary has the honor of informing Your Excellency that the wish of the Fathers of Families in the department of the Haute-Saône and of the neighboring departments, would be that their children could find at Saint-Remy all the courses necessary for their education and that toward this end, the boarding school which exists in this large establishment would be authorized to have all the usual classes up to that of philosophy inclusively, as they are taught in Pontlevoy, Juilly Castres, Sorèze, and in several other institutions.

The rector of the Academy of Besançon and the Inspector General, recently sent by your predecessor, are of the opinion that a double usefulness would result, for the general public and for the Society of Mary.

If Your Excellency deigns to receive this proposition favorably, I would have the honor of presenting Father Meyer as the head of this boarding school.

Although the personal merit of Father Meyer offers the surest guarantee of the good management of this boarding school, it will be supervised by Father Lalanne, principal of the *collège* of Gray, whose talents and true merit Your Excellency may already have had occasion to appreciate.

I have the honor of being, with profound respect, Your Excellency's most humble and obedient servant.

* * *

At this same time, thanks to M. O'Lombel, the old friend of the Society of Mary who assisted in Paris during the negotiations for legal authorization of the Institute, Father Chaminade was put in contact with a person of action in Amiens, M. de Rainneville, who was working at the foundation of orphanages and normal schools. This letter is from M. de Rainneville.

¹ The Decree of University Organization of March 7, 1808, distinguished as under the departments of a university the *lycées* and the *collèges*, "the institutions or schools run by particular teachers in which teaching came near that of the *collèges* and was devoted to studies less strong than those of the institutions." Both could exist only through a special authorization on the part of the university, and in no case could their programs go beyond the rhetoric class. The "Heads of Institutions" and the "Masters of Boarding Schools" were to be bachelors and could act in virtue of a certificate from the Grand Master. By an ordinance of February 27, 1821, the Government of the Restoration, while confirming these strict restrictions, nevertheless admitted an exception in favor of particular houses of education "which had deserved the confidence of the families, as much by their religious and moral direction as by the strength of their studies." They could be transformed by the Royal Council into "full-fledged *collèges*."

In the interests of our work, please ask the respectable Father Chaminade (1) if he is in a position to found the establishment in the north of France; (2). if some one of his brothers or priests could come to spend some time with me, to examine before undertaking anything the means of execution at our disposal. This one would need to be a truly capable man, and one enjoying his full confidence. At the same time, one of my friends, the Viscount de Pont, whose acquaintance he has made at your home, will go to see him in Bordeaux for an interview about the same subject, and if as I hope our ideas meet with no opposition on the part of Father Chaminade, sometime next spring we may be able to apply them to the north, to the south, and to the east of France.

At this time, we are definitely organizing a colony of orphan girls. This is a good enough start for our agricultural normal school for boys, because the help of the women will be useful to us and the mutual cooperation of these establishments, to be sure without confusion, is an excellent thing. I have reason to hope God will bless our works, because I already see obstacles being smoothed out and resources certainly on the increase.

Obtain from the Reverend Father all the useful information for setting my ideas in regard to this project, perhaps too vast for a person as feeble as I, but we know that God sometimes makes use of the most miserable instruments to accomplish his designs; and so, even while convinced of our own misery, we feel we must proceed. Certainly, contradictions are never lacking to me, but this is one of the signs that are of greatest encouragement to me.

While offering my profound respect to the Good Father, tell him how much I appreciate the excellence of his Institute for the moral improvement of the lower classes. I ardently desire that a close union will assist the carrying out of our desires, because I am personally completely convinced that there is only one alliance among various religious institutions in order to arrive at a common end, one that is able to give them enough strength to resist the concerted attacks, only too real, on the part of enemies of the Catholic Church. To attain the end which all propose to themselves, let us pray, Monsieur, that the Spirit of God may enlighten us, and let us be more resolved than ever to cling desperately and with all our strength to this supreme authority, which will guarantee us against illusions and be for us the channel of graces of which we are so deeply in need.

My Bordeaux friend will communicate to the Father our ideas concerning the intimate and close cooperation needed for our works, and in this way, I will be repaid for the deprivation I feel in not being able to meet him personally at the time of his stay in this area. I am trying, as I know I should, to profit by the visit of a minister better disposed for obtaining some measures favorable to our objectives. This is keeping me busy, but the results are encouraging.

* * *

Father Chaminade answered this and sent a copy to Brother Clouzet in Saint-Remy that same day.

481. To M. de Rainneville, Amiens

October 5, 1829, Paris

Copy, Agmar

At the time of my arrival in Paris, M. O'Lombel had the goodness to let me see the letter you wrote to him from Amiens on September 18. It is always a new source of pleasure for me to need to correspond with you, especially regarding this great subject which must interest both religion and our unhappy homeland. In spite of the overabundance of my occupations in the long course of my visits, I have never lost sight of you.

Upon my return to Saint-Remy, I named Brother Clouzet as Visitor General of our establishments in the north of France. At the time, he was superior of the establishment of Saint-Remy. You can correspond directly with him; I have notified him of this by word of mouth and am doing so today by mail, in sending him a copy of the letter I have the honor of writing to you along with a copy of the one you wrote to M. O'Lombel. He will go to the meeting place when he will have come to an agreement with you, and he will keep me informed about your correspondence with him so that in everything we may proceed in perfect agreement. This measure will serve as a proof to you of all the interest I am taking in your work of the orphan colonies. This work could easily become, henceforth, our own work.

Before leaving Saint-Remy, I admitted three young farmers of a type and character well suited for farm work. I do not believe it will be difficult to adapt them to the practices of religious life. I am going to send two others from Paris; one of the two is a baker. I hope that next spring, we will be able to offer you a small group interesting enough to make a beginning in the work.

This work will only begin in your region, in spite of the fact that I am called upon for other places. In great measure, a new colony will be in great measure from your region, to go and establish itself where it will be thought best. The Marquis de Pont came to Bordeaux and conferred with Father Collineau, who is replacing me in this city and to whom I had not given instructions regarding the matter we are discussing. Nevertheless, after having heard him in the novitiate of the lay religious, Father Collineau informed me of the results of this interesting interview and of the great satisfaction the Marquis de Pont had seemed to have with the order he had seen at the novitiate.

You say, Monsieur, that you are definitely organizing your colonies of orphan girls at this time. This is a very delicate matter. Have you perhaps already thought that it would be good to settle upon what is to be done about the boys and girls, before beginning with or settling upon one of the two.

M. O'Lombel joins me in offering you the same token of respect and devotedness with which I am, etc.

* * *

482. To Bro. Dominique Clouzet, Saint-Remy

October 5, 1829, Paris

Original, Agmar

My dear Son,

Before leaving Arbois I sent to Colmar and Saint-Hippolyte a copy of the ordinance which named you Visitor General, so it would be made known to the other establishments. I have myself given notice of this same nomination to most of the people with whom I correspond in the north of France. I have as yet met no one who did not find this measure not only very useful, but also very necessary. Since then, I have not been able to find an opportune moment to send you the original copy of the ordinance. I am taking care of this today.

You will find in the same envelope (1) a copy of a letter from M. de Rainneville to M. O'Lombel and (2) a copy of the answer I am sending him by this same mail. I desire for you to enter into this matter with the same interest which its great usefulness has inspired me.

You see that in it I speak of the three young men for whom I had sent and who had not arrived before my departure; you also see that I sent two from Paris. Just a few hours ago, I learned of an unfortunate incident that occurred on the way. They were to go on foot to Saint-Remy. They were given 50 francs for expenses on the way. Arriving in a town, they lost 40 francs at an inn. They do not seem to know how this happened, and as of now I do not know how I will make up for the loss.

Being in Arbois, I provided for the new establishment of Courtefontaine as much as possible. Here are substantially the arrangements that have been made, as much with the diocese of Saint-Claude as with the pastor of Courtefontaine and Mlle Coudre, who lives in the establishment.¹

The General Council of Lons-le-Saunier allotted to Courtefontaine the sum of 3,100 francs. Of this sum, we are taking 600 francs for the expenses of a retreat for 30 former schoolteachers, whom we will call to the retreat when we reach an appropriate time. This year the retreat will be in common with the candidates, who will then be there. The 2,500 francs remaining are divided to make up 15 half-burses. There is, as you know, a burse and a half founded by the last Minister of Public Instruction. The General Council of the Doubs has settled on a small sum of 600 francs for four half-burses. The prefect of Besançon could seem to want this sum to be applied to Courtefontaine, for the candidates of the Doubs who would be closer to Courtefontaine than to Saint-Remy. I do not think the General Council was thinking at all of Courtefontaine; this is an idea from the prefect. While entering the yard of the prefecture, the private secretary of the prefect told me the council had settled on four half-burses. On my part, I expected four burses for Saint-Remy, but that was just a beginning.

¹ Mlle Anne-Claude Coudre, born in 1774 in Courtefontaine, devoted her fortune and her life to the good of the parish there. After buying back the former priory of Courtefontaine, secularized by the Revolution, she gave it to the Society of Mary for the establishment of a normal school near the village school. She was affiliated to the Society of Mary by Fr. Chaminade and died in 1842, assisted by Fr. Meyer. One incident from the annals of Courtefontaine shows the high degree of virtue attained by this woman, whose memory is preserved as one of the principal benefactors of the Society of Mary. As she neared her end, she made her last wishes known to her confessor. In conclusion she said to him, "I desire to be buried in the cemetery, to the left as someone enters the church, and to have a stone cross mark the place of my grave." Fr. Meyer responded, "Is that all you desire, my daughter?" "Yes, Father." Fr. Meyer, wishing his spiritual daughter to be prepared for every sacrifice, believed he could propose something which would increase even more her merits for eternity. "And why, my daughter, do you still wish to concern yourself with living on in people's memories? It matters little that people know about you and where your ashes are going to lie. The essential thing is that God receives you in grace and that you have a good place in heaven." "That is true, Father. I was not thinking of that. Please do not do anything about this matter." This was all the director had hoped for, because his intention was to follow faithfully all the wishes of the servant of God.

The superior of the Major Seminary of Lons-le-Saunier must have written a circular letter, for which I had sent him the plan. He had taken it upon himself to have it printed and promptly sent to the pastors of the diocese. This letter must have said that candidates are to present themselves in Courtefontaine from October 24 until November 5; that Brother Gaussens, the head of the establishment, was to inscribe and examine them; etc. Possibly there will be some modifications in this respect, for the Academy may possibly wish to have some part in this examination.

You understand, my dear Son, that from all this it seems Brother Gaussens is the head of the normal school in Courtefontaine; in fact, he will be during the first two or three weeks. The true head will be Brother Galliot. Brother Gaussens will teach only writing, while Brother Galliot will be teaching all the rest. When Brother Gaussens leaves, he will be replaced by Brother Houlné, master writer. Everything has been arranged with the pastor of Courtefontaine. The good pastor will teach singing and religion. He hopes that the consideration which the uncle of Brother Galliot enjoys in the region, will benefit the nephew he was the chaplain for His Excellency Archbishop de Pressigny.¹ At the present time, he is a pastor in a town near Courtefontaine. Brother Gaussens will leave Courtefontaine only to go to Bordeaux; he is actually named head of Saint-Laurent. I will do my best to write to him before I leave Paris.

In the beginning there will be only two religious, Brother Gaussens and Brother Galliot, or Brother Galliot and Brother Houlné. The pastor will live with them, and his maid will temporarily look after the housework. In these first stages, all the income of the pastor will go to the support of the work.

The schoolmaster of Courtefontaine will be one of the candidates of the normal school. We will see he receives a half-burse. What he receives from his pupils and what the mayor's office gives him will serve to pay for the other half-burse. He will continue to teach his class. or we will have this done, now by one or another of the candidates we have in mind to train.

I have formally told Mlle Coudre that she cannot live in the establishment, and so nothing must be begun before she has moved. I gave her until October 6 or October 8 to find lodgings elsewhere.

Mlle Coudre is the sister of the mayor of Courtefontaine. She is leaving a small stock of firewood, valued, I believe, at about 130 francs, and the garden crops gathered or to be gathered from the grounds, dependent upon the establishment. There are at least about 30 full furnished beds, a great deal of linen, and some articles of furniture. It would be necessary, my dear Son, for you to go there in order to make an inventory of everything, in accord with the pastor. By an arrangement which Father Bardenet had made with Mlle Coudre, she has agreed to give each year 500 francs, the interest on the 10,000 francs, which will be required only after her death. I spoke to her about this and she admits that is correct, but she makes a pretext of some difficulties, and so you will be able to arrange this through Father Bardenet.

A document testifying to the cession of this house and its dependencies will also need to be drawn up, and you will need a procuration to be able to accept it in my name. Ask Father Bardenet to make a plan for you of such a document, and I will send it to you from Bordeaux.

Do everything that is necessary to fully equip this establishment. Let me know of any difficulty you may encounter. Furthermore, each time you go to visit it, you will write up an account of the condition in which you found it, regarding personnel and things. What I am telling you for Courtefontaine, I am saying the same for all the establishments you will be visiting. You will take special care that everywhere the Constitutions are strictly followed, as well as the methods and particular regulations.

¹ Archbishop of Besançon from 1817 to 1823.

A manufacturer of hats who seems to be a very honest man has presented himself here. His name is Duchemin. He has his wife, a child of 12 years quite well brought up, a daughter of 18, and another of 16 who has been reared in a Jansenist community and who seems disposed to take the habit. This honest man would willingly give himself with all his family to the Society of Mary, just so he and his family can live. He would set up a hat factory in Saint-Remy and train apprentices whom we might want. At the same time, he could even run the projected inn.¹ After more detailed and complete information which you may wish to have, you might call him, first alone to Saint-Remy, and then certainly give him something to pay for his trip, and then 30 francs a month for the support of his family. You might perhaps prefer to see him first in Paris, when you are on your way to Amiens to see M. de Rainneville. M. Duchemin has all his tools; to begin, he needs raw materials in the value of 600 francs. You could correspond about this with M. O'Lombel.

His Excellency de [Forbin-]Janson, the Bishop of Nancy, told me that a normal school of primary teaching has been established in Toul. He did not want to authorize its formation, but he wanted the Society of Mary to take charge of it. I gave him your address, and I think you will need to go and see the place for yourself, to obtain all suitable information and to see if there would be any possibility of our taking charge of it. However, you will have nothing to do about this until His Excellency makes the first move by a personal letter to you.

I feel that I would have many more things to say to you, but this letter is already so long and I have so many others to write!

I am leaving Paris on Thursday evening, October 8. I am embracing you with tender affection.

* * *

483. To Fr. Jean Lalanne, Gray

October 8, 1829, Paris

Original, Agmar

[With insert from S. 483]

My dear Son,

I am going to leave Paris today to go to Bordeaux. Whatever goodwill I may have had in the matter, neither during the day or night have I been able to write to you, so much did matters pile up from hour to hour. His Honor the Minister granted me everything that is in the petition I presented to him, and of which there is a copy on the other page. He brought the petition himself, and he made note of it in his notebook. Nevertheless, it must be placed before the Royal Council of Public Instruction.

The rector of the Academy of Besançon [Father Calmels] was present, for I had obtained the privilege of an audience for the two of us together. In coming from the audience, he was kind enough to take upon himself the task of passing my regards on to M. Dalbec¹ and through him to attempt to hasten the settlement of our business. In coming to say goodbye to me, the rector gave evidence of his kind disposition and told me he had promised to report the matter the following Tuesday. That was last Tuesday; so far, it has been impossible for me to learn anything about the result.

¹ A place to receive and lodge parents of the pupils and other visitors to the boarding school; there were no such accommodations in the hamlet of Saint-Remy.

¹ A member, it would seem, of the Council of Public Instruction.

The rector was of the opinion that you were able to take all your precautions, to make all your preparations, but there was to be no publication of the matter by means of a prospectus until an official copy had been issued.

I have already made known to Bordeaux the destination of Father Meyer and Father Bouly. Upon arriving in Bordeaux, I will give the retreat and they will have all the time needed to arrive in Saint-Remy by October 30. Father Meyer will win the confidence of the boarders perhaps even better than Father Rothéa. It has been noticed already in Saint-Remy how much he was loved. A difference was noticed only when in a class to teach had been given to him, and there was need for him to punish the pupils. I will do what I can to send you some capable subjects. In any case, I will send you Brother Fridblatt.

I am astonished at the withdrawal of Brother Gegneur; before my departure from Saint-Remy he seemed to have definitively chosen the religious state. It is to be feared that Brother Faret will not enjoy much authority at Saint-Remy, where it is known that he is only a candidate for the normal school.

I will leave a note for M. O'Lombel asking him to find you a good music teacher.

Father Rollinet² presented himself before the archbishop; the archbishop refused his consent. His Excellency counseled him not to answer me. This is only as a matter of information. Later on, you will see with His Excellency what will need to be said or done, especially when Father Meyer has been at work for several days in Saint-Remy.

Bro. Louis Rothéa is sending me the lists of names which would greatly change the personnel of the establishments in Alsace. I have neither the time nor the means of making the changes he desires. As much as possible, we must maintain the various establishments of primary schools just as they are, and with the same personnel as much as possible. We will make these changes later, in proportion as the houses of studies or boarding normal schools will give us capable subjects. And so, arrange everything with him. I will answer him later regarding other points in his letter.

Do not lose sight of the pastor from the diocese of Autun, and also of the young pastor from the diocese of Besançon who came to see me at Gray.

M. O'Lombel will faithfully carry out your wishes with respect to the booksellers.

By the last mail, I wrote a very long letter to Brother Clouzet. I believe he must have communicated it to you. In fact, I should have made it much longer. Let there be the greatest union between him and you. *Vis unita fit fortior.*

I must stop here, for the hour of my departure approaches. I am embracing you tenderly.

*

By adding several words to this letter to Father Lalanne, Father Chaminade's secretary, Brother Weber, shows clearly the impression which the reception given to Father Chaminade everywhere in Paris had left with him. "I have the satisfaction of telling you that the visit which Father Chaminade has just made here confirms me in the persuasion I have had for some time that the holy Virgin destines our Society for great things."

* * *

² Biographical notes. There were two brothers by this name in the Society of Mary, natives of Sancey-le-Grand (Doubs). Both died in America. Charles Rollinet (1804-63) entered Saint-Remy in 1824 and was employed in manual work; he left for America in 1853 and died in Cleveland, leaving the memory of a devout and edifying religious. Auguste Rollinet (1796-1859), mentioned here, was a pastor in Ormoy near Saint-Remy; in 1832 he obtained permission to try religious life, in the company of his younger brother. The trial lasted only a few months. In 1848 he embarked for America and there devoted himself with a zeal more generous than wise to the difficult work of the missions. In 1852, joining the first religious in Nazareth, he made his novitiate and made his vows in the hands of Fr. Léon Meyer. After several years of religious life, he died piously at Nazareth.

**S. 483-2. Ordinance of the Superior General
Of the Society of Mary**

October 20, 1829, Bordeaux

Copy, Agmar

I, Guillaume-Joseph Chaminade, Superior General of the Society of Mary, established in Bordeaux, the site of the motherhouse which was authorized by royal ordinance on November 16, 1825, according to the terms of article 36 of the ordinance of February 29, 1816,

given the above-mentioned ordinance relative to the Society of Mary, along with the 19 articles of the statutes,

considering that the register required by articles 9 and 10 of the Statutes in which are to be written in order and without blanks the dates of entry on probation, of the professions and also of the withdrawals, should contain first of all the names of the first members already tried and approved at the time of the approbation of the Society by the said ordinance;

considering that the delayed inscription of these first members of the Society had as sole cause and effect to put their perseverance to the test;

considering that it was stipulated that one year of formation would be mandatory and three subsequent years optional, four years in all, which have almost expired, the time has come to put an end to this interim arrangement and to establish conformably to the Statutes the order of entry, of profession, and of withdrawal of the original members, and also that of the members admitted since the royal ordinance, and to see that no further tentative arrangements will be tolerated.

For the above reasons I do decree as follows.

Article 1. The register must be kept in the motherhouse of the Society of Mary, conformably to article 9 of the Statutes appended to the royal ordinance of November 16, 1825, and will be put to use, and all inscriptions must conform to the said article.

Article 2. The names and dates of professions of both the original members before the royal ordinance and of those admitted since will be inscribed in the order given in the appended table and certified by me. The dates and years of probation and profession will be entered as given in the appended table.

Article 3. Any member whose name is in the table but who is not currently at the motherhouse may be registered subsequently, either by coming to the motherhouse or by valid representation, giving the date and duration of probation or profession; the validity is not affected by the fact that the order of the appended table has not been followed.

Article 4. In the future, except for the case mentioned in the above article, entries will be made regularly, without delay, and will conform to article 9 of the Statutes.

Article 5. We reserve the right to settle by a separate decree the case of tardy entries in houses of formation already authorized by us, conformably to article 10 of the Statutes. These houses must have a system similar to but separate from that of the motherhouse.

Article 6. It is the responsibility of the Secretary General of the Society to provide certified copies of the said inscriptions and of those that will be made in the course of time to the members requiring them, in the occupations and houses to which they are called by us.

Article 7. A copy of this decree will occupy the first pages of the register, before any entry, to guarantee proper registration, and it will be quoted whenever information is extracted from the register.

* * *

The Great Projects in the Last Days of The Restoration Government

October 1829 to July 1830

The first documents produced by Father Chaminade after his return to Bordeaux are an ordinance of October 20 for the regular keeping of the inscription register of members of the Society of Mary, which offers no special interest, and this obedience of Fr. Léon Meyer, called to replace Father Rothéa in Saint-Remy.

484. To Fr. Léon Meyer, Bordeaux

October 25, 1829, Bordeaux

Copy, Agmar

Having appointed you, my dear Son, as we appoint you by these presents, as Head of Zeal and chaplain of the boarding school of Saint-Remy (Haute-Saône), you are to leave tomorrow, October 26, to arrive at the said establishment as soon as possible.

You will join Father Bouly, who is receiving at this same time an obedience to return to the same establishment.

May the angel of the Lord, my dear Son, deign to accompany you and preserve you from all dangers!

* * *

The following letter to an affiliate and benefactor of the Society of Mary in Saint-Hippolyte shows the delicacy with which Father Chaminade knew how to obtain and to preserve valuable help for the Society of Mary.

485. To M. Christen, Saint-Hippolyte

October 28, 1829, Bordeaux

Copy, Agmar

My dear Son,

I have received the letter you wrote to me from Saint-Hippolyte on October 12. This letter, of course, brought me much satisfaction, which continued to increase as I continued to read it. At the time of his visit of the establishments, Brother Clouzet had the full right to examine their accounts, but regarding the people of Saint-Hippolyte there was to be an exception. In the ordinance which made him Visitor-General, I had forgotten to inform him of the relationships we have between us, and those which you were to have with the superior of the establishment.

By my letter of last February 20, you were to have two accounts—the one God alone was to know, and the one which was to be acknowledged by the Society. From your letter, I see that you are perfectly in order, and I have already blessed God because of it. In the short visit I paid to Saint-Hippolyte, I noticed that you were keeping both accounts very exactly, the first, as it were, wholesale, the one of your disbursements and of which I was not to know the details because on occasion the left hand is not supposed to know what the right one is doing. Regarding the second account, I have had occasion to know about it by the actual one of Brother Galliot,¹ whom I was visiting at the time. This young superior had already told me with what generosity you had taken care of the bills he could not pay himself.

¹ At that time the director of the establishment; he had just been replaced by Fr. Rothéa.

By the answer you gave to my letter of last February 20, I knew that you would never present any bill, at least for the 4,000 francs which you had used. Neither had I said anything to you regarding this at the time of my visit, and Brother Galliot had nothing to tell or to remark to you except to encourage you. All the times we have met together, you have expressed to me sentiments which have been very generous and most edifying. There was no longer any question of only the 4,000 francs that you wished to use at Saint-Hippolyte, but of your entire fortune and all your labors.

Imagine my sorrow when I learned that you had been bothered for a rendering of accounts, I who knew so well what were your last intentions! I think God must have permitted this abuse to render still more agreeable to his eyes the sacrifices with which he was inspiring you. Take courage, then, my dear Son. So that no one may be in a position to tire you, I will send a copy of this letter to Father Rothéa and to Brother Clouzet.

Continue the repairs, that is to say the walls of enclosure which you have so wisely undertaken. We will see later about the construction of a chapel. If Father Rothéa could not proceed with the tuition payments, you would have the kindness to help him; and to speak truly, if there are many boarders and many pupils of the Society in the boarding normal school, I do not believe Father Rothéa is able, in the beginning, to look after the preparation, for example, of small articles of furniture and of beds, which should always be in a proportion to the personnel of an establishment.

In my letter of last February 20, I said to you, "Food would seem to me a matter of right and law. You will be fed with the community, for you are going to be a part of it, and moreover an essential part as the business manager." I admired your wisdom, being by that letter looked upon as the business manager, in having interpreted this economy in its general sense and in having avoided the economy of details, which always brings along so many murmurs even in the most regular communities. When I asked you about the ordinary fare of the community, what was happening in the kitchen and other minor questions about details, you answered that you did not bother about such matters. This is not the case in regard to general economy, repairs, construction, providing food, etc., and it was that. In fact, which I had in mind.

I have learned by my correspondence that some worries have arisen from the fact that you have not always been regular about the different exercises of religious life. I do not know how there could have been a misunderstanding on this point. How could it not be understood, that without embracing the religious state, nevertheless you wanted at your age to separate yourself from the world, to be edified in the bosom of a fervent community, and to find yourself within easy reach of all the aids of religion, consecrating your cares, your labors, your experience, and your fortune, or at least a great portion of it, to the maintenance of such a useful establishment—in fact, almost necessary to the whole of Alsace, your homeland? Could it not have been seen that all this could perfectly agree with the liberty which you are always to enjoy? Liberty which is necessary for you as much because of your age as of the very works you have undertaken.

You have done well, my dear Son, to write to me without delay. It is good to arrange things so well in the beginning that there can no longer be any cause for misunderstanding or trouble in the future. Although I am usually hard-pressed with work, I hastened to answer you, and I desire that this letter may help you to forget the pain and sorrow which have been caused for you in the recent past.

I am embracing you very tenderly and I am giving you, with an effusion of heart, my fatherly blessing.

* * *

The next letters address various questions, in particular a plan for a foundation of the Daughters of Mary in Rheinackern which, in spite of the goodwill of the vicar general of Strasbourg, Father Liebermann, was not to be realized.

486. To Bro. Dominique Clouzet, Saint-Remy

October 28, 1829, Bordeaux

Copy, Agmar

[With inserts from S. 486]

My dear Son,

I have received your letter of October 13. Everything you have set in order in the course of your trip to Alsace seems to me very good. Now there is only the question of continuing the good work. I will fully support you.

I am sending you a copy of the long letter I am writing to M. Christen. If you read it attentively, you will see that I answer about all the difficulties that concern him.

M. O'Lombel sent you from Paris the letter and the plans of M. de Rainneville. Reflect at length upon these plans, and let me know your reflections and I will let you know mine. You or I will then give him a definite answer. In the meantime, I will have one given temporarily by M. O'Lombel.

The three candidates I asked Brother Bouillon to bring along were his young brother and not his older brother, his nephew, and young Gouverd, who was working with his father.

I am writing that you will contact M. Duchemin, a hatter, on your trip to Paris, if that does take place next December.

You will need to make a trip to Besançon to see the archbishop there and to put an end with His Excellency to the small disputes between the brothers and the hospital sisters. I had ended everything and made a report of all our agreements, but I had hardly left Besançon when the sisters came back upon what had been agreed upon and settled. It seems His Excellency does not wish to enter in to such small quarrels. Father Lalanne must have informed him at the time of the visit he paid to him that you would come to him to receive his decisions and his orders. I always wanted to send you the papers connected with the lawsuit, but I was never able to find the suitable time. I am making up for this today. Regarding Brother Troffer, the director of the establishment, we will see later if he must be replaced, and by whom.

He has just written to tell me that Brother Marandet will need to be replaced, and that a teacher of singing is urgently needed. Later I will drop a note to Brother Delcamp; meanwhile, unless he is there already he will have to go to the normal school for studies as soon as classes resume, and be under the tutelage of Father Chevaux.

The matter of Rheinackern is very serious. In another letter, I will bring you up to date about everything and inform you about what would need to be done. In the meantime, I am going to provide for the most pressing needs of the sisters. In Paris, I have begun negotiations with a commission merchant for all types of cloth, as much for the Society of Mary as for the Institute of the Daughters of Mary. He has made a first shipment on a small scale. I am having everything verified as to qualities and prices with several honest dealers in Bordeaux. I will let you know the results.

I will have something to say about the Germans to be sent to Saint-Hippolyte, especially the tailors.

My dear Son, you know the tender friendship I have for you. I am embracing you with all the sentiments with which it inspires me.

* * *

487. To Father Fritsch, Pastor of Jetterswiller

November 3, 1829, Bordeaux

Copy, Agmar

Reverend Father,

I have received the last two letters which you have done me the honor of writing to me, one to Paris and the other to Bordeaux, where finally I had just arrived. In Paris, I had begun an answer to the first, but the rush of my many occupations made it impossible for me to continue it, and so I am answering both at this, my first suitable opportunity.

Even if it were possible for me to put my hands on the sums you are requesting from me, prudence would not permit me to send them on to you; but actually I cannot do so, for this is something I had in no way expected. I said that prudence would not permit me to do so. You are asking for them as if they were due to you. In giving them, I would be admitting that I am your debtor, and in a sort of undefined manner; you must understand that that is no way of doing business.

To proceed with prudence, we must first settle upon our present situation. We must know if I have contracted any debts with you in sending you some religious Daughters of Mary to begin in Rheinackern a convent of their Order, with 12 people who had already withdrawn there. I had the honor of having you take notice of this on the day of my departure from Rheinackern, at the first request you made to me for 6,000 francs. Upon my observations, you told me you had all my letters. I asked you to look through them because I was assured I had never assumed any such obligation.

On arriving in Bordeaux, I looked through all your letters and those of Father Liebermann; I have read them all. All your letters take for granted a cession, pure and simple, of the house of Rheinackern to the Daughters of Mary. All take for granted that the house is large and abundantly supplied with furniture. All take for granted that it is sufficiently endowed to nourish and support a great number of religious sisters. You observe from time to time that the religious and civil authorities see with pleasure the appearance of this convent. If you do not believe, Reverend Father, that you are able to admit the present situation of the convent in Rheinackern as far as my relationships with it are concerned, if you persist in believing that I am your debtor, then you are obliging me to have this matter judged by competent people, because it is impossible to settle anything for the future before having first settled our own actual state and condition.

To reassure yourself completely, please recall the first agreements with Father Liebermann. He had a first note of them given me on October 30, 1827. He himself sent to me a detailed account about them on the following November 11. You will be able to read the first letter which you wrote on November 9 the name of all the women gathered in Rheinackern. I also invite you to reread your letters of November 15, 1827, and of January 20 and February 10, 1828. See also my answers. I am not sending on to you either the extracts or the copies of our correspondence, since you are in order. I will keep them in reserve until your next answer, because—and I am taking the liberty of repeating this to you—once and for all time, we must absolutely settle our present situation. Father, while awaiting all final settlement, I am hoping

because of your sense of justice and your generosity that you will not allow the religious of the convent to continue to suffer. It is possible that having knowledge of this disagreement, they will condemn themselves to too strict privations, to avoid the necessity of having recourse to you in needs which are so pressing. I am, etc. . . .

P.S. Would you think it appropriate, Father, that to have everything settled sooner, I would have the Visitor General whom I have appointed for all of our establishments in the north of France call upon you or anyone whom the matter may directly concern? He will then be in Alsace, vested with my authority. This is Brother Clouzet, former superior of the establishment in Saint-Remy in the department of the Haute-Saône. That is where he habitually resides.

* * *

488. To Bro. Dominique Clouzet, Saint-Remy

November 3, 1829, Bordeaux

Original, Agmar

My dear Son,

I am sending you a copy of the letter I am writing to Father Fritsch, the pastor of Jetterswiller. He is the pastor who bought the poor convent of Rheinackern, and the church adjoining it which is a place of pilgrimage to the Blessed Virgin. This pastor may have good intentions, but he knows nothing about business, and, furthermore, he is very stubborn. I will let you know all about this pitiful matter. If Father Fritsch does not suitably answer my letter, I will see to it that you receive the essential documents or papers indicated in this letter that I am writing to him.

Brother Weber¹ forgot to send you the papers referring to the suit between the brothers and the hospital sisters, but Brother Troffer will let you know about everything. The background of this matter, small as it is but interesting for the establishment, is to prevent as much as possible relationships between the hospital sisters and the brothers. Let the head give orders directly in the establishment, said to be charitable, and let him be the responsible party with the superior of the hospital!

You were speaking to me of changing Brother Troffer; this would be the time to do it, considering that the hospital sisters are no longer to depend so greatly on him, for all his requests have been met. I could replace him with Brother Gobillot. Brother Gobillot would be much better as a teacher than Brother Troffer. In addition, he can sing and could teach singing to the pupils having more aptitude in this direction. You know the hospital is continually asking for a brother who knows how to sing. The bodily handicaps of Brother Gobillot¹ offer no obstacle to this type of establishment. All the difficulty there actually is derives from the fact that if the teachers of the four trades learned by the pupils are not competent, I do not believe Brother Gobillot can compensate for them, as Brother Troffer does. Would Brother Bousquet perhaps have the same aptitude?

I admit to you, my dear Son, that I am afraid to find needs and great advantages in the movement of personnel because of the expenses they cause. Take care to be saving in Saint-Remy, and see to it that economy is practiced everywhere. Permit only those expenses to be made which are rigorously needed for the good maintenance of the establishment and for the completion of the repairs that may not yet be finished. Perhaps you will be able to send me a bill of exchange, without however exposing yourself to too great want. It is useless for me to enter

¹ The secretary of Fr. Chaminade.

¹ He was lame.

into details of the financial situation in which I found the central house, as well as the other establishments of the Midi which are dependent on it.

My dear Son, may the Lord deign to grant you his peace, and the graces necessary to advance seriously in the religious career upon which you have entered.

* * *

An extensive and interesting correspondence begins between Father Chaminade and Fr. Jean Lalanne, residing now in Gray and then at Saint-Remy. The grand plans of the foundation of normal schools are seen spreading, but the revolution of 1830 would overthrow them.

489. To Fr. Jean Lalanne, Saint-Remy

November 6, 1829, Bordeaux

Original, Agmar

[With inserts from S. 489]

My dear Son,

If our correspondence is slow, I hope its effects, nevertheless, will not be delayed. I have sent you Fathers Meyer and Bouly. If they did not arrive for the solemnity of All Saints, they must have arrived at least on the next day. I thought it would be good to permit Father Bouly to go to see his parents, while Father Meyer brought a religious sister to Arbois, where he could at the same time see his own sister.

When Father Bouly learned that this year he was destined for Saint-Remy, he felt such intense sorrow that it was very difficult to calm him. The idea that he was being brought close to his home town only for greater ease in dismissing him at the termination of his religious obligations continually tormented him. His grief became excessive at the end of the retreat, when he saw that he was being permitted to renew his vows for only one year. In fact, he had vows for only one more year. After this last outburst of grief, followed joy and courage, when he was promised that if he carried on well, he could still become a good religious and even be admitted to Holy Orders. For him, to conduct himself well means growing in faith and humility; it means suppressing outbursts of self-love which make him so sensitive; it means true contrition for past sins based upon motives of faith and confidence; it means no longer excusing his faults of irritability and sensitivity and of secret weakness or laxness due to purely physical causes. For two years, I kept trying to make him understand that a certain reaction had become established among his faults, especially his self-love and his nervous disposition. During the third year now he had recognized the fact, but then he returned to harboring illusions in regard to his faults; these faults and these illusions have plagued him all his life. The knowledge he has gradually acquired about these principles, the convictions about them with which he is penetrated and his tendency to put them into practice into in Saint-Remy, the hope to be completely cured in the end, have helped him to undertake his trip with joy and courage. In spite of his defects, he is naturally good, lovable, sincere, and grateful. He is openhearted and loyal. If you bring him to the point of understanding that you love him, that you are seeking his own personal good, he will accept any type of reprimand, and you may do with him anything you wish; but you must be firm in holding him to principles of faith and remain on guard against the reproaches which his self-love causes him to make about himself. This self-seeking was very subtle at times. He would occasionally work himself up to contrition, and he truly wanted to repent in the hope that contrition would free him from what he called his illness. In a word, his self-love blinded him to the fact that his sins offended God; he saw only his own distress. Father Bouly has earnestly asked me to write to you at length about his weaknesses, so that you may make no mistake about them. I told him you

would soon come to know him, that you had no need of those long speeches with which he had sometimes burdened me and that you understood at once whatever he might say. Nevertheless, I have just kept my promise, and now I want him to keep his. He seemed to have great confidence in you, he is even disposed to go to Confession either to Father Meyer or to Father Chevaux, whomever you will judge most suitable. When he is guilty of some fault or falls into some excess of sensitivity, which I call susceptibility, if you seem to despair of his improvement or his cure, everything would be lost. This would be making him lose his head. I want to write him a little letter.

Father Meyer is somewhat thoughtless and inconsiderate, just as Father Rothéa is, but because the hearts of both are piously disposed, their lack of reflection or inconsiderateness has no other effect than to adapt itself with too much ardor to the good they need to do, and not to take into consideration the circumstances of time, place, and persons. Furthermore, Father Meyer is full of zeal; he is penetrated with the thought that he is being sent to Saint-Remy only to exercise his zeal there. He is otherwise such a fine character and of such great gentleness that you will be able to do with him almost anything your own zeal may suggest.

I have sent Sister de Chantal to Arbois. She is able to be at the head of the boarders, as much by her education as by that of her talents and her virtue. Nevertheless, the Mother will have to be careful not to overload her with work, but to stimulate and encourage her. She has taken leave of the novitiate with great regret because of the great attachment she had developed for her pious superior and for her confessor, Father Caillet. Her attachment had no other motives than the courage with which both inspired her in the acquisition of virtue.

I believe that by this time you will have finished the Methods, whether for the primary schools or for the normal schools, and that you will have profited to this end, as you had intended, by the presence of some former heads. Brother Gaussens has just written to me from Courtefontaine, but he does not tell me anything about these Methods. I think you will arm him with all the needed information about them, and that he will come here fully instructed and trained for any type of teaching. Brother Gaussens is to leave Courtefontaine when everything is going well and when all is at peace. There seem to be difficulties, especially regarding the removal of the servant of the pastor and the departure of Mlle Coudre. No doubt he will write to you to have you send him Brother Marres;¹ considering the state of mind of the people there, he will absolutely need to have him.

I am learning from Paris that the Royal Council of Public Instruction is creating difficulties in regard to naming Father Meyer as head of the boarding school, not knowing that he has his Bachelors of arts and letters.

M. O'Lombel tells me he is going to have an end put to these difficulties through Father de Coussergues. I answered that it was astonishing that M. de Luynes, the division chief, had not solved the difficulty he himself was causing—because subjects who had made their studies in the seminaries are ready to receive all grades upon passing the examination; that he could then be named Bachelor of letters upon passing the examination, in the supposition that he had not already done so; but that on the other hand, he could be named by collation.² It is to be presumed there would not have been all these delays if I had been able to remain in Paris a little longer in order to have matters speeded up a little.

¹ Antoine Marres (1808-55) of an honorable and Christian family of Nérac, tried the seminary of Agen, then entered the novitiate of Saint-Laurent and was in the small group which began Saint-Remy. He first worked in the kitchen, then was given teaching in the elementary classes. He had a great anxiety about his interior life, to judge from his spiritual notebook, which has preserved for us in particular summaries of instructions of Fr. Chaminade at Saint-Remy during the Retreat of 1827. He lived the last years of his life at Saint-Claude, where he did great good to the children by his gentleness and goodness. "He was a very good religious," wrote his director, "a man of strong character and very clearly advanced in virtue."

² The giving of a literary title as a favor, independently of the examinations, in exceptional circumstances.

If I need to write to the mayor of Gray, let me know about this in a few days. Give me an accurate account of the situation, of the matters and persons, as much for Gray as for Saint-Remy. I have learned that you no longer have M. de Brancas as prefect of Vesoul; you must have paid your respects to him, as was perfectly proper. You will tell me if it is appropriate for me to write to him.

The boarding school of Sainte-Marie in Bordeaux is going from bad to worse. Our four small establishments, called of the Midi,³ are staffed by subjects who are quite good. Saint-Laurent has furnished me with the necessary replacements. Otherwise, everything is going in its own quiet little way. It is possible that I will send you another subject, however, capable of handling only the lower classes or for providing supervision. If it is necessary, I will speak of him some other time at greater length.

I am closing with one remark. Everything goes well in the establishments where God is loved and served; on the contrary, where God is not sought first and foremost, the disorder is in proportion to the evil that is committed or to the negligence of the heads in having God served as he deserves to be. I could give examples, and striking ones, too.

I am embracing you tenderly, my dear Son, and wishing you the peace of the Lord.

* * *

As superior at Saint-Remy, Father Lalanne began to reform everything without sufficiently taking into account either the religious formation of the subjects or the financial condition of the house. Father Chaminade calls him to order.

490. To Fr. Jean Lalanne, Saint-Remy

December 4, 1829, Bordeaux

Original, Agmar

[With insert from S. 490]

My very dear Son,

I received your letter, which I did not find too long. It is undated, no doubt because you worked at it on different days. You have divided your subject matter into three parts.

The first referred to matters of a religious nature. You had the idea of suppressing the novitiate because of the difficulty of bringing together novices of all ages and professions. The novices, spread either among the boarders [of the château] or among the candidates [of the normal school] if they continue, will always be obliged to make a regular novitiate, and the difficulty will be repeated when some new subjects enter. According to the same rule, it will be necessary to place them in the boarding school or with the candidates, which means there will really be no novitiate, either for the few actual novices or for those to come later. The spiritual direction of Father Chevaux will be almost illusory as direction for the novices. I had found the same difficulty, and I believed I had conquered it by forming according to our Constitutions a novitiate properly so-called and a boarding normal school,¹ which would have been made up of pupils who had already made the strict part of the novitiate. The pupils of the normal boarding school would be spread out as day pupils, either in normal boarding school or in the château during class time, etc. . . . We had even found rooms around that of the Master of Novices for the postulants on probation. It seems to me I had clearly instructed Father Chevaux. I am surprised that he should have given you no indication of this. I did not speak much to you about it, my dear Son, because I would not have thought that neither Father Chevaux nor Brother Clouzet would have failed to make any remarks to you.

³ Agen, Villeneuve, Moissac, Lauzerte.

¹ Religious scholasticate.

The community of teachers seems to me to be well-organized.

What you have called “the community of the novices” is actually a community of religious workers. Ordinarily speaking, in this community it would be troublesome to place educated novices, if some should come to you.

Regarding the fourth article, the one regarding teaching, if the boarding school has more pupils, even at that the number must still be very small, and always less than that of preceding years. Three years ago there were about 80 boarders, and the candidates also lodged in the château. It is good for the classes to be on the ground floor, as much as possible. Nevertheless, I doubt the possibility of this because on the ground floor are places which seem to me unhealthy. I am certain you will be able to judge this better than I can. Regarding dormitories, either ready or to be prepared, you will not lack places on the second floor. We would even be laughed at if we were to change garrets into dormitories, while all the time there are such fine rooms that would serve perfectly. I would be of the opinion that other dormitories should not be created, or at least that only a few would be made, just like the one Brother Clouzet prepared. However, no one will have anything to say if each room is provided with decent and comfortable beds. It is a great recommendation for a boarding school when in such vast quarters there is so little room left for beds! We should judge in this manner even if we were in the easiest circumstances; therefore, all the more reason for doing this in our present situation.

The means you propose so there would be no more expenses in Bordeaux, that of sending you all those who are not paying any board, is not practical. If you insist on having proof, I will make a list for you on which all the subjects we have here will be examined. Do you also wish to do away with the novitiate of the Daughters of Mary? And even if this were done, there would always remain the double rent to pay for the house, purchased with money sunk in an annuity.¹ There would remain rents to pay with the capital, there would remain, etc., etc. . . . My dear Son, we must not lose sight of the fact that we are walking on the edge of volcanoes, and that we are likely to face terrible unrest, even very soon. Let us always advance, but with great prudence; let us economize everywhere and on everything, without however reducing anything appropriate and necessary. Let us consolidate what we have; let us pay our debts and live within our means. I said something about this in a recent letter I wrote to Brother Clouzet, but I did not say as much to him about it as I am saying now to you, which is little enough. I have always heard it said that to a good clerk, a mere word is sufficient.

Keep the normal school in good running order. The work on the chapel must be brought to an end. I have already written to Brother Clouzet about this. Physics instruments will be indispensable, but only a few in the beginning. There is not a question so far of completely equipping a physics laboratory; if the teacher is truly efficient, he will know how to compensate for the instruments he may be lacking. Of course, let us keep advancing, but let us not lose sight of the times in which we are living—and also, and not least, our financial situation. Sometimes in Paris, secondhand physics instruments are for sale, and sometimes very good ones. They are often the remnants of physics laboratories, but very valuable at that. You may have someone in Paris who could “keep an eye open” for such bargains. If you know no one there capable of this, I will call upon the former principal of the collège of Colmar.¹ If Saint-Remy becomes well-equipped, and if the teachers there lead a truly religious life, it is possible that you may have him as a teacher of physics. He is very strong in this subject and also in chemistry, which he likes so well. If things were to turn out this way, I would tell him while he is in Paris, if there are no instruments in Saint-Remy or not in sufficient number or quality, to learn about all the new discoveries. These were his original ideas already two years ago, when he wanted to enter.

¹ The hotel on Rue du Mirail.

¹ Fr. Latouche, former chaplain of the royal *collège* of Strasbourg and principal of the royal *collège* in Colmar from 1822 until 1825. On his relationship with Fr. Chaminade, see letter no. 505.

He is a very well-trained subject; he speaks with great facility and occasionally preaches in Paris, even as many as four or five times a day. Of course, all this of itself means little in religious life without interior abnegation of judgment, but with an intelligent superior who would understand him clearly, he could still succeed very well.

I made a great number of observations to M. de Rainneville about the trial plan he had sent on to me and which was communicated at the same time to Brother Clouzet. I sent a copy of these remarks to Brother Clouzet. I will not repeat them for you here, but I would greatly desire that in Saint-Remy there would be a small group of farmers; 12 or 15 would not be too many, if they are clearly directed. If this worked out satisfactorily, we would make it a point to obtain for them everything necessary for their religious instruction and their agricultural training, etc. . . .

I believe a trip to Paris may be of some usefulness to you. I am saying "of some usefulness" because it would not be of all the usefulness you have in mind. We must discount a great deal from what the various brochures of new institutions offer us. The one for example, which you mention first, Balle Institution, where the Jacotot Method is being practiced.² I gathered information about it in a very particular manner at the time of my last stop in Paris; I questioned one of the pupils of this school about it. I bought a copy of the Method of Universal Teaching of M. Jacotot for you. In seeing the method, you will lose the desire of even seeing the institution; this also could be the case in regard to the others. Because of neglect or oversight, this publication came to Bordeaux instead of to Saint-Remy. I will ask M. O'Lombel to buy you another copy and to have it come to you at the earliest opportunity. It must not be believed, however, that the heads of these institutions are not clever. M. Balle knows how to receive a net salary of 12,000 to 14,000 francs a year in receiving as day scholars 25 pupils who each give him 50 francs a month. He teaches even during the vacation!

I have answered you regarding the purchase of physics instruments.

It is to be presumed that after my observations to M. de Rainneville, Brother Clouzet's trip will not take place at the end of this month. If after another look into the matter you believe your journey will be of great usefulness, I will urge you to make it only in the springtime, for the discomforts of trips in midwinter are well enough known as not to need mention here.

MM. Blanc and Peg¹ have arrived without a penny, owing 50 francs to the coachman. M. O'Lombel had paid him 50 francs less and had left them 61 francs for their current expenses. I had both give an accounting of what they had done with this sum, which they had divided between themselves on leaving Paris. Their use of it was pitiful. After having had both seriously examined, young Blanc was judged qualified to begin his rhetoric. His companion, M. Peg, was put in the second class. Both are beginning to move along very well in their respective classes. How have you agreed to 200 francs as tuition for young Peg? You will get yourself into trouble in putting down 200 instead of 400 francs, even more so because in Saint-Remy he was paying 400.

I am stopping here. At another time I will speak to you about the Constitutions, and perhaps also of other things possibly less important. I am embracing you with great paternal tenderness.

P.S. In your next letter, let me know whether Brother Weber can address letters to the pastor of Vesoul or to the prefect.

* * *

² Joseph Jacotot (1770-1840), born in Dijon, taught there at first; he had to leave France at the beginning of the Restoration because of his political opinions and withdrew to Louvain, where he conceived and practiced his famous method. He returned to France after 1830. To judge the value of this method, it is enough to recall his fundamental axioms. "All intelligences are equal. All is in everything. We retain only what we repeat. Everyone can teach himself. We teach even what we do not know," etc.

¹ Postulants sent from Franche-Comté to Bordeaux by way of Paris.

This letter shows us the firmness with which Father Chaminade watched to keep scandalous subjects from entering the Society of Mary. A young man had been imprudently recommended as a postulant by M. O'Lombel and M. Fernandy, friends of the Society of Mary.

491. To M. R. - - -, Saint-Remy

December 10, 1829, Bordeaux

Original, Agmar

Monsieur,

I have received your letter, sent from Belfort. I was highly inclined to be indulgent, believing your fault was only the momentary effect of a violent temptation. But from later information I have learned that when your faults became known, they had been committed two or three weeks earlier, and that you had seduced these young men in holding with them impious conversations, of which I have details. You understand that although I pity you a great deal and I wish for you all sorts of good, I cannot bear to have you in any of our establishments. These are all generally made up of young people. Consequently, I am writing to Father Lalanne to tell him you may no longer remain in the Society.

I cannot dispense myself from writing to M. O'Lombel and to M. Fernandy to tell them of your departure from the Society, but I will request this to be an inviolable secret. I desire and I ask of God that you may sincerely mend your ways, and that God may deign to be merciful to you.

* * *

S. 491-2. To Fr. Jean Lalanne, Saint-Remy

December 10, 1829

The Good Father, who is very busy, has asked me to suggest that you read the short letter addressed to M. Rognin and to act in consequence. The next time you write, please tell us whether we can send your letter in care of the pastor of Vesoul. I am asking you this for the fourth time. And so . . . your unworthy brother recommends himself to your good prayers.

(signed) Weber

* * *

492. To Bro. Dominique Clouzet, Saint-Remy

December 16, 1829, Bordeaux

Original, Agmar

[With insert from S. 492]

My dear Son,

When your letter of November 30 arrived, I had already answered the previous one and acknowledged receipt of the draft for 600 francs. You must have received it at Saint-Remy; it was dated November 25. I am sending these few words to Saint-Hippolyte, as you requested.

I can add nothing to what I have already told you about the matter of M. de Raineville and the convent of Rheinackern. You will find Father Fritsch, the pastor of Schelestat, harboring the same ideas I described to you. You can take advantage of this in your relationship with the diocesan coordinator, Father Rittling. He very justly thinks highly of the wisdom of the pastor of Schelestat. It seemed to me that he wanted me to consult him, which I did.

You tell me Fathers Meyer and Bouly, Brother Fridblatt and Sister Chantal had happily arrived at their destination and were lacking money. They had even borrowed some in Autun. Their accounts were separate, and they were not traveling together. Fathers Meyer and Bouly and Sister Chantal traveled by coach. Father Meyer, the person in charge of the purse, sent me his account as follows. This bill adds up to 360 francs, and I had given them 450 francs. Brothers Fridblatt and Farey started out together on foot, and I gave them 100 francs; neither sent me an account of their expenses.

Brother Rothéa of Colmar made me some observations in regard to the samples of cloth you sent him. I have not answered him yet. You will listen to his observations and judge definitely for yourself if they are correct. You will do well to tell me about the factory or factories where these fabrics are made. You could also send me samples of all types with Brother Gaussens when he comes this way in the spring.

Put in good order all the money matters of Saint-Hippolyte. Brother Farey, who has charge of the purse, knows how to keep exact accounts once he is in good shape. I had a copy of the letter I wrote to M. Christen passed on to you. In being very diplomatic, you will be able to obtain a great deal from M. Christen; but diplomacy, discretion, and unmistakable evidences of great confidence are necessary, etc. . . .

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

* * *

Here is a letter of encouragement to a religious of the house called the Charité, the Saint-Jacques Hospice in Besançon. It contains valuable thoughts on spiritual direction.

493. To Bro. Augustin Perriguet, Besançon

December 17, 1829, Bordeaux

Original, Agmar

My dear Son,

I received your second letter of December 3, and you are not to believe I have lost sight of the first. I also recall very clearly what you told me at the time of my stay in Besançon. I also have the note you gave me at the time you rendered an account of your state of conscience.

I thought that your great desire to come to the boarding school [Sainte-Marie in Bordeaux] would not come only from connections you could still have had with your parents, but that the principal cause lay in certain disorders existing in the establishment of Besançon, which tired you as well as they also tired all your colleagues. These were not remedied as soon as I would have desired, but finally at the present time everything has been arranged, and to the satisfaction of everyone concerned. Brother Clouzet made it a point to tell me especially about this. If any inconvenience still remains it will be easy to find a remedy, with the exception of the former Hospitalières who must be left to die in peace.

Nevertheless, if you believe the good God asks you to come to the boarding school, I will very willingly grant it to you because I desire nothing but your greater good. However, because there is nothing pressing about the trip, it would seem to me preferable for you to wait until spring. Midwinter is a bad time for such long trips.

You ask me for a little rule of life; but my dear Son, you have one which does not leave you one moment unoccupied. All I can do is to exhort you to become more and more faithful to it.

To avoid routine, natural activity, or self-love, make it a law for yourself never to begin any action before first having made some act of faith—to renew yourself in the presence of God and to offer God the action in question.

In your particular examen, count the number of your failings; make up for them, and even impose upon yourself some type of penance. I hope that by this means, little by little you will do away with all self-interest and finally enjoy great peace of soul. If in spite of everything you may be able to do you still experience some trouble, this would simply be another trial and would not worry you.

You tell me you have sold goods with a value of 1,000 francs, but you do not tell me what you did with the 1,000 francs, or what it was that you sold, and the type of sacrifice it meant for you. If you still have those 1,000 francs or if you are to have them very soon, you may deposit them with M. Pidoux.¹ I could come to an understanding with him regarding them when I have received them.

The letters you will write to me, you or the members of the establishment of the Charité, could be sent to Saint-Remy directly if you have occasion for doing so, or through M. Pidoux, if this is not necessary. Father Lalanne and Brother Clouzet know the means of having mail come to me free of charge.

There remains nothing more for me to say to you, my dear Son, for I have answered both your letter and your requests, except that I am embracing you very tenderly and wishing you patience, courage, and fidelity, all of which I am doing in my capacity as Good Father.

[From the hand of Father Chaminade]

With fullness of heart, I am blessing all my Children of Besançon.

G.J.C.

* * *

With an untiring patience, Father Chaminade applies himself to the formation of each of his collaborators. He gives this advice to his Master of Novices in Saint-Remy.

494. To Fr. Jean Chevaux, Saint-Remy

December 29, 1829, Bordeaux

Original, Agmar

My dear Son,

What must you say about not having received an answer by the end of December to a letter written on November 5? I fondly hope the goodness of your mind, and still more of your heart, will have found a means to excuse and justify me. As you see, I am not trying to do this here. I am saying only that I have made great use of your letter and of the information you gave me in it when writing either to Father Lalanne or to Brother Clouzet, but particularly to the former. Nevertheless, I have made no mention of you in order not to compromise you in anything, and I will always make this my policy. Thus you will always be able to write to me very freely about everything which is happening in the establishment, and especially about everything that concerns the postulants, the novices, and the temporary professed, for the temporary profession is really only a happy continuation of the novitiate, to the extent that the Master of Novices should never lose sight of them.

I was astonished that you had made no protest to Father Lalanne about the division he made of the novices and postulants, as much in the boarding school as in the day normal school. In the account Father Lalanne gave me of the month of November, he does not mention your observations. He has seen in the community or in the novitiate only a strange mixture of

¹ A banker, a friend of the Society of Mary.

individuals who could or should not be together. Nevertheless, nothing was simpler than the way I had organized the novitiate. You had seemed to understand it, but Father Lalanne did not find it so at the time and I did not have the time to go more deeply into it with him after his nomination as superior of Saint-Remy. Moreover, the organization we had made was only an application of or the carrying out of the regulations.

Nevertheless, my dear Son, you have done well to obey, if Father Lalanne required a similar division in spite of the observations you or Brother Clouzet may have made to him. The assistant directors must always obey their superior, safeguarding their relationships, as you have done with the General Superior.

These are the general observations I have made after the reading of your letter. I will read it a second time to see if I may not have some other particular observation to make to you. I imagine you are keeping a duplicate of the letters you write to me, because otherwise you would not be able to evaluate my answers unless you had before you what you had said to me.

To the best of your ability, keep the novices who are either in the boarding school or in the day normal school, but I do not see how we can count this time for them as novitiate time. We will see what will happen. It is the same with regard to the postulants. For the simple postulants the division would not be an obstacle, but it is one for the postulant admitted to the Society—that is to say, those who belong to it effectively and whom it has, as it were, adopted.

Regarding the three young men I had sent for, you might have pointed them out to me in a clearer way. You do not even give me their names, their age, the names of their parents, or the places of their birth. When I will hear them spoken of, surely I will not understand a thing of what is being said to me about them. In making descriptions, you would do well to accustom yourself to making them precise, clear, and characteristic, descriptions which point out subjects in such a way that if they were actually seen and if we would question them, they would be recognized immediately.

Regarding the two I sent from Paris, the same observation is to be made as was made about the three about whom we have already spoken. They arrived in Saint-Remy after a long and difficult trip. It has been a very difficult test for them. I thought that in a short time we would have them make a good novitiate, or at least a good postulate. They were destined for farm work; nothing came of all this. You tell me one of them has been sent to some tailor and the other to the kitchen or to the bakery. What models have they had placed before them? What sad religious indeed, the cook and the baker! The tailors are Alsations who do not speak or understand French and whose heads are very homesick in Saint-Remy. Tell me, dear Son, what type of religious will enter, or rather will be formed in the Society, if we act in this way?

I have just received a letter from Father Lalanne in which he tries to prove to me the impossibility of forming a novitiate and a normal school with the elements to be found in Saint-Remy. He seems to have discussed this matter at length with you and causes me to understand that you and Brother Clouzet have admitted there is no reasonable way of realizing such a project. The consequence which is not being drawn but which follows as a matter of course is that I understand nothing about it and that I am ordering things which are altogether impractical and would produce the worst results. If you had not understood me, why did you not hasten to tell me of your difficulties and to have in writing what I had already several times repeated to you by my words? This is not a matter of small consequence; I am saying nothing more about it.

In passing through Besançon, I agreed with Brother Troffer that he would send a young hosier to Saint-Remy to be trained a little to religious life, and that after the information I would have from you, I would see if I could have him come to Bordeaux or if I should leave him in Saint-Remy to set up in one or the other establishment a small bonnet shop. He arrived in Saint-Remy, and you immediately made him a doorkeeper with young Fischer! You tell me he is homesick. What do you want me to answer? It is more fitting that you yourself make a response. It will be less evident to you, although it must unfailingly be the same.

If M. Corne does present himself, he must not be easily admitted. You would need to instruct him and test him strictly, and for a long while. If he were to present himself, I say, you would need to warn him of this in advance, and there is a great likelihood that he would not consent to these tests. His judgment is not correct, and deep down in him there is certain malice which falsifies his judgment.

You tell me you always have the goodwill to do well, but that you always feel your weakness in doing what is good. Weakness, properly so-called, is only slightly in accord with goodwill. Your timidity and certain embarrassment in your ideas prevent you from following with firmness what your reason, enlightened by faith, causes you to perceive. From this comes difficulties of conscience which bring new confusion into your interior. This is doubtless what you call your weakness. Because I believed you had goodwill and I believed you would surmount this interior trouble, I named you Master of Novices at Saint-Remy. What is annoying is that you have been put to too great a test from the beginning. By my counsels and exhortations, with your goodwill, we would have come to a happy end of all the trouble. Nevertheless, take courage, try to supplement or make up as far as you are able for everything you are unable to do, as if your postulants and novices were not scattered.

May your zeal become ever greater! This is what I am wishing you at the beginning of this new year, while embracing you tenderly.

* * *

Even more than Father Chevaux, Father Lalanne has need of formation, and Father Chaminade continues with perseverance.

495. To Fr. Jean Lalanne, Saint-Remy

December 30, 1829, Bordeaux

Original, Agmar

[With insert from S. 495]

My very dear Son,

The first one who said that “the better is often the enemy of the good” uttered a wise maxim. and one which has quite a wide application. It is not to be doubted that your three novitiates, each one sufficiently numerous and provided with excellent teachers, are much better than the novitiate which I had prescribed for Saint-Remy, the normal boarding school being only a division of the novitiate. But it is no less true to say that this “better” has absolutely destroyed a good, and a good rigorously necessary. If I had foreseen this turn of fate, I would have taken other measures for Saint-Hippolyte, where there are already 15 pupils of the Society, among whom there are three or four who have already made their studies. I would not have sent for the three subjects of Boillon. I would not have sent the young hosier. I would not have sent the two other subjects from Paris. I would have . . .

I will not follow your different numbers here, for the matter is beyond all idea of change. I will tell you only that I had held practically all these views and that the suitable distinctions would have taken place, no doubt with some embarrassment at first because it was not all clearly methodically laid out in writing, and the Master of Novices still has very little experience and knows very little about how to extricate himself from difficulties; but nevertheless, he would have found himself the *Plures in modum unis*.¹ Every novitiate which is not fairly numerous is rarely fervent, and it is difficult to have good Masters of Novices. Father Chevaux had seemed to me to be one of the best fitted to be trained to fulfill these functions. For these two reasons I had decided there would be only two novitiates in the Society, at least for a very long while.

¹ Several reunited in one.

You add, my dear Son, “when I will want it, you will mention the means you have of establishing these three novitiates and of maintaining them; that you will find for each one the places and the heads; and that you will even propose a means of having all the subjects travel very economically, if not at some profit; and that all this could be set in motion next year.” Well, can you doubt that I desire it, and that I do not look upon good novitiates as the life and support of all Orders, of all religious Societies?

It must not be concluded, my dear Son, that all things must be returned back to the state in which they should have been developed. We must remain patient. Father Chevaux must not lose sight of any one of the postulants, novices, and temporary professed, in spite of their distribution and their confusion, either among the boarders or among the candidates. And very quietly, we will consider the means of equipping a novitiate in Saint-Remy, unless we come to the decision that there will be only one in Bordeaux.

*

Having interrupted this letter for a long while, my dear Son, I am taking up yours again to see if I have omitted anything essential in regard to the novitiate.

My eyes come upon this article. “Another difficulty. The Master of Novices, Father Chevaux, has none of the means he would need to run a true novitiate. The Direction¹ which you have begun is nothing else than a beginning. As for the rest, there is nothing definite to follow in regard to the meditations, the examens, the conferences, not even a Rule of Life for the novitiate. But all these matters which are to be done will not be settled in a day. It has surely been necessary to stop during the work, etc. . . .”

We used to say formerly that “the one who proves too much, proves nothing.” Because Father Chevaux would not have all the qualities he would need to run a real novitiate, does it follow that there should be no novitiate? Does he not have sound judgment? Does he not have piety and zeal? Is he not very docile? Is he not hard-working? Is he sufficient unto himself? If he lacks experience, if there is a certain simplicity in his way of doing things which may slow the work somewhat, if he does not win the confidence of certain subjects because of his simplicity—is there no reason for hoping, for considering the good qualities with which he is gifted, that by the advice which will be given to him he will be formed and eventually become a very good Master of Novices,² and you believe it is better not to have any Master of Novices than to have one who still needs a period of apprenticeship? When in the world will we then have such a perfect master?

But “the Direction has only been started”? This is true, but these beginnings have been followed by some verbal explanations, which showed clearly to Father Chevaux the end toward which we are to tend. These beginnings were sufficient for a great number of conferences, as I had made clear to him. He was settled regarding the order to be followed in the meditations, the examens, independently of the Method of Mental Prayer which I had modified, and of the direction in this method which had already been advanced. I had given a number of explanations about the manner of introducing into mental prayer the simplest souls and those whose minds seemed least capable of this manner of prayer.

¹ *The Manual of Direction to the Life and to the Religious Virtues in The Society of Mary*. See *Spirit of Our Foundation*, nos. 245 and 862.

² Fr. Chaminade had seen correctly, and for nearly 40 years Fr. Chevaux formed novices of the Society of Mary. He was the Master of Novices for Frs. Simler, de Lagarde, and Demangeon and of the most holy religious of this generation.

“But there was no Rule of Life for the novitiate.” This is true, there was no rule properly so called, but we have taken care of that. There was none because this had seemed to me of small importance alongside of all the elements which were to make up the novitiate. Nevertheless, we have taken care of this by telling Father Chevaux to take as the basis the same Rule as the one observed by the community, and at the different work periods to place the most appropriate exercises, providing also for free periods, times for retreat, and for individual direction. During these free periods, the novices or postulants of the boarding normal school would be in their respective classes, etc. . . .

But this is stopping too long at this first article. Nevertheless, I will always ask you to work (1) at the *Manual of Direction*. Your work could help me a great deal in improving mine, or still better, mine will perhaps add some improvement to yours or at the very least, make me more competent in judging the goodness of yours. (2) At a daily timetable for the novitiate. (3) At the determination of the order to be followed in the meditations, the examens, and the conferences. Although I am teacher, Founder, and Superior of a religious Society, I always look upon myself as a very young novice in the act of making regulations and constitutions. I find nothing so difficult as the making of good laws, especially when it is necessary to keep in mind and to reach so many types of individuals and to maintain them throughout their lives.

We come to the location of the boarding school. I did not believe that I said that in general, the classes could not be healthy in the lower part; I wanted it noted only that a considerable part of the basement which is against the terraces and which used to serve as sheds for storing wine seemed to me only unwholesome, or that there would be many difficulties in transforming it into healthy and roomy classrooms. So much the better, if this difficulty is nonexistent. I no longer have a clear picture of the entire situation. The more use you make of the lower part, the more available space you will have above.

Without entering into the detail of divisions of the upper part, I persist in saying that it is possible to lodge a very large number of boarders there, and very comfortably, and even to reserve several rooms for the specific purposes you will assign to them. The same room may serve the same functions for a long time; all that is needed is the will to do so. I also desire that we would make an effort to go up to the garrets. When the time comes, the means to do so will be found easily enough.

Profit from the experience you have had with the of Sainte-Marie boarding school. Exorbitant expenses are being made there, as you know, and what has been the result? The sorrows I have because of these will follow me to my grave. Still, if this carelessness does not hamper the work of God, and if I am the only one to suffer, I will console myself with this fact, but the evil is growing worse each day. I am remaining silent. If we do not stick to a strict economy in our various establishments; if especially in Saint-Remy we do not save; above all, if expenses are made there which are not strictly necessary to develop the establishments or to render the property more productive, we are careless men. The establishments of Saint-Remy will not support themselves if the others fall apart, and in the order of reason and prudence they will fall apart, they will fail shamefully, if the north does not powerfully come to the aid of the south. Take care, my dear Son, and deeply imbue Brother Clouzet with these principles. The blessing of heaven is taken away from the boarding school only because God is poorly served, and very badly, because each wants to carry on according to his own ideas. May things not be so at Saint-Remy! May the studies be well provided for in the boarding school and in the normal school, as they should be! But above all, may God be well served, for then you will enjoy the Lord's blessings, you will prosper, and you will have the consolation of supplying the means by which first to remove the obstacles, and then to have the good Lord served as he should be served. What things could still be said here, but almost as painful to read as they would be to write!

Let us speak a little about your trip to Paris. Perhaps you are in a position to go sooner than you thought. Several days ago, I had a small plan for the establishment of normal schools all through France presented to His Excellency the Minister of the Ecclesiastical Affairs and of Public Instruction.¹ If the project really interests him, this will mean an order to go to Paris, or to send someone able to discuss the matter with him. I have been led to this move by the reading of a circular written by the Honorable Rectors of the Academies, which made me easily infer the views and the intentions of the Minister.

Furthermore, if this project does not take place as I presume will be the case, I have no reason to oppose the trip which you intended to make. Nevertheless, I will place before you some considerations which might lead you to defer it to some other time Providence could suggest to you. (1) The expenses which it will involve, and I will not return to the very strong reasons we have to diminish these as much as possible. (2) Long and frequent absences, either in Paris or in Gray, would be harmful to Saint-Remy. Your presence is more necessary than you would at first believe, and this from all points of view; you could easily convince yourself of this fact if you examined it clearly, just by recalling the visits you necessarily make to Gray. (3) The physics instruments you would wish to buy there, if they look good and are really so, are very expensive; and must this be repeated? Let us make the least expenses possible. But you say almost immediately that this is an expense rigorously needed for the course in physics at Saint-Remy. I answer that if you have some students in physics this year you must have very few, and perhaps no outsider, at most some professors. Moreover, with a very small number of instruments it is possible to go quite a distance in physics, in even the experimental type. A good professor is easily able to get along with little equipment, if this must be. He makes a little go a long way. With a good electric machine, for example, a good professor will be in condition to make known, and thoroughly, all the new discoveries of this kind. The air pump and everything that goes with it costs a lot; it is possible to make up for it, not to make perfect experiments, but to give a perfect understanding and demonstration of a perfect machine. I could give you other examples for the experiments in chemistry, for the extraction of gases, etc. *Experto crede Roberto*. With a very small number of machines, it is still possible to set aside the small room where the experiments are to be made. I like very much that we will wait for the need in order to provide for them, at least on a large scale. How many have made fools of themselves for having acted differently! What I would advise if a physics course in Saint-Remy were to be well equipped would be that the physics professor visit in Paris different halls of experimental physics, classes or laboratories of chemistry. In this way he may be able to avoid very heavy expenses for instruments which would be only objects of display in a *collège*.

For what concerns various institutions to be visited in Paris, I believe as you do that there is always something to gain, even in that of M. Jacotot, or of universal teaching;¹ but on such occasions, reason orders us to weigh the advantages and disadvantages. I will not weigh them here, for each person has his own scale, and mine is not yours.

Regarding M. de Rainneville, I believe as you do that we must not separate from with him, even if we seem far distant from one another. My last answer to a recent letter written about my observations does not bring us closer together at all.

By the arrangements which you must make, whether with the professors or with the pupils, you must notice how greatly your absences could be harmful to you. You have hardly anyone other than Brother Clouzet who would be able to replace you. Now, suppose his indifference and neglect were to take hold of him again! Father Meyer does not yet have enough strength and firmness of character to replace a head superior.

¹ The text of this project can be read in *Spirit of Our Foundation*, III, no. 75.

¹ See letter no. 490.

I ask you to mention to Georges [Loetsch] to write me a short letter in which he will make his coulepe about his past acts of cowardice until this new year, and in which he will tell me the resolutions he is making to correct himself of these.

Jules² is entirely free. His father is recalling him only in the springtime, to quiet him and to let him have full liberty.

I am sorry for Joseph.³ Brother Clouzet has spoiled him because of the fear of losing him. If his departure is not yet entirely decided upon, you may be able to keep him without compromising your authority. It will not be very difficult for you to recognize his particular weakness.

As you know, I had destined Marres for Courtefontaine.

A trip to Alsace in fine weather will be very suitable to definitely settle the Method of teaching and to have it put into practice in your presence by the heads of the establishments. In this way, you will assure yourself that it is practical, and this is about the best we can have. In Alsace there is a difficulty which is not found elsewhere, that of the two languages, French and German. I imagine that in the method, you have talked about the reading of Latin. When I speak of the Method, I do not understand only primary teaching but also the behavior of the pupils and the civility and politeness which are necessary to the children of ordinary people. I understand also the teaching of the catechism and the introduction of sentiments of piety by this teaching of the catechism, graded according to the age and mind of the children. I noticed that the heads of the establishments in the south, and with all the more reason their subordinate colleagues, had very little tact for bringing piety into their catechism explanations, and that they did not know how to place everything within reach or comprehension of the smallest children and to draw from it the practice of religion and morality. Regarding the method of the normal school, it is very easy for you to assure yourself of its goodness and to see what may be lacking, either in the matter of teaching, the behavior of the candidates, or the instruction of religion to be received and passed on to others. It will be good if before coming to Bordeaux Brother Gaussens spends several days in Saint-Remy, where you will place in his hands the copies of all the Methods and see that he understands them clearly and knows how to use them. I will read them, but I do not believe there will be any need for my making any observations about them. I will be able to authorize them and even to order their use. I have already notified Brother Gaussens about this.

Brother Gaussens seemed to me to understand fairly little about what a normal school run by the Society of Mary should be and to be almost entirely occupied with the progress of students in their schoolwork, and too little concerned in having the candidates learn to control the children and to train them to piety and virtue. If there were a question only of instructing them, it would not be worth giving ourselves so much trouble. Teachers of writing and teachers of mathematics will not be lacking in France, at least for a very long time. Care will need to be taken that Brother Clouzet understands all the Methods clearly so that on his visits he may be able to judge if they are being followed.

My dear Son, I have not yet received other news than what you gave me regarding the proposition made by Father Bardenet.¹ For many years the distinction has existed among the Daughters of Mary: the novitiate of the Mothers and Assistants is in Bordeaux, while that of the Companion Sisters is in Agen. Up to the present, it has not been possible to follow the same order in the north of France. I will reflect upon this plan until it is brought up to me for discussion. So far I have had no information regarding Brother Clouzet's mission in Rheinackern. Write to me and tell me all about this abbey, its position, condition, etc.

² Jules Chaminade, nephew of Fr. Chaminade.

³ Joseph Bourgeois, chief cook in the establishment.

¹ Regarding an establishment of the Daughters of Mary in the abbey of Acey.

In the matter of young Peg, you must simply write that it was through error or oversight that you demanded only 200 francs for his room, that it is 400 francs not counting his board. Neither Brother Clouzet nor Father Bardenet ever quoted a mere 200 francs. Taking into account the number of years before his ordination, Father Bardenet would have wanted his parents to pay in a lump sum, with refunds if necessary, and I readily agreed. It would have been much more practical for his parents to adopt this plan. The *collège* charges the day students 130 and some francs, at least; this is for the grade XII students, and perhaps less for the other classes. I had just been given two scholarships for day students to schools of the Society of Mary. When M. Blanc arrived, Brother Auguste enrolled him among the boarding students and will pay for him, as he does for others he sends to the *collège*. In addition, Blanc and Peg are not very religious and appear among their schoolmates as shadows in a painting.

I encountered mailing difficulties when routing the mail through the Ministry, but under the new minister everything is back to normal; there had been a change in personnel, it seems.

I am now ending this long letter, my dear Son, in giving all my Children at Saint-Remy a very special blessing on this occasion of the new year and distinguishing you among them, as their head and as one of my older Sons.

I embrace you and press you interiorly to my heart. Have courage!

* * *

Father Chaminade expresses himself more completely on the reasons which oblige the Society of Mary to the strictest economy.

496. To Bro. Dominique Clouzet, Saint-Remy

January 4, 1830, Bordeaux

Original, Agmar

[With inserts from S. 496]

My dear Son,

How I pity you, to be traveling in such an inclement and rigorous season! I imagine that in Alsace the cold is no less severe than in our southern provinces. Nevertheless, take due precautions and in no way expose your health. Stop at Saint-Hippolyte or in Colmar in case there is any danger in traveling.

I cannot say anything to you about Rheinackern until I have received some letter from you. On December 16 I wrote to you at Saint-Hippolyte; I am sending this letter there, too. You must have received a letter from Father Lalanne, telling you about the purchase Father Bardenet had just made of a superb abbey in the department of the Doubs.¹ Father Lalanne told you about the desire of Father Bardenet that the sisters of Rheinackern would be sent to this abbey. But things are not done in this way. Nevertheless, it is possible that you will not succeed in making the small convent of Rheinackern independent of M. Fritsch regarding the temporal order, and that the good God has taken care of this resource in a way to compensate the sisters for their troubles and for the meager success of their zeal. I will decide on nothing until I have been well informed about everything.

¹ The abbey of Acey, located between Gray and Besançon, department of the Jura and not of the Doubs, was a former Cistercian monastery of the 12th century, secularized by the Revolution. Fr. Bardenet acquired it in 1829 and offered it to Fr. Chaminade, who in 1830 transferred it to the small community of Rheinackern. The Daughters of Mary opened a boarding school there which prospered until 1853; this community and school were transferred to Lons-le-Saulnier and the abbey was taken again by the community of Cistercians.

Recently Father Lalanne has written me a long letter in which he placed before me (1) the reasons he had for suppressing the novitiate; (2) the necessity of having sleeping quarters for the boarders made in the garrets of the château; (3) the great usefulness there would be in going to spend some time in Paris; and (4) the pressing need there is for buying instruments for physics. I am having a copy of the very long reply I gave him sent to you, and this is for your personal direction.

My dear Son, in every establishment let there be no expenses made except those necessary to maintain it as it should be. I would be very glad if the people in Saint-Remy were obliged to make new dormitories, in the garrets or elsewhere, but not provisionally. Let us await the need for this, as has been done in Sorèze and in every place where there have been prudent men at the head of the establishments. Why would anyone want to do what has been done at the Sainte-Marie boarding school on Rue des Menuts, but more particularly on Rue du Mirail? If we are not yet drowned, this is surely an effect of the mercy of God, but the annoying consequences of the acts of imprudence and disobedience will forever be incalculable.

I am writing by this same mail to Mme Perrin.² I am telling her she will be able to arrange with you regarding the tuition for her son and the money advanced to him so far. I will send you his bill as soon as I learn you are in Saint-Remy.

As soon as possible, you will send on to me all the money you may have received for the various subjects who came to Bordeaux, and you will add to it everything that will be possible for you. Father Rothéa, in Saint-Hippolyte, wants to have the satisfaction to send on to me directly all he will have been able to spare; there is no drawback at all in letting him have this satisfaction, or his brother for that matter, who is head of the establishment in Colmar, but this does not prevent you from regulating everything with them. In spite of all the sums I have had sent to Bordeaux, Father Caillet had left a number of bills which he was not able to pay. Independently of the considerable sums needed for the maintenance of the Bordeaux establishments and of the general expenses I have to make, as for example for the trips of subjects, etc., I have considerable capital to pay or to reimburse in the near future, one for instance of 10,000 francs, heavy interest, etc.

My dear Son, would you permit yourself to say, "But when will all this end? It is very disagreeable!" What do you wish me to answer? It is not possible to assign any definite time when all this will end, for that is in the hands of the good Lord. Things arrive at a certain point when they can end only by a special and, as it were, miraculous dispensation of Providence. I am awaiting this time with confidence, and in the meantime I do what depends upon me to keep things going, in order not to tempt the Lord. "But why have things gone even this far?" My dear Son, all the loans have been based and calculated upon reliable enough resources. The stubbornness of Brother Auguste has taken away the largest part of these. He gets himself all confused, in spite of the fact that I have left all his means in his own hands. The boarding school has decreased by one-third this year in the matter of fees, and perhaps even more than that. Nothing can open his eyes. I will reasonably be able to remove him by force only if I have first freed myself, when I will be in a position to free him and have a subject fit to run a boarding school.

My dear Son, I am sharing with you a great part of the bitter grief I am experiencing. I am opening my heart to you much more so than I could do in regard to anyone else, but this is not to worry you; but only that you may see what severity we have to put into our administration. Each of the heads is interested only in what concerns his establishment, but concerted action is necessary, an intimate union of views and interests, joined to an entire confidence in God.

I am embracing you tenderly, my dear Son, in whatever part my letter reaches you most closely. May the peace of God be ever with you!

² Mother of a postulant.

P.S. My dear Son, this letter was finished when yours written from Saint-Remy, without a date, arrived. I am not sorry you were not able to reach a conclusion with M. Fritsch, for all the reasons you gave and many others also. The difficulty will be to evacuate Rheinackern quietly. There is no need for haste, for Father Liebermann is of the opinion that we should still delay. I am going to write to him, in order not to miss anyone and to be in accord with established principles.

I am not sending you a copy of the long letter I wrote to Father Lalanne, but it is possible that he has already communicated it to you. Whatever the case may be, let there be no repairs for expansion. No objection when they are for maintenance and timely. I said nothing to you in Saint-Remy about the expenses you were making to dispose of what you call “my room” and about those also you were making around the well in the middle of the yard, but I was saying to myself in secret, “The good God is punishing him.” Nothing can be of service, either for me or for His Excellency the Archbishop. These expenses would have been suitable enough if we were not so deeply involved in debt. Let us make the effort, my dear Son, to draw ourselves from such embarrassment. The good God will come to our assistance, no doubt about it, but let us not tempt.

I am writing to you at Saint-Hippolyte; you make no mention of my letter. I will try to take into account the remarks you made at Saint-Hippolyte, at Colmar, and at Ribeauvillé. I do not have the cook Father Meyer had in mind when he spoke to you; it is unfortunate that no one was trained by Joseph. Brother Gaussens complains bitterly that to fill his two vacancies, we must send him Brother Chauty. (1) It is a fact that he can do nothing. (2) He was a newcomer to the Society, which he did not know. It was like sending him an idiot with no redeeming features. It is almost as if we did not want the establishment to succeed. I have already spoken of this person, and also of the other one I sent from Paris to Father Chevaux, and of the suppression of the novitiate to Father Lalanne. In any case. . . .

Try to send to Courtefontaine another subject, one who is truly religious, who could help Chauty in taking care of the garden, etc. . . . You must send him decently clothed. Often enough, such small deficiencies in taking due precautions do not fail to do a great deal of harm. Father Rothéa left Saint-Remy with a torn cassock. In Arbois one had to be lent to him, then in Alsace, in the places where he was stopping, and especially among his own family, etc. . . .

It is not Father Rothéa who complained. I have already written to Brother Gaussens on the topic of economy, and I will write again. He was supposed to apply to Saint-Remy only with my permission. He should have allowed Brother Houlné to leave when told to do so. These special and personal decisions make administration very painful and troublesome.

Everything appears to be going well in Courtefontaine; there are 16 candidates for the normal school and 6 others whom the rector of the Academy of Besançon is to send.

* * *

S. 496-2. To Bro. Dominique Clouzet, Saint-Remy

January 12, 1830, Bordeaux

Original, Agmar

My dear Son,

It was both before and after your last letter that I learned the true situation at Rheinackern. The promise Father Fritsch wanted to exact was reported to me three times—by the superior of Rheinackern, by you, and by the Superior General. After your first letter on returning to Alsace, I wrote sternly to Father Liebermann that we hesitated to withdraw the religious from Rheinackern because he seemed to want to intervene. However, since we could foresee that such an action would be fruitless, he was to agree with the pastor of Marmoutier on the ways and means of withdrawing the religious and their belongings without fanfare and without scandal. I also wrote to the pastor of Marmoutier and sent him a copy of my letter to Father Liebermann. I also sent some words of consolation to the superior.

Later, on learning of the effect which Father Liebermann's intervention had on Father Fritsch, to have a clear conscience I believed I should advise the Superior General to send a procuration to the superior of Rheinackern (1) so that she might buy the buildings, the church, and the outbuildings for 3,500 francs and thus retire the mortgage on them. The procuration must stipulate two conditions; first, the restitution by Father Fritsch of everything he had received from them to the religious who made up the community, and this in the form of goods or money, to their satisfaction. And (2) that all the gifts and offerings made to the chapel of Rheinackern would no longer be entrusted to Father Fritsch, but would serve for the maintenance of both the chapel and the convent according to the decision and the authority of the Bishop of Strasbourg. All this was written in great detail and sent to Father Liebermann and to the rector of Marmoutier. I have written also to the superior of the convent. I hurriedly wrote a second time, for fear that the provisional arrangement had been made pending the reception of the procuration from the Superior General.

It is almost certain now that the two conditions required for the acceptance of the sales contracts, especially of the second, settle everything, which means that Father Bardenet is almost assured of being able to begin building his new convent. I remarked to Father Liebermann that if the Daughters of Mary do remain in Rheinackern, it will not be to set up a boarding establishment for Alsatian young women; that the building of the necessary units which would be needed would be too expensive; and that moreover, the location of the convent would not be the most favorable for the purpose, but that the convent could be used to house and edify the pilgrims and also to educate the young women of these regions.

I wanted to give you this information without delay. I hear that you and Father Lalanne take turns being absent from Saint-Remy, which means that Saint-Remy has two superiors. Because this cannot be helped, you must see to it that what one has decided or done during his stay, the other will not suppress or change upon his return.

I embrace you very tenderly.

G.-Joseph Chaminade

* * *

The troublesome circumstances in which Father Chaminade is living do not prevent him from continuing his plans, and it seems his zeal has grown in proportion to the increasing difficulties.

497. To Fr. Jean Lalanne, Gray

January 15, 1830, Bordeaux

Original, Agmar

[With insert from S. 497]

My dear Son,

Although it is one of the last ones to arrive, I am immediately answering your letter and I am going to send you on a mission to Paris, but not precisely for the motives you have indicated to me. All your reasons, good in themselves, seem feeble to me for an absence of considerable length and at such a great distance. And what if we add this disagreeable time of the year? In general, we are all to look upon our presence in our respective posts as obligatory, with the result that only very strong reasons may dispense us from this view. To this end, I will observe to you that often alternating with Brother Clouzet or he often replacing you with the authority of superior you agree clearly enough, so what one does the other does not undo. I wrote this to Brother Clouzet the other day. These frequent changes and such different ways of doing things are far from producing the good of the establishment. Let us look at the facts.

In the paper of last December 19, I read a circular of the Minister of Ecclesiastical Affairs and Public Instruction to the rectors of the Academies, which seemed to me to be composed in an excellent spirit. His Excellency seemed to interest himself in all districts, so they may be provided with good teachers. First, all he does is to ask them all the information necessary; but the reading of this letter gave me the idea of offering to His Excellency the services of the Society of Mary in order to supply and equip normal schools of primary education in the different departments, and that if the plan seemed acceptable to him, or rather if he put real interest into it, following his order I would come to him or send him someone of the Society fully qualified to discuss this matter with him. Two or three days after writing to M. O'Lombel, I gave him the commission of seeing His Excellency the Minister, and in order to explain himself more clearly he should copy the article of my letter concerning this matter and to present this writing to him. Several days later, I indicated to M. O'Lombel a priest in Paris greatly devoted to primary teaching to ask him to present himself to the Minister, and if he should find some difficulty, to present himself. I have not yet, received any type of answer from M. O'Lombel. This is strange, because he already owed me several letters on matters of great consequence and importance. A short time ago, speaking with President de Saget, I let him know about the small proposal I had made to the Minister. He assured me of all his good intentions. He is his friend, or at least they are well acquainted with one another. M. de Saget refused to replace him in Lyons as procurator general, believing he could do much more good in the royal court of Bordeaux. *Transeat.*

You now see, my dear Son, the object of your mission in Paris. It is to present yourself as my delegate to His Excellency the Minister of Ecclesiastical Affairs and of Public Instruction, and to explain clearly to him the system of normal schools run by the Society of Mary as an almost flawless means of in a few years renewing more than three-fourths of society in general; the teaching of letters and of religion given to the young men who intend to run schools in the country regions; the care which is taken in the establishments to reform the former schoolteachers and to render uniform the behavior and the teaching of the pupils.

If His Excellency shows a genuine interest, you would acquaint him with the most rapid means of opening this type of schools, and you would immediately tell me about it. The means presenting themselves at the first glance are (1) the approbation of the Methods and their recommendation by all the rectors of the Academies; (2) the institution of a new normal school with a recommendation to the prefect of the department, to the rector of the Academy under the jurisdiction of which the department would be, and possibly also to the bishop or archbishop of the diocese in which it would be started.

There are several dioceses where there are still vast available locations. The Bishop of Beauvais¹ desired a normal school in his diocese before becoming Minister. Fr. Armand Gignoux,² superior of the major seminary, wrote to me that in the diocese some large and suitable locations could easily be found. In the diocese of Agen, there is the former abbey of Layrac which M. Dardy, whom you know, has just purchased,¹ but who would surely give it to the Society if we repaid what it cost him or if we put ourselves in his place. Two weeks after the purchase, he was offered 15,000 francs more, which he refused, but he would do for the public good and for the Society what he would not do for some private persons. In how many other dioceses would more be found! But it is necessary for the government to be interested.

¹ Bishop Feutrier (1785-1830) Bishop of Beauvais (1825), Minister of Ecclesiastical Affairs in replacing Bishop Frayssinous in 1828, had the famous ordinances of June 16, 1828 signed. On the fall of Minister Martignac he returned to his diocese (1829) and died the following year under the weight of his sorrows and regrets.

² Armand Gignoux (1799-1878), a sodalist of the Madeleine, a spiritual son of Fr. Chaminade, intimate friend of Father Lalanne, and future Bishop of Beauvais (1842). In various ways he showed his attachment to the Society of Mary, in particular at the time of the foundation of the orphanage at Merles.

¹ A sodalist in Agen, head of a boarding school section, he was involved with the Society of Mary in the foundations of Agen and Layrac. In 1835, Fr. Lalanne again purchased the abbey of Layrac to transfer to it the Sainte-Marie boarding school.

The largest difficulty which could be raised would be that the Society does not have enough subjects. This is true, but at the same time, one, two, three . . . would be in the process of being formed; each of the schools, well sustained, favored by the university, on the whole would present subjects who would be very capable of formation in some of our establishments; and that in this way, we could employ successively and we would begin establishments only in proportion as we would have subjects.

During the time you will be dealing with the Minister, there will be intervals when you might fulfill the intentions you had on the matter of going to Paris, but you must always be careful to make the least expense possible, without however refusing to yourself what is suitable and necessary. If there are inconveniences in regard to your lodging with M. O'Lombel, you could lodge with the Foreign Missions. I advise you to buy very few physics instruments. It is possible that you may make a lucky find, some good electric machine for example, a good air pump, or some other instrument among those it is most difficult to replace which would serve the young people to give an idea of the ancient and modern discoveries. When I learn that you are in a position to leave, I will not fail to write to you continually in Paris, to profit to the utmost from the short stay you will be making there.

I have always desired that in the normal schools, whether for boarding or day pupils, there would be a consistent and well-attended course in religion. In general, our young teachers understand by the teaching of religion, the teaching of piety. It seems to me this teaching must be of piety and also of the catechism. (1) The catechism is generally taught and explained very well, whether in the small schools or in the normal schools. (2) In the normal schools, I would greatly desire the teaching of the proofs of religion, along with the teaching of the dogmas. There is not enough attention paid to this century we are in, this century of pretended enlightenment, during which there is no end to reasoning or irrationality about religion and everything that refers to it. In the first letter I will write to you, I will develop my ideas on this interesting subject at greater length.

I am still awaiting a letter from Father Bardenet. There is no evidence at all that the establishment in Rheinackern is taking place and that will make possible the occupation of the abbey purchased by Father Bardenet. Still we must wait a few more days, and it is greatly to be presumed that our religious sisters will be returned from Rheinackern to the abbey of Acey.

Your suspicions are correct; there are good reasons for offering 3,500 francs to end the entire matter, in spite of our difficult financial situation.

I am writing to Brother Troffer and asking him to send me the 100 pistoles he received from Brother Périguet. To buy those four looms (there are only four) at the present time would merely hamper us, for we have no one to work them. There is a nice one at Besançon which M. Trop-de-fer brought last year; I do not know whether I will have it shipped to Saint-Remy or to Bordeaux. I sent a young weaver to Saint-Remy, one who was fairly good at his trade. Before using him, it was my intention to have him trained without delay, but to religious life. But upon his arrival he was made a porter along with the young Fischer. I do not know what has become of him; all I know is that he was bored to death from the very first days and was very upset. Do not think those 100 pistoles will be of great help. We will need to practice the strictest economy, and I will have to ask Brother Clouzet to send me everything he has on hand.

There is nothing to prevent Bouillon from going to Besançon for a few days. I will see about this while I write to Brother Troffer.

I am stopping here and wishing you the best of all years, for time and eternity and for body and soul.

* * *

These are letters of encouragement for the business managers and exhortation to charity.

498. To Bro. Dominique Clouzet, Saint-Remy

January 20, 1830, Bordeaux

Original, Agmar

[With insert from S. 498]

My dear Son,

I have received your letter of January 9 with all those you tell me in it you have written. I answered all promptly to the address of Father Lalanne, principal of the *collège* of Gray, in Gray. I will do whatever I can and as soon as I can, regarding what you tell me about Saint-Hippolyte.

It is not yet time to transfer Bro. Louis Rothéa from Colmar. I have already asked either you or Father Lalanne to send Brother Olivier to Colmar if a substitute can be found for him at Saint-Remy. I did not order this, but since his dismissal was urgent and inevitable, everything possible must be done at Saint-Remy to find a replacement; he can always return once a good sacristan has been found.

Father Chevaux has written on January 12 about all the trouble the letter of Father Meyer has caused you. That is a rash act or one of desperation, a moment of bad temper, for which he may have repented a few hours later. I will write a few words to him, as I will to Father Chevaux, whom you seem to like a great deal. Let the entire matter be dropped. This is the best and shortest course to follow. It is the fate of all business managers and official trustees always to be blamed. That was the case before the Revolution and has been so ever since.¹ In Agen, Mother Saint-Vincent, who was business manager until the death of Mother de Trenquelléon, was always the object of murmurs and complaints on the part of the best sisters; and nevertheless, when there was some foundation to be made, all of them always begged me to leave her in Agen, which I was always glad to do.

When failings on the part of subordinates are pointed out to you, you will do well to take them into consideration, or even to seem to do so. In the large houses, some objections almost always arise. I have understood that Joseph is always at his post, and this is fine; Brother Marres could easily be put in his place, but do not replace him; you can have patience with his caprices, but you must not give the appearance of sustaining or excusing him, etc. Recall, my dear Son, what Our Lord used to say to his apostles, “You will possess your souls in your patience.” May the peace of the Lord be always with you!

* * *

¹ Before the Revolution, for several years Fr. Chaminade had fulfilled the functions of *econome* of the *collège* of Mussidan. He was speaking from experience.

499. To Fr. Jean Chevaux, Saint-Remy

January 20, 1830, Bordeaux

Original, Agmar

My dear Son,

I have written to Brother Clouzet to quiet him over the letter Father Meyer wrote to him. Brother Clouzet told me nothing about it, for his letter had another object. Father Meyer has been guilty of an imprudence and this was doubtless in a moment of bad humor. You might easily have been able to stop all that if, as the result of the information Brother Clouzet came to give you about this letter, you had told him that Father Meyer had become very excited and that you were taking it upon yourself to call him back to solid reasoning, etc. . . .

I am being told from Saint-Remy that you are doing too much, that you are not taking good enough care of your health. Take care of your health and do not overtax your strength. I am embracing you tenderly.

* * *

S. 499-2. To M. Blanc the Elder,

Music Teacher, Dole

January 28, 1830, Bordeaux

Copy, Agmar

I have received from M. Blanc a letter dated December 25, inquiring about his son. I delayed answering because I could find very little good to say about the young man. His heart, marred by the passion of love, has often distracted him from his studies and other duties. The fire that had been hidden by dissimulation, restraint, or fear finally broke out. His secret correspondence with a young woman in Besançon came to light. This intrigue is of long standing. Last year he seems to have had enough strength to control any excess; however, his last trip to Dole and Besançon rekindled his feelings for this woman who, he admits, is constantly in his thoughts. Let me give you only one example of the worry he is causing us. Recently he left the house after four in the afternoon without permission and returned after eleven. When he was asked why he had no coat, he said he had given it to a beggar, etc. This was his silk jacket. These secret escapades and their shameful motives, which he sometimes partially confesses, have left us no choice but to send him back to Dole, for fear that he would have a serious accident.

After we had decided on his departure, I asked him if he would not wait until we had written to you to obtain the money for the trip, or if he preferred to go on foot as far as Paris and I would advance him the funds necessary. He said he would greatly prefer to go on foot. In case something might happen on such a long journey, I asked another young man who had planned to walk to Paris next week to leave earlier with him; I gave him 50 francs for any expenses they might have between here and Paris. It seemed dangerous to me to trust the young Blanc with this sum.

When I arrived in Bordeaux, I had to pay 50 francs to the coachman; our correspondent in Paris had advanced this sum to guarantee that both young men would not go hungry on the trip. Between the two, they had foolishly spent more than 60 francs. They purchased insignificant things, like a multi-colored hat; he had actually asked for permission to do this before leaving. I told him I would settle all accounts with you. That hat would have attracted attention during all his travels and might even have created suspicions. Please come to an understanding with Father Lalanne for all funds advanced. I will send him a copy of this letter. In Paris, please advance him the funds he needs to travel to Dole. If you want him to go by coach, I advise you to notify our correspondent to pay for his seat with the money which you send him. Address everything to M. O'Lombel, no. 21, Rue de Sèvres, Paris.

* * *

500. To Fr. Jean Lalanne, Saint-Remy

January 30, 1830, Bordeaux

Original, Agmar

[With inserts from S. 500]

My dear Son,

I wrote to you a few days ago through the Ministry about the complaints which Father Meyer had against Brother Clouzet. Father Chevaux had sent me a short excerpt of that letter from Father Meyer, and I wrote to all three—Fathers Meyer, Chevaux, and Brother Clouzet. I will not bring up this topic again; I hope it has not had any harmful results.

This one is to inform you of the dismissal of M. Blanc, and so that you may be aware of all the facts I will send you a copy of my letter to M. Blanc, the music teacher at Dole. I told you recently that there had been some progress in his behavior, and this was true. In a private interview, he had listened to the voice of religion and of reason. He seemed to be doing well for a few days, but then his passions got the upper hand and he no longer listened to the voice of religion or of reason, and he gave us the grief which I have described in my letter to his uncle. I believe it is only recently that he began writing to the young woman in Besançon. I have a rough copy of one of his last letters, which I have not read yet.

His presence was harmful to young Peg. Although the latter is a small man, I believe he is still unspoiled. While his religious dispositions may take the upper hand, he is too weak and too small a candidate to warrant out making great sacrifices for him. Our dealings with his parents must be characterized by frankness.}

I have just received the answer to the note presented to the Minister by M. O'Lombel on the subject of normal school establishments in all the different departments of France. The Minister answered M. O'Lombel that he knew nothing of the Society of Mary and that, on the other hand, he would favor all the establishments of normal schools requested by the bishops and prefects. Everything happened in an honest enough manner. M. O'Lombel does not believe he has the qualities I thought he had. If he truly wants the good of France, especially, if he wanted to renew at least three-fourths of its population, it would not be difficult to have him know on the one hand, the Society of Mary, and on the other, that the establishment of normal schools in the sense that we understand the term is the surest and fastest means to bring about this renewal. I say the fastest, providing the government takes a genuine and active interest in it, and not simply one of mere tolerance or permission.

I am sending this directly to Saint-Remy so that you might be informed at the same time as M. Blanc in Dole.

Let us take courage, my dear Son, and let us recall without ceasing the memory of the good Master for whom we are working, and sometimes even think of the crown which he destines for his faithful servants.

* * *

The matter of Rheinackern has reached its conclusion. Father Chaminade decides to abandon the work and to transfer the small community of the Daughters of Mary to Acey.

501. To Bro. Dominique Clouzet, Saint-Remy

February 3, 1830, Bordeaux

Original, Agmar

[With insert from S. 501]

My dear Son,

By this same mail I am sending an obedience to Brother Roth  a for our six sisters in Rheinackern, to have them go to the former abbey of Acey. I am sending it to Brother Roth  a to hasten or delay the departure, according to the advice he may receive from the pastor of Colmar, from Father Liebermann, or from the episcopal palace in Strasbourg, etc. I was not able to lay out for Brother Roth  a the route they will need to follow; perhaps you will do well to notify him and to trace it out for him very rapidly. It would seem to me you would need to take the stagecoach from Strasbourg to Besan  on and that, going to Besan  on for this purpose, you would have them conducted or you would conduct them yourself to their destination. When you would be certain of their departure from Rheinackern, you would give notice of it to Father Bardenet.

I take it for granted that Acey is sufficiently prepared and furnished to receive six religious sisters.

Father Liebermann asked me to write to you and to comment on an expression which you used and which you ascribed to him when he urged you to have patience until he had done his utmost to convince Father Fritsch to accept the suggested arrangements. You will understand how pained he was when I send you a copy of the letter which he sent me on January 12.

I am writing to you directly, my dear Son, to avoid any delay. I am writing to you about that pitiful matter involving Father Meyer and Chevaux. I am writing to Father Meyer and enclosing my letter in one to Father Lalanne, the principal at Gray. Several days later I again wrote to Father Lalanne, at Gray, but recently I wrote to him at Saint-Remy about the dismissal of M. Blanc.

It is possible that I will have to write to you in a few days regarding a new establishment. Far from discouraging us, our worries and troubles must ceaselessly reawaken our interest in the work undertaken, which we sincerely believe to be the work of God. We must consider ourselves sufficiently rewarded by the honor God confers on us by choosing us and by the means God gives us to show him our love and our fidelity. I was somewhat grieved to see you somewhat disconcerted by the letter Father Meyer wrote to you.

I am embracing you very tenderly.

* * *

Nevertheless, Father Lalanne leaves for Paris according to the orders of his superior. He is almost immediately greeted by a letter containing detailed instructions and which begins with an admirable profession of faith and confidence in the guidance of Providence.

502. To Fr. Jean Lalanne, Paris

February 15, 1830, Bordeaux

Original, Agmar

[With insert from S. 502]

My dear Son,

I received your little letter telling me of your departure from Gray, and yesterday I received all your messages from Paris.

I will not comment on the remarks you made recently about the need you felt to make changes in my decisions concerning the novitiates and the boarding normal school at Saint-Remy. What is troublesome is that any similarity between the plans for this novitiate and that of Bordeaux or that of the establishment of Saint-Remy is not intentional, and that Father Chevaux is still not able to distinguish between problems which are inherent in a plan and those that arise from not being able to do everything at once—or, in a word, to distinguish between essential defects and the accidental ones due to circumstances of location, or shortages of all types, etc. There are defects which are present in any type of institution, but which are gradually eradicated. However, it is useless to discuss these at this time, and I will return to them later and you will see what importance I attribute to all your remarks and suggested procedure.

I am pleased that you found space in the château to add a wing to your boarding section and that you gave up the idea of installing it in the attic.

I am going to answer the two questions you ask. What is the amount of our debt? What are our means for liquidating it?

To answer the first, I would only need to make an addition, and I have not as yet forgotten my mathematics to the extent of no longer being able to make an addition. I am not making it, as much from a motive of a type of natural fear as from Divine Providence.

I am answering the second question. My means of covering my immense deficits, the extent of which I see only imperfectly, are (1) some little means already acquired; (2) strict economy in all of our establishments; (3) some small incidental funds coming to the brothers and the sisters; and (4) the most positive means is an unshakable confidence in Divine Providence.

All our debts result from two principal causes. The first, the enterprises undertaken, so to speak, by the orders of Providence, or at least to enter into views which we consider to be those of Providence and, in that case we can assume Providence to be responsible. The second cause is the imprudence, the acts of temerity and self-conceit of some of our heads. The two great places for these expenses, or rather for these inconsiderate debts, are Bordeaux and Agen, although some other places are not to be excluded. Will the good God chastise the entire Society for the faults of certain of its principal members, who have never had the consent either of the Superior of the Society or even less of the Society itself?

But the debts contracted in the views of Providence may well have no other foundation than a presumptuous imagination. I am very far from maintaining the opposite. Furthermore, I am also thoroughly persuaded that our confidence should be the most humble. Other expenses imprudently made, although they are not made following the advice of the Superior, may easily be imputed to him up to a certain point because of his not having had enough vigilance and firmness. And, nevertheless, however guilty we may be in all the causes which have built up this huge deficit, we render ourselves even more guilty if we lack a complete confidence in making use, with all the wisdom of which we are capable, of the little means we have or may have.

Let us conclude from these observations, my dear Son, that in this situation in which we find ourselves, there is a great need for us (1) to fall back on a strict but wise economy; (2) not to make any expenses other than those required by the necessity of maintaining the works we have begun or of new works which Divine Providence would clearly ask of us; and (3) to remain always distrustful of all the improvements and changes in our works, seen solely from the viewpoint of human reasoning and considerations of personal interest. Brother Clouzet tells me that in the purchase of physics instruments, you are planning to use only your savings of the *collège* of Gray. See, my dear Son, if even this may not be too much.

Brother Clouzet adds that, the way things are going now, expenses will be 3,000 francs more than last year. This thought I address to your wisdom. You did not mention if the town repaid the 1,000 francs you had loaned it. I am 7,000 francs in arrears in my payments right now. I did not expect it to be that much this year, but I was counting on more coming from Saint-Remy. I also expected something from Gray. Again, I rely on your wisdom to take from that something what you consider most urgent.

I am surprised you did not receive my letter dealing with the dismissal of M. Blanc before your departure from Gray. I suppose that he is now in Paris and that you have seen him at M. O'Lombel's house. I had announced his arrival to M. O'Lombel. I will not repeat here this young man's scandalous story which obliged us to dismiss him formally. My letter must have been readdressed to you, and M. O'Lombel will have told you about him. I will write to Mme de Chifflet about young Peg, but you should have told me about this woman and given me her address. The young man, it would seem, knows no one of his own family.

Regarding M. O'Lombel, explain to me in your next letter the mystery of his strict silence on the most interesting and, at times, the most urgent matters. If after a month and more he takes up his pen, it is with such speed and even evasiveness that all suffer from it. In the first place, I believe he is disconcerted over the fact that not one of the subjects presented by him is succeeding in our hands and still causes us quite a bit of expense. Then, he seems to be altogether given over to the Mission undertaken by Father de Solages¹ and to be sorry I have not taken a more active part in it; and third, he is also sorry we find it impossible to come to an understanding with M. de Rainneville. He has never given me any reason or motive for his silence. Last year, the same was the case and even worse.

You do not tell me where you are lodging in Paris. In writing the last time to Father de Solages, I promised him that upon your arrival in Paris you would go to present him your greetings and mine. I do not have time to relate to you the long story of a young Alsatian ecclesiastic whom he sent to me to prepare him for the mission of the islands of the South Pacific. I kept him here for about three months. The Grand Chaplain was supposed to pay his board; I lowered it to only 400 francs. I advanced the money for his trip from Bordeaux to Paris. I wrote to M. O'Lombel that I would write a money order on him for 200 francs. No answer. If M. O'Lombel tells you everything I said to him about this young ecclesiastic, you will soon be up to date regarding the reasons which made me return him to Father de Solages in the interests of all parties concerned, and above all, in those of the young ecclesiastic himself.

It is now surely time to take up what I very particularly desire of you in Paris. And first, you know that Father Rothéa was provided in Saint-Remy with a certificate of Boarding School Master. I would like you to obtain from His Excellency the Minister of Public Instruction the transfer of this certificate to Saint-Hippolyte, and below, the indications, the names, and the dates. Saint-Hippolyte is mainly a boarding normal school of primary teaching, but in the boarding

¹ Fr. de Solages, vicar general of Pamiers, in 1830 had been named at his own request as Prefect Apostolic of the Islands of the South Seas—that is to say Bourbon, Madagascar, and Oceania. He arrived in Saint-Denis from the Reunion (then called Bourbon Island) with his compatriot, Fr. Dalmond. He again left for Madagascar with a catechist and a servant. The catechist became ill and returned to the island of Bourbon; the servant died. Fr. de Solages continued his route to Tananarivo. At Andevoranto a fever set in, and on an order from Tananarivo he was left to die, alone and without nourishment in a miserable hut, a victim of his own charity.

school are also received some pupils who are able to learn the Latin elements at the same time as writing and arithmetic. Also among the pupils of the Society in the boarding normal school there is always someone found to whom the elements of the Latin language and of the French language must be comparatively taught. To avoid all suspicion of resentment or of anxiety, I believe it is prudent to ask for the transfer of the certificate of Father Rothéa to Saint-Hippolyte. I notified the rector of the Strasbourg Academy about all this, for he has always shown great devotedness to the Society of Mary. He wrote telling me to ask His Excellency directly for the transfer of the certificate. For the presentation of this request, I have been awaiting your presence in Paris.

Let us now come to the direct and decisive object of our mission in Paris. I have had occasion to know Father Guernon-Ranville, Minister of Ecclesiastical Affairs and Public Instruction, by the praise made of him to me by President de Saget. He assured me that once the Minister comes to know the Society of Mary and the work of the normal schools of primary teaching, most certainly he would protect and extend them. According to an interview with M. O'Lombel and a short extract from one of my letters, he has surely promised to protect all the normal schools that would be formed at the request of Our Lords the Bishops and the prefects, adding also that he did not yet know about the Society of Mary.

If the Government did not put into it any other interest, this great means of reforming the morals and the spirit of the French would be without effect; it would never stop the progress of evil, which grows worse each day, and which can end only by ruining the monarchy and the Catholic religion. His Excellency the Minister of Ecclesiastical Affairs and Public Instruction has very certainly sounded the depth of the evil. He knows about it better than we. There is then question only of convincing him of the importance and efficacy of the remedy, and in the second place of having him understand that the remedy must be as extensive as the evil—that is to say, that normal schools would be needed in almost all the departments of France, or at least one in the extent of jurisdiction of the university academies, because one normal school, well-run and well-equipped, may answer the needs of two or three departments.

And again, here is my line of argument. Ordinary people make up more than three-fourths of the population of France; consequently, the means which would give to all of a rising generation a real education could automatically change the mind and morals of the greater part of France. Now, as they are understood by the Society of Mary, normal schools reform the old schoolteachers and form new ones, well qualified to give everywhere this solid education, which the children keep for the most part into their more advanced years. The efficacy of this education of the children of the people has been proved in showing the efficacy of the instruction of candidates in the normal schools, and also by the reform of the old or former schoolteachers in the matter of their manner of teaching, as in that of their moral and Christian conduct. The goodness and correctness of our Methods must be proved, either by the conduct or by the instruction of learning of the candidates. Especially the instruction in religion must be weighed and estimated. It must be adapted to the spirit of the century and to the position of the schoolteachers. Furthermore, this must be proved by the means of the annual retreats, by the manner in which these are given by the Society, or by the extent of the reform wrought in the old teachers. Many of these have just been replaced by younger ones, already formed. The course of studies of all kinds for the candidates is to last three years with only a few exceptions, mainly with those who enter having a type of half-formation to their credit.

My dear Son, we will need to work at the various courses of instruction in religion, which will serve both for the day normal schools as for the boarding normal schools, although the other subjects of instruction must in no way be neglected.

It would be necessary to write up a short memorandum, one clearly supported by facts, in order to open the eyes of everyone on this practically certain means. We are not saying there are no other means of reform, for as you very well know the Society itself has some, but it claims this is one of the greatest means, one of the most prompt in its good results, and this is one of the reasons which has led it to devote itself especially to primary teaching, as indicated in its Statutes authorized by His Majesty. My dear Son, work at this short memorandum, based on all the ideas we have considered for these normal schools, on the Methods, and also on the plans of instruction in religion, which we know well enough by this time to give them great perfection.

The principal objection which may be made to you is the small number of subjects, sufficiently trained, whom the Society can present for the formation of normal schools. But it is evident that in a small enough number of years, we would have progressively trained enough for the establishment of these schools everywhere.

I am stopping here, in order not to delay the sending of this first letter. If the plan is adopted, if the Minister strongly manifests the desire that the bishops, the prefects, and the rectors of the academies work at equipping these schools directed by the Society of Mary, we will develop even more whatever may have need of development. We will busy ourselves with it without respite.

I am embracing you tenderly, and I wish you the peace of the Lord.

*

*In this correspondence the practical mind and courageous perseverance of Father Chaminade is admirable. "With the support of governmental benevolence," writes Bro. G. Goyau, "the Society of Mary was undertaking a work which, property speaking, had no precedents, and in the collaboration which was taking shape between the young Society and the Restoration Government, it was the Society which was taking the lead. . . . Thanks to Father Chaminade, at least during a fleeting hour, an era seemed to be inaugurated during which the high intellectual formation of teachers would have been managed and planned by the initiative of the Church, with a confident generosity."*¹

* * *

503. To Fr. Jean Lalanne, Paris

February 22, 1830, Bordeaux

Original, Agmar

[With inserts from S. 503]

My dear Son,

M. Pommez came last night to inform me that you were still expecting to hear from me. I wrote to you very shortly after receiving your letter from Paris. My last letters were written on the 15th but they did not leave Bordeaux before the 17th. Mine must have crossed the one you wrote to M. Pommez. In my letter I asked you to transfer to Saint-Hippolyte the diploma of boarding-house master which Father Rothéa had in Saint-Remy. I added to the letter Father's Christian names and the date of the diploma. Brother Weber had forgotten these details, but he added them two days later. You must have received that addition.

¹ "Chaminade, Founder of the Marianists, His Religious and Scholastic Action," *Correspondent*, 1913, article reproduced in *Precurseurs* (Paris, Perrin).

On February 20, that is to say the day before yesterday, there appeared in the paper an ordinance of the king, provoked by the Minister of Ecclesiastical Affairs and Public Instruction, on the subject of the institution of primary schools in all the districts and of model schools at least in all the provinces of the education offices. The most effective precautions seem to be taken to supply the money for the expenses of both types of schools. This ordinance is being issued in a very fine spirit, and it is this same fine spirit which seemed to me to prevail in a circular of the rectors of the Academies on the same subject, and which obliged me to write immediately in order to have the offer of the services of the Society of Mary present to His Excellency. If you are not acquainted with this ordinance, it must be obtained for you, which is easy enough to do.

In spite of the goodness of the ordinance, I presume its effect will not take place and that it will come to nothing, as so many others (1) because great anxiety is to be feared; (2) because in interesting everyone, the prefects and the rectors, through a lack of unity slight progress will be made; and (3) many means are being taken so there will be no lack of money, which is already a great deal—but who will choose the teachers to be placed in the country places? What precautions are being taken for the reformation of the old or former schoolteachers? Who will direct the model schools? I imagine these model schools are what we call normal schools, although there must be a very great difference between them. I would greatly desire, for example, that alongside of a normal school a model school could be established. In vain will schools and teachers be multiplied if these schools are not well-directed, if these teachers are not well-trained. Doubtless in the views of His Excellency, the rectors and inspectors do not all have the same views or the same zeal. . . . Nowhere are the good methods of teaching clearly determined, and still less the methods regarding the behavior of the pupils in the small schools and of the candidates in the normal schools.

The normal school of Strasbourg is the most distinguished, as well as the most praised of its kind. For more than three years, the rector of the Academy praised it to me in the highest terms. These praises were repeated in Strasbourg by the most distinguished people of the city. Last August, I asked the rector to accompany me there. I will not enumerate here the great number of defects I found in this famous school. In leaving, the rector thanked me for the questions I had asked and for the observations I had made to the director of the school. In reading the ordinance, you will find other similar observations. If I had it before me at the present time I would have reread it, but it seems to me that you are in a happy situation, for you are in a position to write up very clear and well-reasoned accounts of conditions as they are. If there is goodwill, as I like to believe there is, you will succeed in determining the type of normal school and institutions of small schools in the sense understood and presented by the Society of Mary.

Above all, you will have to work at a method of teaching religion to the candidates of the normal schools. This is the article which must interest you most of all. What would the end be of all our labors, all our solicitude in establishing normal schools, if actually the schoolteachers are not sufficiently instructed in religion and, if clearly instructed, they neither like nor practice it? I am saying if they do not practice it from their hearts. I take it for granted that candidates are kept for three years. In Strasbourg, they are kept for four years. The course in religion may be divided into three parts, one for each year, but these three parts are related only to the proofs of religion. We are in a century in which everyone is called upon to reason or to talk nonsense, even the simple country peasants and the housemaids of the cities. All your normal school candidates must become little logicians, and even something of metaphysicians. They must know all the

sources of human knowledge and truths. To shorten matters and to communicate my entire idea to you in Paris, obtain the work entitled, *The Principles of Sound Philosophy Reconciled with Those of Religion*, or *The Philosophy of Religion*, by the author of *The Theology of Sensible Beings*, 2 volumes.¹ This work is becoming rare, but if you cannot find any place to buy it, you will surely find it in the different libraries. Half of the second volume of this work includes three discourses which contain everything there is to be known about the proofs of religion. One would be explained each year in these schools, as would be done with regard to an author in a class. Those who would have greater talent and more ability would learn these discourses by heart. All the rest of the work indicated would give place to all the explanations which would need to be given. In it would be found the principles of reasoning and instruction concerning all the facts, the knowledge of which would be necessary. You have different works, more recent no doubt and very solid, but in which the development is not as didactic and as adapted to teaching for young people coming from the country, who know nothing and have never reasoned about themselves or about anything around them.

Several years ago for the Sodalities of young people, I would have followed a somewhat different approach. I would have followed the work called “Analysis of the Faith,” in which it is proved that only the Catholic faith can stand an exact analysis. It poses eight principles, each dependent upon the other, which encompass the entire deposit of the Catholic faith. From the last principle, the author comes down to the first, as from the first he goes up to the eighth. This development does not dispense from giving the basic ideas, because we must always bear in mind that the young people often do not even understand the words which are used in explaining things to them, etc. . . .

I have no intention of telling you to follow this or that method, but a method is needed, one well adapted to achieve the end we have in view. If you are well settled on a method sufficiently clear and well developed, you will be just the right person to have His Excellency understand the goodness of the plans which I would wish to have him adopt as a most efficacious means for stopping the progress of evil in our beautiful but unhappy country.

By the letter which you wrote to M. Pommez, I understand that you got to see Father de Solages, and that he and M. O’Lombel have acquainted you with the vast enterprise of the Mission of the South Sea Islands. I did not believe I was to take any active part in it, as you may have been able to notice from my first letter. If you can in any way be of service to this work, of course do not hesitate to assist in any way you can; but do not allow yourself to be absorbed by it, for it is something very secondary to what has brought you to Paris.

I will stop my letter here. It may be that before it leaves, I will have received the answer to my letter of February 15.

May the peace of the Lord be with you always!

P. S. (1) Kind greetings to M. O’Lombel, to his wife and to his eldest daughter. Tell M. O’Lombel especially that I love him deeply, but I do not like his long silence, above all without being told of his intention to keep it. (2) My dear Son, I am certain you did not believe I intended to omit religious instruction in the course about which I have just spoken to you.

I believe the catechism of the diocese must be learned in all the schools, but that the subject matter must be explained in a way within the grasp of those learning it. By these long explanations, a zealous teacher knows how to lead his pupils to the knowledge of piety and to its practice.

¹ By Fr. François Para de Phanjas, SJ (1724-97). This work was reprinted in the *Démonstrations Evangéliques* of Migne.

I believe you have already met M. Bourgeois. I have an important matter which you can settle with him very simply, but do not delay doing so. When I was in Paris, M. Bourgeois made his will and named me as his beneficiary. In spite of his goodwill, he found it very difficult to have it processed. He left it with one notary but, finding it impossible to make an appointment with him, he transferred it to a second. He had always hesitated to deposit it with the first person I had recommended. This notary is deputy mayor. I left Paris not knowing with whom he had deposited the will. I wrote to him several times, but he never did reveal that information. I must know positively with whom he deposited that will. As an alternative to this deposit he could make three copies, one of which you would send to me, one you would keep, and one he would keep in his desk. It could be enclosed in an envelope on which he could write simply, "This is my will and testament." If he did deposit it with a notary, obtain the man's name and do not bother him any longer.

Here are a few thoughts on the matter which you can use wisely. M. Bourgeois does not wish M. O'Lombel to become acquainted with his affairs and seems to prefer that we deal directly with him. Because of my age and my activities, it is possible that I will die before M. Bourgeois does. In that event, I suggested that he name M. O'Lombel; this is legal, but he did not like the idea. I told him that at a more opportune time I would give him another name. M. Bourgeois has two types of assets. He has a considerable patrimony over which he has been feuding with his sister for years; he has other assets accumulated over the years, on which he depends for his livelihood and his charitable ventures. All his affairs are in some confusion, and an heir would have a difficult time finding information and documents. We had agreed before I left Paris that he would gradually inform me of his financial situation; he has not done so and will certainly not do so. He wrote me several times that his pastor was breathing down his neck and that he did not have the courage to turn down all the offers of good deeds presented to him. The best thing to do, once you have won his confidence and his friendship, is to sound him out on one matter after the other, to make notes, and then to read them back to him for verification. Concerning family matters, he will give you the name of the person who has been his go-between and from whom you can obtain all the details. Consult M. O'Lombel as little as possible in this matter. It would be best to visit him occasionally.

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S. 503-2. To Mme de Chifflet, Besançon

February 26, 1830, Bordeaux

Copy, Agmar

I have wanted to write to you for some time, Madame, but I waited until I had some good news to give you about young Peg. Ever since his arrival in Bordeaux, he has not manifested those good sentiments which were his when I stayed briefly in Saint-Remy. I can inform you with pleasure of a considerable change in his favor. Today he gives us every hope that he will become a good religious and a priest. However, this is only a hope. I fear for the streak of smugness in the little man. In Bordeaux he was not admitted into the highest class.

I said I would accept him at Saint-Remy at the same rate of 400 francs, not counting his modest needs and the scholastic fees. When he spoke to you, Father Lalanne was absorbed by other matters and confused the tuition asked of a young man opting for the primary instruction with that required of M. Peg and others who are pursuing their studies. I told Father Lalanne that I would correspond with you directly.

I am with profound respect. . . .

*

Mme de Chifflet's Reply, Besançon, March 14, 1840

I cannot tell you how surprised I was when you asked me for 400 francs for little Peg's tuition, exclusive of his pocket money and the scholastic fees. I have in my hands a letter from Father Lalanne which says that "the terms you suggest for young Peg seem reasonable enough considering the disposition of the youth, and we accept them although they may become a burden for us." This is taken word for word from Father Lalanne's letter. The charitable people I found to interest themselves in Peg are willing to give 200 and not 400 francs for his board, and to pay for his needs and his journey. Yesterday I read your letter to two people who had contributed and they told me they could not give more, nor can I. I cannot in justice withhold from other needy people what I am giving to them. Those who have spent considerable sums on Peg can no longer do so. Let him earn his living as others do, they will say, giving lessons in French, Latin, etc. How little we can count on the vocation of a young person, even after the dispositions he had shown previously. I am, Monsieur. . .

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S. 503-3. To Mme de Chifflet, Besançon

March 28, 1830, Bordeaux

Copy, Agmar

I had the honor of pointing out to you that Father Lalanne was mistaken as to the terms under which young Peg would be accepted in the novitiate of Bordeaux. I explained things very clearly and repeatedly when I traveled through Saint-Remy. Father Bardenet was to discuss the terms with you. Father Bardinet did go to your address and tried to see you and all those interested in the young man, or rather the boy. Everyone was on holiday; that is the answer he gave me at Arbois, where Father Lalanne came to see me.

When I left Arbois, Father Lalanne was in charge of all the arrangements. It is not surprising that Father Lalanne was in error; he has to deal with others who are not following a course of studies and whom we sometimes accept for 200 francs. Father Lalanne would have pointed out his error immediately, but he had to go to Paris. He asked me to write to you, which I did.

Do not think, Madame, that with 400 francs for his board we would not have been obliged to make certain sacrifices on his behalf, but I decided in his favor because of intellectual and Christian dispositions, in spite of . . . etc.

However, Father Bardenet, Father Lalanne, and I decided we have shown enough consideration; moreover, young Peg's parents are in comfortable circumstances, and I am surprised to see you class them among the poor.

At first I thought I would send a copy of your letter to Fathers Bardenet and Lalanne and to come to terms with you and with the parents of young Peg. However, I believed it was wiser to send you this second letter. For your consolation, I must tell you that the young man is again manifesting all the fine sentiments he displayed at Saint-Remy and which persuaded me to accept him and to accede to his parents' wishes.

I am. . . .

* * *

Here is a note of direction.

504. To Bro. Augustin Perriguet, Besançon

February 26, 1830, Bordeaux

Original, Agmar

My dear Son,

I received your letter in its own good time. I was somewhat astonished that you had sent all your belongings to your parents for 2,000 francs. You do well to rid yourself of such things, and you also do well in benefiting your parents; but nevertheless, prudence must be practiced always and everywhere. In spite of the praiseworthy detachment you have from your parents, nothing must be carried to excess. You must not refuse to correspond sufficiently with them in order to come to an honest and prudent agreement. Your goods belong to the Lord, and at this time you are their manager, but you must enter into God's views and deal with his interests. If you have difficulties, Brother Troffer will provide for you some trustworthy person to consult. Even the superior of the hospital is very wise and intelligent. You were telling me you have received 100 pistoles, which were in the hands of Brother Troffer; he has received sums which come close to this but which do not amount exactly to 100 pistoles,¹ which seems to mean that you did not give the matter close enough attention.

The more I consider the desire you have of coming to the Sainte-Marie boarding school of Bordeaux, and the more traveling time approaches, the more I am anxious about you. I have often examined the motives which make you desire your change, and I always find them more and more without a solid base. You will be far less lonely in the boarding school than you are in Besançon because there are more subjects of dissipation and perhaps even more occasions for sin than in the establishment of which you now form a part. In this state of things, I believe you will do well in giving up all idea of change, and to become holy in the place where you are by a true regularity and the constant practice of patience. You have told me everything; now wait until the good God lets me know directly that he no longer wants you in Besançon. I have never seen any good coming to those who have chosen their places, in spite of the fact that they had the consent of their superiors.

I charge Brother Troffer with the task of embracing you for me. I am doing it also here with all my heart and wish you the peace of the Lord!

* * *

505. To Fr. Jean Lalanne, Paris

March 3, 1830, Bordeaux

Original, last part Autograph

[With inserts from S. 505]

My dear Son,

I have received your letter of February 22. I have just received 24 hours later that of February 25, with the project regarding the circular of Our Lords the Bishops. The first dispatches, that is those of February 22, contained letters that continued to deal with that old business I had in Paris during my first trip. I am giving you an answer in this letter addressed to Mme de Carayon Latour. There is no point in having you involved in these matters.

The first dispatches arrived directly through the post, but with the stamp of the Ministry costing 3 livres and 12 francs. I do not understand the confusion. Was the packet, the one addressed to His Excellency, opened and the contents placed in another envelope addressed to

¹An old gold coin worth about 100 francs.

me? That would be somewhat malicious. Your packet could simply have been given to the post office. I mention this for your own guidance. The other two packets dated February 25 arrived today, postpaid.

You make no mention of M. Blanc. He left with M. Maupetit under clear skies, but that changed soon after and bad weather set in. I have no word about either of them. I wrote to Mme de Chifflet about young Peg. I explained how distracted you were when you explained the terms to her and said that you were thinking of someone else. M. Peg seems to be doing well since the departure of M. Blanc.

Be very careful when dealing with the matter of M. Bourgeois which I explained in my last letter. Although M. Bourgeois loves and esteems M. O'Lombel, he does not have much confidence in him. Speak as little as possible about M. O'Lombel and bear no message to him, at least not about the will. In M. Bourgeois' will, M. O'Lombel is named the heir in case I die before M. Bourgeois. M. Bourgeois introduced this clause only out of kindness. I told him I would recommend some other person, and I would have done if he had answered my first request—that is, if he had give me the name of the notary with whom he had deposited the will. This information is needed in Paris. M. Bourgeois could die and his relatives put everything under seal before the notary could be informed. If he does not care to deposit the will, have him give you the will and then send it to me.

Neither you nor M. O'Lombel say anything about the mission of Father de Solages and especially about the young missionary I housed for nearly 3 months and for whom I advanced 200 francs which, according to M. Lombel, would be refunded by the chaplain, Father Braun.

I am going to follow your letters of February 22 and February 25, with the exception of the article about which I will answer you myself. I am losing a lot of time, nursing a heavy cold to which they give the name "catarrh."

I am very glad you ended the matter regarding the institution of Saint-Remy and the nomination of Father Meyer. I wish you would see to it that I receive an exact copy of the dispatches you have received about it. At another time, I will tell you with what intention I am making this request. At this time, I will remind you to have the certificate which Father Rothéa holds transferred to the boarding school at Saint-Remy.

I believe M. de Rainneville is very well-intentioned. I have never doubted it. All the reflections I have made on the trial prospectus which was sent to me were meant only to show that it was not an effective trial of these orphan agricultural colonies, of which there had only been a question, to the exclusion of agricultural trial and of clearing the land. In addition, M. de Rainneville is a great agriculturalist, and his visit to Saint-Remy can have only good results. I know only two of his illustrious associates, the Count de Pont, with whom I had fine talks on the trial plan of M. de Rainneville, and the Marquis de Nicolăi, Peer of France, with whom I also had long talks about matters of religion and conscience; but I doubt very much that these three heads will ever fit into the same bonnet. All three are good Christians, true royalists, very rich, but very impassioned, each in his own way.

I see with pleasure that you have put wisdom and intelligence into the purchase of physics instruments.

Someone who would know how to take and to lead M. Latouche would draw great profit from it. He has knowledge, experience, zeal, and a certain force of character. He is not very interested, but there is in him a vulnerable point which must always be respected, at least unless he himself attacks it vehemently. In my position, and to make a true religious of him, I had to make him recognize his trouble, his needs, at the same time as the remedies. Our former quarrel comes from just there. What he has told you, that a confidential letter of his was answered in the hand of a secretary, is only a type of last resort, of which I have been informed by you.

To this last circumstance of displeasure, you can tell him that he has created for himself too high an idea of the one who then wrote under my dictation; that the hand of a real secretary must not be confounded with that of a young copyist who does not try to penetrate to the interior of things, who does not connect them, who has absolutely no interest in making any application of them, and who does not even know for what motive or for what occasion one thing or another is being dictated to him. If he had communicated this idea that was worrying him to me, I would have answered what I am answering now. I have answered all the complaints that have come to me from him on the part of others. Tell him I always love and esteem him, as I have loved and esteemed him from the time of our first acquaintance; he would have done much better to tell me himself from the beginning everything that could cause him grief; and soon everything would have been well, instead of telling others and strangers of the facts he wanted me to know.

I have received a letter from M. de Rubelles,¹ who was enjoying an entire month of rest at M. O'Lombel's home. This young man seems to want to leave the world and has been looking for withdrawal in religion for several years. First it was among the Jesuits, then with us. Faith seems to have very little place in his various movements, for character, natural inclination, disgust for the world, perhaps also the want of a definite status, and also some other idea about religion seem to be his only incentives to action. Furthermore, he is always undecided, always fearful of not finding in religion what his nature desires. When I left Paris the last time, he was leaving for Fontainebleau by order of the Minister of the Interior, M. de la Bourdonnaye. The pastor of Fontainebleau,² whom you know very well, complained at that time that he was playing the role of spy at his house. All of this says nothing that is precisely wrong. All we can do is to conclude that we must merely guess at all that concerns him, for he does not let himself be known. You tell me the news has spread that I wanted to make him my secretary; I do not know what could have given rise to this report. I do not even recall ever having had the idea, but I did have the idea of using him as a teacher of the French language. Although he knows German better, I believe he could have succeeded. He might even succeed in teaching some music. It seems a bit strong to me to begin by making him a teacher of rhetoric. I have somewhat tested his talents, and I judge them only by his replies to some questions I asked him on the few occasions we happened to be together. I also tried to learn what he was in the matter of religion.

One word more about M. de Rubelles. In leaving Paris at the time of my first visit, I confided him to M. Hoffmann the son, a young doctor, well converted, full of faith and openly professing his religion. Moreover, he is always very busy. M. de Rubelles saw him, but at intervals too far separated. A person would be led to believe he feared the doctor's fervor. The latter had delved into all the delirium and frenzy of modern philosophy, but today he is easily capable of giving an account of his faith and does so without the least human respect. If you can win M. de Rubelles by sentiments of faith and religion and not only by those of nature and reason, if you can win him before he hands in his resignation and goes to join you in Saint-Remy, you could strengthen still more the relationship between him and M. Hoffmann. M. O'Lombel will acquaint you with this young doctor, for he lives in his own neighborhood.

Brother Fernandy is on the way to becoming a good religious. There is, nevertheless, still some weakness in the attachment he has for his parents. In my last interview with him, I arranged to add a pension to the modest revenues they had mentioned, and he admitted that this would enable them to live honorably. He gave me no further answer, but he is still attached to the Society.

¹ The Knight Adolphe de Rubelles, ardent controversialist of the time, directed the *Journal du Bourbonnais* and the *Gazette d'Auvergne*. Jailed by the Government of July, he had just been released when he was killed in a traffic accident (1843).

² Fr. Liautard (1774-1842), founder of Collège Stanislas (1804). Fr. Lalanne had spent a year under his direction and maintained a friendly relationship with him.

He has a friend, a young assistant pastor of one of the Paris parishes, who has sentiments similar to his own. He led me to him at the time of one of my visits to Paris; he would be a good acquisition. The pouting of Brother Latouche has done great harm, but not an irremediable harm, because all the wrongs are absolutely on his side.

I have begun to be mistrustful of the head of M. O'Lombel, even before knowing him personally. I have given him hardly any important commission without first taking due precautions, but he has already taken some upon himself several times, and they have all failed. In this, he has caused us great harm. He easily and readily admits his too-great haste and the indiscretion of his zeal; but in this he is not correcting himself, and it is to be presumed that he will never correct himself. He is otherwise so good, so ready to render service, honest almost to a fault, that I have never been able to bring myself to the point of dispensing myself from having recourse to him in some minor matters. His zeal and devotedness merit consideration on our part, and even gratitude. It is up to us to make use of his services only with caution, and to put up with his little escapades. I am saying "little" because we must not put him in a position to perform some in serious matters. If I had not feared hurting his feelings, we would already have had another correspondent at long time ago. I will not lose sight of this.

Regarding Brother Fernandy and M. O'Lombel, I have not heard M. R. - - spoken of since he was sent to you in Saint-Remy and since I wrote to you to dismiss him. It is M. Fernandy who had given him to us.

Young Courtois¹ is a very mediocre subject. His original education in Paris has been very poor, such as it might have been with a day laborer. In the boarding school of Saint-Germain, he had brought himself somewhat into shape. He made his first Communion without knowing too much what it was all about. He came to me in Bordeaux with no previous notification, paying a tuition of 300 francs. I placed him in Saint-Laurent to continue to learn what belongs to primary education; some months after his arrival, he asked me to learn Latin. I consented. He is learning this language along with Greek with considerable facility, but he is being urged on rather vigorously. The same with several others. He is now in his third class. Since the retreat of last October, he has been at the Madeleine. After the death of his father last year, at about this time of year, his mother wrote that she found it impossible to continue paying his tuition at the seminary of Saint-Nicolas in Paris. The intentions and the promises of his mother were communicated to him. He was given time for reflection. The young man never hesitated; he felt that if he returned to Paris, he would be lost. I left Bordeaux, leaving him in these sentiments. He has always persevered in them. In these later times, after the formal refusal of his mother to his making any commitment in the Society, I was prepared to consent to his return to Paris and had even written of this to M. O'Lombel when the young man came to ask of me the favor of keeping him, assuring me that he had entirely devoted himself to the service of the Society of Mary. The young man has only ordinary piety but has a good character, nothing of a decisive nature in regard to the ecclesiastical state either in his personal tastes or in his talents. His manners are of the ordinary kind. He has very thick lips, small eyes, he is very pockmarked, very nearsighted having an almost constant need of spectacles, but he is otherwise of a rather fine build. Following his protests, I told him he could be employed on trial in the schools; it was to be presumed that his mother would not have him taken by the police in the various places to which he might be sent, and that in this way, little by little, he would attain his majority. The young man contented himself with my answer. He wrote to his mother, let her know of his final sentiments and told her he would patiently await the sending of her consent at the time she judged it appropriate; she could not order him to take the ecclesiastical habit, this state calling for a divine vocation.

¹ Another postulant sent by M. O'Lombel.

Things are still in the same uncertain state; the young man is studying, he is content. I have not yet decided about him. You will give your answer to his mother as you think best. It is greatly to be presumed that the seminary of Saint-Nicolas will not bother a long while about him, if even he is admitted. In that case, the young man is lost. In remaining in the Society he can realize his salvation, but the Society will never have in him a valuable subject, and if he cannot come to the point of holding class because of the weakness of his eyesight, he will always be a cause for new expense in finding a place suitable for him; nevertheless, we have already done so much and the young man has done nothing to make himself unworthy.

The Baron can count on three good brothers in the course of the summer and when he will return to his country home. You know as well as I do everything the brothers need in their establishment, but what you may not be thinking about is (1) the travel expenses and the cost of the new apparel, all of which could run up to 600 francs; (2) a small supply of body linen, bed and table linen, that is to say six new shirts for each one, 18 to 20 in all, three pairs of sheets for each one, 9 pairs in all, at least two dozen towels; (3) a small supply of firewood each year; (4) a small allowance for medicines and apothecary supplies. Everything that is furnished always remains in the establishment when the brothers are moved; they never take along anything belonging to the establishment they are leaving. (5) The salary is paid in advance, by quarters or by thirds. I am not speaking of small kitchen utensils because the house is furnished. I am speaking only of what may be overlooked.¹

My dear Son, I now come to your message of February 25. You were correct in believing that a memorandum would have been better than mere notes, or at least if you had written the notes in such a way as to be easily developed by you into something like a memorandum, and when the explanations of the notes would have had their effect to be left as a recollection. The memorandum to be given would not have been read at the first hearing. In submitting it, there was only the case of making it only a quick and energetic summary and of asking for another reading after His Excellency had weighed the entire matter in the balance of his wisdom. The same memorandum to M. Rendy in such a way that he himself would be clearly convinced, in case he should be consulted by the Minister.

There was not a question of asking for a privilege. It being much better for the Brothers of Saint Joseph and of Saint Von be able to offer normal schools, the projected reform would have been more rapid; we could even have had an understanding with them. France is sufficiently large for different groups to make the most of its advantages. The approbation of the Methods of the Society of Mary for normal schools is what is being requested, as much for the need as for the suggestions of willingness to conform to it.

According to your interview, you seem to believe it would be suitable to send a circular to Our Lords the Bishops, and you send me the proposed plan. You think that for the prefects and the academy rectors, a well-reasoned prospectus would be more modest than a memorandum, and you are correct. I would have wanted a memorandum only for the Minister and for any other person who might be able to influence him. As I understand it, the memorandum would put us at odds with every liberal party, if it were well known.¹ The Minister would have approved not the memorandum but rather a prospectus, very short, which would have given the Society of Mary the means of forming normal schools according to such and such a plan, such and such a method, without any prejudice to other Societies which might furnish subjects imbued with the same spirit as the Society of Mary and well qualified to carry out its plans and its methods.

¹ There is no other indication about this plan, which no doubt failed with many others at the time of the July revolution.

¹ If it happened to become known.

But to return to the actual state of this matter, I am saying (1) that the sending of a circular to all Our Lords the Archbishops and Bishops and the sending of a well-conceived prospectus to all the prefects of departments and to the rectors of the academies—such things would draw too much attention to the Society of Mary. In regard to the university, we must conduct ourselves with great modesty and circumspection. We must not suppose that taken as a whole, the university has the same views and the same intentions which I attribute to its Grand Master and Minister of Public Instruction. (2) Sent, such things would give the impression that the Society of Mary is supplied with a great number of subjects, capable of functioning immediately in a certain number of departments, which would soon be found to be untrue. (3) The ordinance of February 14 will be carried out hardly anywhere, and that only as long as the actual Minister will remain in the position and that a fairly big number of changes will have been made among the prefects and the rectors. If we came to stir up, to stimulate things, to have an ordinance carried out in the midst of these conflicts of plans, systems and perhaps revolutionary movements, we would be very badly understood.

Without needlessly prolonging these reflections, I conclude that a good memorandum which would demonstrate the need of our normal schools to renew the most numerous and the strongest class in the nation would be necessary. From this memorandum, several prospectuses could be drawn. The first would offer a general idea of the methods of teaching of everything that would be taught to candidates of the normal schools, and it is this one which could be printed and given to anyone who needed it; this one would have the formal approbation, and not exclusive, by the university. Another prospectus would present the method of teaching religion and the formation of these teachers in truly Christian schools; in one, we would indicate the method of teaching candidates in such a way as to make of them men who can attract the esteem and consideration they need to do good in the communes where they have a school. A third prospectus would tend to show how primary teaching could be made uniform through the meetings of the older schoolteachers; the retreats could be described, and the older schoolteachers could be attracted there for two weeks. These retreats would produce a double object—first, of rendering teaching uniform, of learning how to control the children and to instruct them especially in religion, and second, of bringing back to virtue and Christianity those who may need this. Those who would not really change themselves could easily be replaced by candidates already trained.

I am stopping here, so this long letter may leave by the next mail. While dictating it, I am being continually interrupted. I desire only that you may grasp my ideas clearly, or rather, the plan with which I have been inspired regarding this subject. I am at your service.

*

As Father Chaminade had announced at the beginning, this addition was written in his own handwriting; the reason will be easily understood. We know of the proposal of Father Lalanne only through the answer of Father Chaminade.

My dear Son,

I am edified by your devotedness, and a drop of consolation has entered into the depths of my soul. I have never doubted that the Sainte-Marie boarding school has been the principal means Providence wanted to make use of for the maintenance and development of the budding Society. Nor have I ever doubted the good dispositions of Brother Auguste. He has merely allowed himself to be dragged along (1) by the insinuations which flatter his self-love; (2) by his weakness of character, joined to an incapacity which he feared could even be suspected;

(3) pulled along and always ready to fall head over heels, he has ended by adopting the most exalted portions of the ideas of Brother David; from this comes his resistance—I am not saying only to obedience, but to the principles and rights of all human society. But his heart is still ours, and we can still turn him toward God. He acts only through error, sustained by great self-love and poor counsels, counsels even more dangerous because he knows how to accept only the part which accommodates his illusions. . . .

Whatever the case may be, the project about which you have just informed me could still be carried out and have its complete effect, but on two conditions—first, that the Sainte-Marie boarding school will be set up as an institution, as we have just done for Saint-Remy¹; and second, that arriving in Bordeaux, you will not announce any new plan for the studies or wish to make any attempts. It would be necessary only to present a course of studies, a robust one so to speak, according to the plans of the university, good professors, all from the Society. In the beginning we must not make adversaries or have objections raised—there are so few people who reason soundly—if by these new plans you may more easily attain the end in view, which neither our ancestors nor our contemporaries have done. I believe you would be mistaken, my dear Son, if you thought that like nearly all the old people, I value only what I have seen or learned. I am entirely convinced that the plan of studies and its methods of execution can be brought to a much higher point of perfection, and that at the same given time it is possible to learn, and more, and better. But I am also very much convinced that to announce this, to begin even entirely new plans, the success of the planned project would remain very uncertain, and we are not in a position to gamble with what is uncertain.

My dear Son, I could make a memorandum in which I would bring each of these ideas to the point of demonstration, but you do not need this and I do not have much time to spare. Be kind enough only to pay close attention to the fact that every plan of a building, however well it may be drawn up geometrically, will never result in a good and especially solid construction unless the location has been prepared well. Your location here is the general attitude of minds, and the more particular disposition of jealous, malicious, and prejudiced minds, and also of minds which never see anything except through the eyes of others, and there are a large number of these. I repeat to you, my dear Son—I am not the enemy of the new plans, the changes, the tests, and the trials, but many precautions are to be taken, not only when these are proposed to the public but when there is a question of carrying them out ourselves, and that in fields of action furnished by a public actively interested in success and which furnishes them only with hesitation.

I will summarize, my dear Son. I adopt your plan about Saint-Remy, nevertheless, without prejudice. We have wanted to establish this boarding school of Saint-Remy on a solid footing, and we must hold to this. Very well, let there be nothing extraordinary, nothing striking for the present; but let there be the possibility for solid studies; let there be a rigorous discipline but complete earnestness, and above all, may the young people become almost necessarily Christian and virtuous, and may their virtue and their faith have as a basis a solid instruction in religion.

Regarding the Sainte-Marie boarding school, if we estimate correctly, with what you will be able to draw from Saint-Remy, from Paris and elsewhere, from the boarding school itself if there are one or two good enough subjects who want to attach themselves to the Society, from the Madeleine, etc. . . . , there is a question of only two things—that the boarding school will become an institution, and that you propose to have the usual plan of studies by good teachers, etc. . . . It will be up to us to quietly introduce the improvements we will believe suitable and which will increase, so to speak, the patronage of the school. . . .

¹ Fr. Chaminade at least hoped for this (letter no. 480), but his hopes were deceived; see letter no. 584.

At this time I will not speak either of the manner or of the time of the making the change of Brother Auguste and Father Collineau, and of the financial arrangements. I believe everything is possible . . . and I will aid you all I can. . . . But whom would you suggest as head of the Sainte-Marie boarding school? . . . I give you over to the spirit of God. . . . Whom would you propose as business manager for Saint-Remy and steward for the property? Let us take care not to miss the mark. . . .

I am stopping here. Let us pray for one another, and not seek our own glory. *Soli Deo honor et gloria*. I am embracing you, and I will continue to write to you through another's hand before the departure of the mail.

* * *

506. To Fr. Jean Lalanne, Paris

March 4, 1830, Bordeaux

Original, Agmar

My dear Son,

I am handing my pen to Brother Weber. Never again will you learn that anything has been said or written about what has been said between us, however trivial the matter may appear to be.

Following the death of the Mother General of the Daughters of Mary, Mlle de Trenquelléon, her four heirs have made a gift to the Daughters of Mary of their portion of the inheritance, to be acquired at the time prescribed by law. One of the heirs was the Mother General's actual replacement. The deed of donation made her give as heir and accept as Superior, something which is not allowed. At the same time, a second deed of donation of the goods of the second Mother General was made, always in favor of the Daughters of Mary. This second deed of donation was invalidated by the same defect. By the statutes of the Daughters of Mary, approved by the Government, the Mother of Zeal replaces the Mother General every time the latter is unable to act. It would have been necessary in the circumstance of these donations for the Mother of Zeal to have accepted the donations which the Superior General was making. The two deeds of donation were sent to the Government to obtain the approbation of His Majesty. The Minister of Ecclesiastical Affairs returned the two deeds to have them regularized. We believed it was advisable to allow some time to elapse; I have finally succeeded in having them put in proper condition. The Mother Superior of Agen is going to have them sent to M. Portets, a professor of civil law in Paris. We would have had them sent directly to you, if my new counselor in civil matters had not been absent at the time of the transaction of the notary. However, it is not suitable that this very simple matter, although very important, should keep you in Paris longer than you were to stay. You will do well to see M. Portets. He is a young man of an honesty, of a delicacy of sentiment and education, highly out of the ordinary. He is the brother of one of our religious sisters. If you are still in Paris at the time of the arrival of the papers and believe you can be of assistance to him with the Minister of Ecclesiastical Affairs, do not hesitate to be available. I have done what I could in order to have this matter reach Paris before the reopening of the Chambers of Deputies and Notaries. This absence of my counselor has brought about this annoyance. If you are willing, you or M. Portets can easily see to it that His Excellency or the division head concerned in this matter is not left in ignorance regarding the name of my counselor. He is M. de Saget, who knows the Minister very well. This is the same M. De Saget who had been appointed to replace him in the capacity of procurator general. In important matters, I no longer address myself to Brother David . . . M. de Portets stays in the law school, opposite Sainte Geneviève.

My dear Son, I am returning to the last object of my letter of yesterday, without any attempt at continuing it logically. I suppose that in these first days of March there are great difficulties in approaching the Minister, and especially for matters which call for discussion, but perhaps it might be otherwise if a person of influence who enjoys his confidence were involved. If then you had drawn up a memorandum as I would have desired, you would see if this person of influence continued to be clearly convinced of it and if the Minister judged the matter important enough to be brought back for further discussion. You would leave the memorandum with him, as well as the prospectuses which you would have extracted from it.

I am going to make a few more reflections to emphasize the importance of the institution of normal schools of the type we propose. It is certain that France is going to be ruined—if she does not come victoriously out of the revolution which is threatening her on all sides—if the rising generation is not saved. Now, what means is there to save the present generation, which is nearly all corrupt? The children will resemble their parents and will adopt their principles and their morals—like father, like son. Whom will we have to make up for the neglect of the fathers? The priests, pastors, assistants? They see the children far too rarely, have too little authority over them, etc. . . . These children are lost if they do not have good teachers close at hand. From that, the indispensable necessity of forming a sufficiently great number of teachers in order to be able to employ them in all the communes. From that, the need for multiplying the normal schools in all the departments. But by far the greater number of the teachers actually at work are either ignorant, do not know how to handle children, or put no interest at all into their work. I take it for granted that they are not scandalous, but even this is not rare. From that, the need for our long and frequent retreats to render them good or at least passable, or to replace them by candidates, fully trained . . .

If other bodies establish normal schools, so much the better! But let us come to an understanding! Let them be formed according to the same plan, and a plan which can produce the same results. The Brothers of Saint Joseph have too few subjects, and they are too poorly equipped to form them without first having planned the work together. The Brothers of Saint Von would have greater means, and I do not doubt they had pleasure in planning together such an interesting work. I do not know if they have a school yet which could properly be called “normal.” They may have some model schools I know nothing about, but always they are of very little consequence and can serve only to instruct a very small number of subjects. Some other small groups may have gained some similar permission, but of which they have made or have been able to make very little or no use. Such as, for example, the Brothers of the Cross, directed by Father Poirier; but they have almost entirely gone out of existence. He himself offered me to buy his establishment of Saint-Germain. He no longer had people to run it, for all the brothers had left; there remained to him only five, placed in two communes, two in one and three in the other. I know of no normal school directed by brothers. If there are any, there must be very few.¹

¹ As Fr. Chaminade was writing, here are the teaching associations which had received authorization from the Government: Brothers of the Christian Schools, called of Saint Von from the name of their principal houses near Rouen (March 17, 1808); Brothers of Christian Instruction of Ploërmel or de Lamennais (June 1, 1822); Brothers of Christian Doctrine of Sion-Vaudémont near Nancy (July 17, 1822); Brothers of the Christian Institution of Saint Paul-Trois-Châteaux, Drôme, who merged later with the Little Brothers of Mary of the Venerable Champagnat (June 11, 1823); Brothers of Saint Anthony in Paris, a Jansenist Community (June 23, 1823); Brothers of the Holy Cross called of Saint Joseph in Neuilly (June 25, 1823); Brothers of the Holy Spirit, called of Saint Gabriel, of the Blessed Grignon de Montfort and of Father Deshayes, at Saint-Laurent-sur-Sèvres (September 11, 1823); Brothers of Saint Joseph of Saint-Fuscien, Somme (December 3, 1823); Brothers of Christian Instruction, called of the Sacred Heart, at Paradis near Le Puy (March 10, 1825); Society of Mary of Bordeaux (November 16, 1825); Brothers or Clerks of Saint Viateur (January 10, 1830). No other authorization was given until 1850.

The government has always felt the need for them. It has sometimes given orders in their regard and protected some of them, such as the school of Strasbourg, but they are run haphazardly and by people whose sole interest is to keep the place which provides them their salary. M. Rendu has not based his policy on actual facts.

I am stopping again, as the time for the departure of the mail approaches. I will write again to you very soon. Once more, I am embracing you very tenderly.

* * *

S. 506-2. To M. Geiss, Rector of Marmoutier

March 5 1830, Bordeaux

Copy, Agmar

I have the honor of sending you a copy of the letter I am writing to Father Liebermann, along with a copy of the conditions under which I would agree to have our religious take over the convent of Rheinackern. I wrote to Brother Rothéa, the head of the primary schools of Colmar, and told him to see that all these conditions would be fulfilled. Any action depends on both Father Fritsch and the Bishop of Strasbourg, and the latter will do nothing, as I point out to Father Liebermann, until Father Fritsch does everything that is justly asked of him. However, even though Father Fritsch does his share, if the See of Strasbourg does not intervene as it must in a foundation, then the religious would have to leave. If their departure causes a scandal among the population, neither the religious nor their superiors will be to blame. You can imagine my consternation at this time, launching a new foundation because the previous one was a failure. I hope the Blessed Virgin will protect both foundations because we are going to all this trouble for the glory of her name.

May I ask you, Reverend Rector, to inform the religious of the Rheinackern of all these events and to offer them some consolation in the midst of the uncertainty which has been theirs for so long? I have no doubt that they will submit to all the dispositions of Divine Providence.

I am always. . . .

* * *

In the midst of these negotiations matters were not at a standstill, including the works of charity to which Father Chaminade was accustomed. Count de Marcellus, Deputy of Bordeaux, Peer of France (1776-1841), to whom this letter in favor of a poor businessman of Tonneins is sent, was one of the most sincere and intrepid defenders of religion. To piety he joined a rare benevolence, and to him are attributed traits recalling those of Fénelon. To these qualities of heart he added a vast erudition and a marvelous memory; he knew Latin, Greek, Hebrew, Spanish, Italian, and English. He has left several works in prose and in verse.

507. To Count De Martin du Tyrac de Marcellus, Paris

March 5, 1830, Bordeaux

Copy, Agmar

Honorable Count,

In the midst of your very great and important occupations, suffer, I ask you, for me to send to you the request of an unfortunate father, M. Poitevin, the victim of misfortunes and evils the report of which must certainly have reached you in one way or another. He has learned that you are in need of a cook and offers you his son.

M. O'Lombel, who will have the honor of presenting this note, will be able to communicate to you the letter M. Poitevin has just written to me on this subject. It is as agreeable to me to propose to you this good work, and at the same time to renew the assurance of the respectful remembrance with which I am, Honorable Count, etc.

* * *

508. To Fr. Jean Lalanne, Paris

March 8, 1830, Bordeaux

Original, Agmar

My dear Son,

I hope this letter will find you still in Paris, and that perhaps the desire to write a memorandum as I would desire it, and to leave one or two copies of it in good hands, may have kept you there a little longer. You may also be working out a plan of instruction in religion. You have seemed to me to understand very clearly what I would wish, as much by your circular to Our Lords the Bishops as by the prospectus to the rectors of the Academies and to the prefects; but there is not only the question of putting into perspective the Christian instruction and education to be given, for you would not find any teacher capable of putting your perspectives to work.

I have read the circular to Our Lords the Bishops. You have grasped perfectly what there was to be said to them on the subject which there is a question, only the circular seems to me too long. I have also read the prospectus. It would seem to me it could not be sent indiscriminately to any rector and to any prefect. You have rectors and prefects who are antireligious, so to speak, and thus you would be pushing them farther away from you rather than bringing them closer. It could happen that according to the direction from which the wind was blowing they would, nevertheless, speak nice words to you without, however, manifesting to you either their true ideas or their real sentiments; but then, what interest in the matter could we hope for? In a prospectus sent indiscriminately to all the civil and academic authorities, the goodness of the methods of teaching would need to be very specifically insisted upon, as well as a special agreement of the Grand Master of the university, given after due examination.

The memorandum I had had in mind was only for the Minister and for some people who might gather around him. Without precisely admitting that the Minister has what we call piety, I have believed he has a fair mind, that he sincerely desired the reform of France, and that if he believed in the efficacy of a general means, he would take the means for applying it. Now it cannot seem doubtful that normal schools in all the departments and at least in all the academic provinces, formed as we understand them, would succeed in renewing the majority of the children and in sustaining in the country communes the respect all must have for religion and for civil and ecclesiastical authorities.

It seems His Excellency has already understood the first part, the necessity of establishing normal schools everywhere. There is no longer a question only of their form and the manner in which they are to be equipped and directed. This manner of doing things would almost be the secret between us and His Excellency. He seems to be favoring us only because of our Methods, in order not to encounter too much contradiction on the part of the principal members of the university; because we must not bind ourselves—for a great number of its main members have no healthy ideas regarding this object. It seems, furthermore, that the Congregations which would be able to furnish subjects capable of directing normal schools not only were not excluded, but were even invited by His Excellency, always with an understanding with us to make certain of a uniformity of execution.

In the ordinance of February 14, it is not too clear that under the expression of “model schools” are understood normal schools in which the subjects, known as candidates, are in a position to be formed.¹ This is not the meaning of “model schools,” either in the literal or in the usual sense of the term. The Brothers of Christian Doctrine² have several model schools. These model schools among them are nothing else than schools to which young people may go to learn how to teach school, but who are day scholars. I even think that by their Statutes, they may not take boarding students.

I would be pleased to know you are returning to Saint-Remy only after having traveled to our establishments in Alsace and having personally seen your new Methods in actual operation. In Alsace you have a difficulty to overcome which is not found elsewhere, that of the two languages. You have a sufficiently alert mind to see what would be too difficult or too complicated to carry out and would consequently need to be either suppressed or at least changed. You must not be content with what the brothers in particular may seem to understand and adopt in the Methods, but you must see them actually at work in their classes, etc. Nor must the article regarding the behavior of the children be neglected. This behavior in Colmar left much to be desired, although praised by everyone; I have learned from letters that the dismissals are now being conducted in far better order, following various advice I had given. Everything must positively be settled and carried out according to your orders and directions, so an end may be in sight. Keep me informed about everything, and I will continue to give you my ideas.

Take care of your health. It has been written to me not only that you are not taking care of it, but that you have seriously exposed it in the very severe cold weather you have had recently.

I am always embracing you tenderly.

* * *

¹ The ordinance of February 14 read as follows. “Art. 10. In addition to the primary schools, properly so-called, preparatory model schools will be established, destined to train teachers. There will be at least one of these schools per academy.”

² The Brothers of the Christian Schools.

S 508-2. To Father Maimbourg, Pastor of Colmar

March 10, 1830, Bordeaux

Copy, Agmar

Please accept my grateful thanks for all the trouble you have taken with the establishment of Rheinackern, and for the hospitality you have extended to the religious when they were forced to abandon it. I will not go into detail, for you are almost as familiar as I am with what has happened. I can only say that I do not believe that since the birth of Christianity there has been anything so bizarre in a religious foundation.

I am with the most profound devotion. . . .

* * *

**S. 508-3. To Father Liebermann,
Vicar General, Strasbourg**

March 10, 1830, Bordeaux

Copy, Agmar

I have just been informed that Brother Rothéa has been obliged to remove the Daughters of Mary from Rheinackern. He must have informed you of the move. You must have received the letter I sent you some days ago in which I agreed that the sisters would not leave until further efforts had been made. However, the scandalous scenes and the consequent disorders caused in the convent by Father Fritsch banish any hope you might have placed in his promises to you and to Brother Rothéa.

This letter has for its sole purpose to thank you for the pains you have taken with this unhappy foundation. I hope you will continue to take interest in both the Society of Mary and the Institute of the Daughters of Mary. Let us hope that no other Father Fritsch will come along for a long while.

I am with profound respect. . . .

* * *

S. 508-4. To Father Geiss, Rector of Marmoutier

March 10, 1830, Bordeaux

Copy, Agmar

I had the honor of writing to you recently that Father Liebermann and several other noteworthy people seemed to maintain some hope and wanted to delay somewhat the execution of the orders obliging the religious to abandon Rheinackern. However, because of the scandalous scenes created in the convent by Father Fritsch and the resulting disorders, you yourself saw how useless further negotiations were even before you received my last letters.

I am aware of the interest you have shown in this unhappy matter and all the trouble you have taken. I am very grateful and would like to show my gratitude if the occasion should present itself.

Meanwhile, please accept my heartfelt thanks.

I am. . .

* * *

S. 508-5. To the Deputy Prefect of Saverne

March 10, 1830, Bordeaux

Copy, Agmar

Honorable Deputy Prefect,

I do not know how to express all my gratitude for the interest you have shown in the Daughters of Mary during their stay in Rheinackern, and above all for the protection you have given them in the midst of their unimaginable harassment, to say the least, by Father Fritsch. I will remember all my life the wisdom and the firmness of the administrative action of the Deputy Prefect of Saverne.

Please accept my thanks and this mark of the lively and respectful gratitude with which I am. . . .

* * *

S. 508-6 To the Rector of the Academy of Bordeaux

March 13, 1830, Bordeaux

Copy, Agmar

I have the honor of acknowledging the receipt of the certificates of profession for the following: Kientzler (Georges), Claude (Christophe), Oeuvrard (Alexandre), Moral (Victor), Rey (Pierre), Chopard (Jn-Bte), and Huguenin (Fr.-X.), all members of the Society of Mary.

Reverend Rector, should I send these certificates directly to the prefects of their departments of origin, or to the parents of the young men, who would then use them as the need arose?

If my representative has the pleasure of meeting you, you may provide your answer verbally.

I am. . . .

* * *

S. 508-7. To M. de Portets, Paris

March 15, 1830, Bordeaux

Copy, Agmar

I have the honor of sending you the documents regarding the two donations of December 22, 1828, to wit: (1) the two acts of donation, (2) the two corrected forms, (3) the petition of the Superior General in view of the authorization from His Majesty, (4) a copy of the letter from the prefect of Lot-et-Garonne requesting a rectification of the two acts of donation, (5) a letter from Mme Fonbonne Labastide and from Madame your sister.

In his letter the prefect asks that the appraisal be made by experts and that all items will be submitted to him for an opinion by him and by the bishop.

My council and I feel that the appraisal by experts has not been demanded by the ministry; furthermore, it would be useless because all the items were appraised at the Registry. Moreover, it would have created untold difficulties. My council and I also believe all the items should be handed over to the Minister without passing through the hands of the prefect of Lot-et-Garonne. The Bishop of Agen expressed his views on the first acts of donation and on the last two of acceptance.

Unless you think otherwise, Monsieur, I do not believe you will have to add the letter from the prefecture to the documents to be presented to His Excellency. I add it here for your benefit and in case it is needed. I believe you have only to present to His Excellency the acts of donation, their correction, and the petition of the Superior.

I do not know if Father Lalanne had the pleasure of meeting you before his departure from Paris. I asked him to see you, to inform you of the dispatches I was sending to you, and to present you with my compliments and a mark of my high regard.

I am. . . .

* * *

Father Lalanne had returned to Saint-Remy. Several days later, he received new reflections from Father Chaminade on the projected reorganization of the Sainte-Marie boarding school in Bordeaux.

509. To Fr. Jean Lalanne, Saint-Remy

March 20, 1830, Bordeaux

Autograph, Agmar

My dear Son,

A little is always better than nothing, and so not to cause too much delay in our correspondence, I will answer with a few words concerning those things which will need less development. Matters here are piling up.

I have read the proof sheet of the prospectus. The suppressions have been suitably made; it seems to me I will have some observations to make. I gave it to Father Collineau so he could make, apart from the printed matter, all those he might want to make. He has not yet returned the copy to me.

I have made a first proposal to Father Collineau regarding our project of organization of the Sainte-Marie boarding school, but without speaking to him of the role he would need to play in it. From the first, he attributed what is wrong to the disrepute of some teachers borrowed from the Madeleine. This I could answer easily. He and Brother Auguste had asked for them, and poorly placed them, contrary to my observations. . . . Father Collineau would have wanted us to quietly end this year, and next year wait to judge of the necessity of the proposed measure. It was not difficult to make clear the urgency of the matter . . . Father Collineau would then have wished for due notice to be given to Brother Auguste, who seemed far from expecting it and who looked upon the boarding school as nearly his own. He had made agreements with his teachers, that. . . . It has been decided that considering the urgency of the matter, I would carry out the project as soon as . . . I would clearly see that morally speaking, there are chances for a fortunate success and that consequently nothing should be spoken of, either to Brother Auguste or to anyone else, until everything has been definitely decided and settled.

In the present condition of the boarding school, Brother Auguste can pay nothing of his past debts; all he can do is to add the expenses to the arrears. . . . This is how things are. . . . You tell me, if you were burdened with debts, it would be necessary to look for means to mortgage them. That is correct. Brother Auguste would not give in any other way, and . . . and . . . there is difficulty, but I do not believe an impossibility. At another time, I will return to this article. Brother Auguste and Brother David, doubtless without any bad intention, have done everything that was needed to render me powerless, but the good God is for us.

Father Collineau is rather poorly disposed. I will speak to you of this at another time.

If to obtain an entire institution for the Sainte-Marie boarding school¹ you need a new plan of studies, I see no obstacles in the way. All the harm would be either in announcing it or in realizing it all at once and in the beginning. However, I do not doubt you will succeed in obtaining great success if the steps you take are truly prudent. The results will speak for themselves and publish the plans or give occasion for their public action without danger.

Make a note for me of the teachers you believe you can secure. I would have several to give, but very few as a start. Saint-Remy must not be deprived of what is necessary, and even of what is suitable. I will have my list sent to you. An honest sufficiency would also be necessary for Saint-Hippolyte . . . Brother Clouzet would do very well in Bordeaux, but he would be too poorly replaced in Saint-Remy by Brother Jules, and by that other brother whose name I cannot recall right now . . . Let us make a careful study of everything before announcing anything.

I am stopping here . . . But no, still a few words. I do not know why Brother Clouzet said, and even wrote, that Brother Gaussens was in Courtefontaine at least for all this year. I actually had the intention of calling him to Bordeaux this spring, as I have written, but before his departure I would have wished for him to have been with you long enough to gain a good idea of the Methods of primary teaching, as much in the small schools as in the normal schools, and to bring along copies of these Methods. I will write to him about it. Try to arrange with him the earliest possible time when you two could meet for this purpose. When I know he is ready to leave for Bordeaux, I will send some additional help to Courtefontaine. Brother Galliot is too weak a character and lacks initiative. At least for this year, I will send Brother Gobillot, the actual head of Saint-Laurent, with a helper, the young Brother de Valicourt. I will explain everything by the next mail, both to Brother Gaussens and Brother Galliot. Now, my dear Son, I am stopping for good, and embracing you always with the same tenderness.

P. S. I have received, quite incidentally, a check for 500 francs. I would have a great need for Brother Clouzet to give me a much larger one, for is he not supposed to reimburse me for the travel expenses of Brothers Bouley, Meyer, Fridblatt, etc.? As I had promised you on March 15, I sent a French tailor to replace the Alsatian who is so homesick and whom Brother Rothéa wants so badly. This is the young Lémonerie, who knows his job well, is very fervent, very regular, and especially very pure. Some time before knowing he was to leave for Saint-Remy, he asked me to make a vow of perpetual chastity. I granted him this favor, but for 10 years. On the day selected for this he carried two formulas, one he left with me and the other that he was to keep. Because they were written in red, I suspected that they had been written in his blood. I asked him about this; he answered very simply, "Yes." Recommend him to Father Chevaux. I will also say a word to him about the young man. I am having a sacristan for Colmar leave with him. Brother Clouzet did not write to me that he was disposing of one, but from the indications I have received from him, I was under the impression that he was not suitable and that Brother Clouzet was very glad to be rid of him; this is not good.

* * *

¹ That is to say, to obtain for the boarding school the title of "institution" with the right of having the upper classes.

N.A. 509-2. To the Prefect, Department of Lot-et-Garonne

March 21, 1830, Bordeaux¹

Printed in Volume 8-2. Copy, Agmar 218.2.27

Monsieur Prefect,

I have the honor of informing you that Bro. Pierre Rey of the commune of Bournel in the canton of Villeréal is a member of the Society of Mary and belongs to the [military service] class of 1829. He has been exempted from military service by the Royal Council of Public Instruction; the regular certificate has been sent to his parents in case he might have been chosen by lot to serve.

Monsieur Prefect, this spring I hope to be able personally to give you tokens of my respect and my gratitude for the protection granted to our establishments which we have put at the disposal of your department. I propose to visit them this year. I will welcome all your suggestions and your instructions either to correct abuses which may have appeared or to perfect our schools and have them conform to the wishes of your wise administration.

I am with the most profound respect, Monsieur Prefect, your most humble and most obedient servant.

G.-Joseph Chaminade

Between two letters to Father Lalanne are samples of the endless, detailed correspondence which Father Chaminade managed to carry out. This is a note of gratitude to one of the most fervent sodalists of Auch.

510. To Madame de Lagrace, Auch

March 23, 1830, Bordeaux

Copy, Agmar

My very dear Daughter,

Your affairs are in good order, and I bless the Lord for this. I thank you for the offer you have made to me of the apartment which you so kindly call mine. . . . Well, in my quality as Father, I will say, "My apartment in the house of Mme de Lagrace, my oldest Daughter in Auch." Nevertheless, I am not yet able to promise to occupy it, especially at a time when I do not happen to be in your city. The youth of the major and minor seminary make me contract or assume obligations by the fervor and confidence which they show me. As the time of my departure draws nearer, I will have the honor of notifying you. Nevertheless, I would certainly like to come to your house, in the first place for your, but also for your young woman, who is also my daughter and granddaughter who doubtless merits to be favored.

I am not aware of the passage of His Eminence the Cardinal¹ in Bordeaux.

¹ The original is in the archives of the department of Lot-et-Garonne. Here is the prefect's reply. "On the 21st of this month I received the letter with which you honored me informing me that M. Pierre Rey, a young recruit of the class of 1829, is a member of the Society of Mary and had obtained a certificate of exemption from the Royal Council of Public Instruction. . . . It is my privilege to inform you, Monsieur, that when the draft board studies the cases of young men from the canton of Villeréal to which M. Rey belongs, his status will be determined. He will very assuredly be dispensed. . . . Your welcome letter also informs me that this year you propose to visit the Christian schools of this department which are under your direction. I am looking forward, Monsieur, to a discussion with you on every aspect of the usefulness of these establishments, about which I have received nothing but the most favorable comments."

¹ Joachim-Jean-Xavier d'Isoard (1766-1839), a member and then dean of the Tribunal of the Rota in Rome, was named cardinal in 1827 and promoted in 1829 to the archiepiscopal See of Auch. He showed sympathy for Fr. Chaminade and his works and later rendered him valuable services, especially at the time of the steps taken in Rome for the approbation of the Constitutions of the Society of Mary and of the Daughters of Mary (1838).

The books which are here are for M. Larrieu, and not for M. Melhon. You must have been misinformed or mistaken about them. I will have them put on the stagecoach, for I do not foresee trouble or inconvenience of any kind.

As a good father, my dear Daughter, I wish you the peace of the Lord and the joy of heart which results from it. I am expressing the same wishes to your young lady, my granddaughter. . . .

* * *

This letter follows one Father Chaminade wrote two weeks before to Count de Marcellus. He is polite and considerate even with the most casual correspondents.

**511. To M. Poitevin the Elder,
Merchant at Tonneins**
March 23, 1830, Bordeaux
Copy, Agmar

Monsieur,

As soon as I received your letter, I wrote to M. de Marcellus. I had my letter put into his own hands by M. O'Lombel, my zealous correspondent. I have the honor of sending you a copy of his answer, which gives me basis for hope.

If your son is truly wise, constant and discreet—and he will be all this if he lives as a Christian—and if in addition he renders himself capable of filling such a good position in such a respectable home, his good fortune is assured. I will be delighted, Monsieur, if his success measures up to your desire.

I am completely your humble servant.

* * *

Here is a family letter.

512. To Mme Rose Lavergne, Launet
March 23, 1830, Bordeaux
Copy, Agmar

My dear Niece,

I have received, your letter of March 19, and I am answering it immediately to make up for my past delays. Nevertheless, it seems you have received my last letter.

Recently I have had a heart-to-heart talk with Vergnon,¹ and I was quite well pleased with his simple and honest proposals. It would seem he has a greater inclination toward medical science than toward any other career. We have postponed until another time the second examination which remains to be made before trying to foresee everything we will have to prepare. I should be greatly pleased if you were to come at the time of the feasts² or shortly thereafter, but I did not want to admit this to you in order not to influence your determination regarding the situation in which you find yourself. I will pray for the restoration of the health of Mme Durand.

I am very sincerely your good uncle.

¹ Vergnon is a familiar diminutive for Lavergne. There is here a question of J.-B. Lavergne, the son of Rose Chaminade, wife of Lavergne, then boarding with Brother Auguste.

² This refers to Easter.

* * *

513. To the Prefect of the Sodality of Saint-Hippolyte

March 26, 1830, Bordeaux

Copy, Agmar

Monsieur Prefect,

Your letter of March 10 came just at the right time to increase the joy which has reigned here since the Feast of Saint Joseph. I am even more touched by the piety and the religious sentiments that your letter breathes than by the wishes and greetings you offer me for the occasion of my patronal feast. Continue to walk in the beautiful paths of virtue and religion, for only there will you find the wisdom which you will make your inseparable companion. In becoming the spokesman of my paternal sentiments in the midst of the sodalists of Saint-Hippolyte, have them clearly understand that true wisdom is always found with virtue and religion.

However busy I happen to be, Monsieur Prefect, I have not been able to withhold expressing to you on this occasion the completely paternal tenderness with which I am again adopting the small Sodality of Saint-Hippolyte as a distinguished part of my great family. I am here giving my fatherly blessing to its prefect, to his two assistants, and to his secretary for the entire Sodality, in all the effusion of my heart.

P.S. Among the signatures, I noticed that of M. Breitel; I am asking him please to give the assurance of my respectful remembrance to the honorable mayor and to his assistant.

* * *

Regarding the normal schools, note here the discouraging attitude of Father Collineau and Bro. David Monier who, not seeing the realization of their views about the Society of Mary, seem to lose interest in everything it wishes to undertake.

514. To Fr. Jean Lalanne, Saint-Remy

March 31, 1830, Bordeaux

Original, Agmar

[With inserts of S. 514]

My dear Son,

I have already acknowledged receiving the prospectus for model schools, of which you had sent me the printed proof sheet. Here are the first impressions which the first reading produced in me. Those of Father Collineau and Brother David become worthless because they tend toward the suppression of any prospectus; they have written nothing of any consequence. In order not to speak disparagingly or to falsely accuse, I will not reflect on their general observations. I will hold to those which present themselves to my mind.

1. It seems to me that the prospectus, said to be “of the model preparatory schools,” should rapidly present what a young man should become after he has been clearly directed and led for three years, minus a month of vacation for each year. It should then present the means the Society uses to render him thus, the study of the teaching of religion and of the secular sciences, which should be in accord with the teaching which they themselves will have to do. I would like to combine what you call “secondary subjects” with the essential studies during the entire course of studies, but I would not want to go into too much detail regarding these secondary subjects.

It seems to me these are too detailed in your prospectus. Certain parts of education, properly so-called, cannot be emphasized too much, whether they are Christian or civil—regarding the subjects that are related to the principal acts of civic life, on their customs or usages, certain laws relative to wills and testaments, donations among living people, sales, loans, rents, leases, etc., on the forms of these little contracts, private seals, etc., to know how to keep accounts, to make bills, pay bills, etc. Before my departure for Paris, last year, I had given this work to be done to a young lawyer who had understood my idea. I have not yet asked him for an account of his work. In a word, I would wish to train in these schools men and Christians who would be able to renew their communes, and for this they would need to enjoy a certain influence and consideration because of the knowledge they have to pass on to their pupils and by the zeal which could make them truly useful to the families in these communes, etc. It is good if they know the names of the herbs and plants most commonly met with, but this does not form any part of the courses. Such things are learned, as it were, in recreation. I am saying the same thing in regard to some physical knowledge or information necessary to explain certain trades or arts, certain tools or machines or machinery especially employed in their respective communes or departments.

2. A second observations would be that the first part of your prospectus seems to me only like some reflections a person might make, particularly to certain ecclesiastical or lay administrators, on the activity of a normal school taken as a whole. Other than that, everything seems quite good to me.

3. I do not need to say that the distribution of the courses over three years, as you indicate this, would not be in accord with my plan. To have you understand more clearly what I mean, I will say that everyone learns everything, and that divisions or grades are formed after the style of what we call classes.¹

4. We are asking that the candidates remain for three years in our schools. Generally this is not too long. Nevertheless, there could be this or that subject who would have received a first education, who would have virtue, piety, and intelligence. Such a person could make two or even three classes in one year. Another, a young country fellow, although with a good eye but very boorish, impolite, knowing next to nothing, although proud of knowing as much as the village teacher, perhaps would not have enough with three years. He may even need to be made to double some classes or be kept in one division, while others move on to the upper ones. For such a person, evidently, more than three years would be necessary.

5. The end of your prospectus, pages 5 and 6, contains excellent views. All it would need would be to be recopied with some differences or alterations to conform to the manner in which the first portions of the prospectus were drawn up.

6. Such a prospectus is only a practical list, if we may say so, of the principles developed and proved in the memorandum of which we have already spoken a great deal. After all, what is the purpose of the memorandum? It is to prove that by the methods of instruction and education employed in our normal schools capable teachers are to be formed, on the one hand, to train well the pupils who exist or are to be later confided to them, and on the other, to stop as much as possible the spread of the errors of the passing generation. If these happy results can be attained in a department by a well-equipped and well-directed school, it will be possible to attain them in all the departments where similar schools will be started, etc. . . .

7. The boarding normal schools will differ from the normal schools for day pupils only in this—that in the former, piety and religious instruction will be developed to a higher degree or to greater perfection. My dear Son, I would have wished to speak to you at this time of the great projected work,¹ but I will await your answer to my last letter addressed to Gray. On my part, I foresee a few more means of execution. The matter will not be able to advance as rapidly as you seem to have desired, but it can be attended to in sufficient time to have an excellent result.

¹ Fr. Chaminade seems to recommend the “concentric” method.

¹ Doubtless the restoration and improvement of the Sainte-Marie boarding school in Bordeaux.

I will write to you again. I want Brother Fridblatt to go to Courtefontaine; I understand that he was not of much use to you at Saint-Remy. He will have Brother Gaussens come to you with copies of both methods. See that he understands them clearly, that he appreciates them and knows how to use them; then he can leave for Bordeaux with companions Poux, who is at Courtefontaine, and Marandet, who is in Besançon. These changes must take place as rapidly as possible because delays are frustrating when so many changes take place at the same time. I will write to Brother Clouzet about various matters which concern him especially. I am also writing to Brother Fridblatt, for the normal course is finished at Saint-Remy. Olivier will have to go to Courtefontaine. If Joseph is still at Saint-Remy, Marres will have to be sent there, as we decided at the beginning of the year. They need a cook and a handyman.

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

P.S. The Good Father asks me to tell you that for lack of time he was not able to write to Brother Clouzet or to several others. He hopes to be able to do so soon. He also wants to inform you that the rector of the Academy of Bordeaux has just died.

(signed) Weber

* * *

Father Lalanne was going to leave for Alsace. There was the question of beginning work on the great project there and preparation for the establishment of the normal school of the Upper Rhine. The plan for the prospectus referred to above are interesting. Father Lalanne had already given this to the printer, after he had sent a proof sheet to Father Chaminade; nevertheless, the text was retouched and rearranged to a large extent (letter no. 521), and then the revolution halted everything. The expression "model schools" replaced that of "normal schools" to conform to the text of the ordinance of February 14 (letter no. 508).

Prospectus of Model Preparatory Schools

Directed by the Society of Mary

The most important quality of a teacher is that which most certainly guarantees his morality, and no better guarantee of good morals is known than a background in religion, solidly based on enlightened knowledge of the duties of Christianity and on a long-acquired habit of practicing them.

The first duty of a model preparatory school, a school for the training of teachers, is then that of Christian education—that is to say, to train the mind and the heart in the doctrines of the Catholic faith and according to the rules of Christian morality.

This is the basic and pervading principle of the schools of the Society of Mary. It is expected that they will be essentially houses of Christian education for young people who have in mind to take up the important functions of the teaching profession.

To attain this end, it has been believed there was not precisely a question of submitting the young people with a rigorous exactitude to pious practices, or of addressing to them more or less frequent exhortations. Rather, there was a question of an education taking in all the actions of life and attained much more by example than by precept, that they might be able to live with religious men in the intimacy of daily exchanges. There, as in the bosom of religion itself, separated for some time from the world and sheltered from its dangers, they may accept, as it were, insensibly and under a mild influence the morals and virtues which Christianity inspires.

And therefore pupils are received in the schools of the Society of Mary only as boarding students. The Society is persuaded that teachers, even if they are the most zealous and the most influential, will not be able to accomplish the education of a pupil whom they could not reach at all times, who could at every moment move away from them to be under some strange influence as would be found in a city by day pupils. A school for day pupils can serve only for instruction.

To be admitted to the school, a young man must be at least 17 years old and give proof by attestations worthy of confidence of having so far conducted himself well. It is rare that subjects who with fiery passions and light minds have already given signs at this age of evil inclinations, in the long run are likely to acquire the qualities we like and which are required of a primary schoolteacher.

Having once been admitted to the school, pupils leave only after they have completed their course of studies. Nevertheless, they have a month of vacation each year, and effective means are taken during this time to preserve them from the dangers of idleness and dissipation. All the means that are taken in education prepare for the success of the means of instruction, because in placing the need of instruction for a teacher below the moral qualities, we have not concealed from ourselves because of this the importance, as well as the necessity, of a solid and suitably extensive education. Without good morals, without Christian morals, in truth a teacher is more than useless, he is dangerous; thus to fulfill functions such as those of the teacher, the most honest man in the world, without instruction, would be nearly worthless.

In the Society, it is not believed that there would be much to gain for religion as well as for morality, no more than for the arts, by cutting down to the narrowest limits the instruction of the people. On the contrary, it is believed that people today can be brought back to the faith and to the virtues of which it is the basis only by a greater degree of development of their intellectual faculties and an increase of instruction.

To this effect, at the head of the course of instruction for teachers is placed a methodical study of the history of religion, of the fundamental proofs of the faith, and of the indefeasible titles to authority on the part of the Church, and on that of the State. In our day, if someone does not have clear ideas on those important points, it is almost impossible to men who do not live together in the woods to preserve themselves from error; and in the case of a man who, like the teacher, has an immediate, habitual, and inevitable influence on youth, error on all these points would be an evil with the most baneful consequences.

At the same time, proceed with an orderly course of studies which takes in all the knowledge a primary teacher can be expected to have. It lasts three years, and the studies it includes are distinguished as essential or secondary. The course is arranged as follows.

The first year, assuming the pupil can already read and write, he is improved by good drills in these two arts and notably in writing, of which he is made to know all the types. He uses the remainder of the time in the study of French grammar and understanding spelling and theoretical and practical arithmetic.

The second year, with the writing exercises are intermingled alternately exercises in linear drawing, including the creation of plans in India ink. Geography replaces French grammar; then there is practical geometry, especially applied to surveying, as a course to follow arithmetic.

The third year is devoted to secondary knowledge, which means bookkeeping, the general theory of agriculture, the application of geometry to the arts and business, the portions of physics relative to the explanation of meteorological phenomena, and botany as understood by the herbalists. It is also permitted to the pupils who have the aptitude for drawing, properly so-called, as well as for vocal and instrumental music (the harpsichord only) to take lessons in these arts.

The courses of this third year considered as only secondary, it is not necessarily required that there be pupils to follow them. Neither does the Society oblige itself to offer them in all its schools. However, because this knowledge, although not indispensable to the Institute, may be of great usefulness either for itself, for the commune it inhabits, or for the children it instructs, the youngest of the pupils are exhorted to take their third year, and their means for doing so are made as easy as possible.

The one drawback which may have a great influence on so many matters and a less serious one on others is not lost sight of. It will not be difficult, as little as it may be desired, to inculcate into these young men during the entire course of their education the ideas entertained by the wisest people in a modest defiance of their lights. For what remains, the exact discipline to which they are subjected, as well as the spirit of Christianity with which we constantly try to penetrate their souls, will efficaciously preserve them from the foolish pride which breeds insubordination.

Finally, to end everything which refers to instruction in the training of teachers, the end which they propose to themselves, that of knowing how to teach, is not to be forgotten.

Because knowing and knowing how to teach are two different things, this is why it is desirable for a primary school to be connected to each model school, one in which the teachers may themselves see the precepts and methods practiced and applied which are being taught to them. Because of the lack of this primary school, each week among themselves, under the supervision of the professors, they have a type of fictitious class in various matters ordinarily taught to children.

There they are taught and brought to appreciate the various Methods which have been used in these recent times with some success. Their ideas are centered with greater emphasis on the best of these. The Methods proper to the Society of Mary and which it uses in its primary schools to no uncertain advantage and to the satisfaction of the authorities are made known to them.

In the model schools which the Society of Mary has established until now, it has not limited itself to the training of new teachers, but to bring about a more prompt and general restoration of the older ones by bringing them together during the vacation period in the school itself, to give them advice in regard to the Methods of teaching and the operation of schools, as well as to inspire them with religious sentiments. The salutary effects which these meetings have produced encourage the Society to reproduce them in all the establishments which will be confided to them, as much as the civil and ecclesiastical authorities will permit and be willing to assist in whatever matters may directly concern them.

For reasons of public economy and also for the greatest facility and security of education, preferable the Society will establish its schools in the country or at some distance from the cities. In regard to this matter, it will be remarked to the authorities who are especially charged with the providing for the establishment of the model schools that in the countryside land is cheaper, tuition can be brought to the lowest moderate figure, and what most interests the Society, the pupils are far less distracted there.

The price of tuition and of other secondary conditions will vary according to places and localities; these will be indicated in the particular prospectus of each school, after arrangements have been made with the local authorities.

* * *

515. To Fr. Jean Lalanne, Saint-Remy

Beginning of April, 1830, Bordeaux

Original, Agmar

[With inserts from S. 515]

My dear Son,

I have just received your letter of last March 25, just as mine of March 31 was about to leave. I am really very much occupied, but everything cannot be done for the Sainte-Marie boarding school without first preparing and disposing all things and personnel. It is to be presumed that we will have gained everything we desire, if everything is ready, brought together and placed before the public before the end of the school year; and for this there must be no loss of time, it is necessary to be productive. Furthermore, it seems Providence has not yet sent all the subjects we will need. As I have indicated to you, make your list of all the subjects who may be needed here and at Saint-Remy for complete courses of studies, of course, choosing what may be best for this place but leaving an honest sufficiency for Saint-Remy. In addition to this general list for both establishments, make two lists of the subjects who will occupy each post. I told you I would be able to furnish some good subjects and that I would be able to add to each of the two lists.

Will this letter reach you before your departure for Alsace? You want to use the Easter vacation to make the visit of our establishments; I do not see very clearly what you would gain by choosing this time. Easter time is almost the time when you have the greatest need of being in Saint-Remy to reanimate the spirit of religion and piety there, more and more. Whatever the case may be, I am entirely of your opinion. Bro. Louis Rothéa is not the man capable of being head of the establishment of Colmar. He is aware of this himself, although at times he seems to doubt it; but it does not seem suitable to me to be making important changes at this time.

Nothing prevents you from making all the necessary amendments in the methods of teaching and from thoroughly instructing and exercising the teachers. If in your plan you need Coustou as head, train him first as an ordinary professor and then as principal head. Do the same for Louis Rothéa, and even if he does not succeed well, do not worry because he will never be a good professor and still less a good head, but nevertheless it is very good for him to know enough to persevere, at least for the time being.

What I am saying about Colmar must be applied with even more reason to all the other establishments inferior to Colmar, but act in such a way that the Methods are appreciated and esteemed everywhere, heartily upheld and carefully exercised. It may be a good and useful idea not to introduce each of them at the same time, and for the general public to come to know of them only through the good results they would produce.

When I received your letter I had already written to Ribeauvillé to put a stop to the matter between the rector and Brother Collin. I had written to both, and I am certain the rector will no longer ask for the removal of Brother Collin. Brother Collin is really at fault, especially in the dismissal of M. Batel, and he has made other mistakes, as I have learned from a summary of the rector's complaints sent to me by Brother Rothéa. When you arrive in Ribeauvillé, you can ask Brother Collin for the last letter I sent him, and also for a copy of the one I sent to the rector.

Regarding the normal school in the Upper Rhine district, I will write to Saint-Hippolyte and to Colmar. It is to be presumed that I will arrange definitely that the schools will be in Colmar. This was arranged already three years ago, with both the mayor and the prefect. It was the mayor who wanted to make the expenses, but successively, after having had the special schools built. It is not through ill will that we have not worked at the normal school. After having had the special school built at the time of my last travel through Colmar, I remained in agreement with the former prefect that he would occupy himself with it very soon after. The pastor of Neuf-Brisach, for himself, was to pursue the matter; but I had not yet left Colmar when a successor to

the prefect of the Upper Rhine was appointed. In the letter I wrote recently to the prefect to let him know of the exemptions from military service for two young men, I spoke to him of the interest which his predecessor had placed in a normal school directed by the Society of Mary, etc. It is to be presumed that he would have been told it was to be established in Colmar. At other times, I had conferred about this with some people of distinction, such as the Secretary General, M. Paulin, a lawyer and counselor of the prefecture. I have visited the house of the brothers; there is a suitable place without any prejudice to the free or special schools. It will only be necessary for the hospital to stop hanging wash in the attic, which is on its side, and this can be done with no difficulty at all because the mayor and the prefect wish to arrange these attics into a type of dormitories for the candidates.

In less than no time, I believe I have understood that a great number of former schoolteachers could be brought together for retreats there. You will be better able to make certain of that. I had also understood at the time that there could be three courses, one for each section of the establishment. Regarding a suitable garden, if it is not absolutely necessary one could be found at a small distance from the city. We could rent it until such time as it would be purchased by the city. Saint-Hippolyte is too small for us to be able to unite the normal boarding and day schools and the regular boarding school, even by building what could reasonably be built there. There is already more than enough difficulty, so the normal boarding school has no other communication with the regular boarding school than is judged necessary. This normal boarding school will increase in proportion as the day normal school progresses.¹ The difficulty will be to have a good personnel everywhere; we will not speak of this at the present time. I am not losing sight of Belfort.¹ I am not surprised that in a small town of war there are neither yards nor gardens. The *collège* of the city does not have any. Because the rooms for the classes are large, we will try to provide for a yard, especially if the front of the house is fairly spacious and free.

About the sister at Arbois who has a right to an inheritance of 40,000 francs, I can suggest nothing better than to have her write a valid procuration in favor of M. Xavier Rothéa, who lives in Sundgau. This procuration must give him in essence the power to settle all the affairs of the religious. I will write to M. Xavier Rothéa as soon as I am informed that the procuration is on its way. The few details you give me on the matter prevent me from suggesting anything else.

I have already assigned Brother Fridblatt to Courtefontaine, as you must have seen in my earlier letter. Father Chevaux mentioned that the normal school course had been abandoned, and you speak of a resumption of the same. Those few words are not enough to go on. I understood that the course had stopped for this year. Is the resumption for this year, or only for the beginning of the next? If it is only for the next, you have plenty of time. Send Brother Py to Bordeaux.

I have just received your last letter of March 29. The mail is about to leave. I was able to read only the beginning and the end of it, to see if there was anything really pressing. I will close this one, for fear that it may not reach you before your departure for Alsace, and then read yours at my leisure. Moreover, I have some good news for you. I will write to you in Colmar.

I am embracing you with great paternal tenderness.

* * *

¹ Judging from what precedes, Fr. Chaminade's idea was to leave in Saint-Hippolyte the boarding normal school or religious scholasticate with the regular boarding school and to place in Colmar the normal day school for schoolteachers, alongside the special school and the primary school.

¹ See letter no. 531.

516. To Bro. Dominique Clouzet, Saint-Remy

Beginning of April 1830, Bordeaux

Original, Agmar

[With insert from S. 516]

My dear Son,

I have not written to you for a very long time. I have often thought about it, and I am no less occupied with everything you have been able to write to me. First I will go rapidly over your two letters, those of January 31 and March 15.

You know how the poor matter of Rheinackern has ended. You also know, perhaps even better than I, everything that concerns the new convent of Acey.

It seems Father Bardenet would want Saint-Remy or the Daughters of Mary or me to assume what are called the initial expenses of an establishment. The Mother General of the Daughters of Mary made clear to me the utter impossibility on the part of all their convents to make these expenses. She went into great detail to prove the fact to me. Saint-Remy and I are really only one. Has Father Bardenet any idea of the expenses of which Saint-Remy is still the cause? I find great difficulty in maintaining what already exists and in meeting the urgent expenses which new establishments have to make, and this in spite of all the precautions I am able to take. I have not let Father Bardenet know about this.

Someone has written to me, I no longer recall who, that I could give at least the 3,500 francs I had offered to end the Rheinackern matter.² We are making a mistake. When Father Lalanne wrote from Saint-Remy expressing his surprise at the offer I was making, I answered him that yes, I had my reasons. I actually had them, but I was not to reveal them. In the end, I had a moral assurance that the matter would never come to terms.

It would be more than useless to review the details of the course I had to follow. It is enough to know that there was nothing of an unedifying or unjust nature on the part of the sisters; that they are beyond reproach in all their conduct; that no blame at all can be cast either upon them or upon me; and finally, that their departure has been regretted, and that their return to Alsace was looked upon with great pleasure. You are able to say, nevertheless, that I was pleased to see being brought to Acey the ten beds which were available in Gray. If there are in Saint-Remy any articles of furniture which are not needed, you could also have them brought to Acey.

Since we are on the subject of money, I need not tell you again to obtain as much as you can and to add it to the amount of some accounts for which you owe me. It would also be a matter of justice to reimburse me for the travel of those I sent to Saint-Remy. Because I have not sent you Brother Perrin's bill, this does not mean that I have no pressing need, any more than if I have delayed in writing to you, I had nothing to tell you. In fact, my dear Son, I am taking effective means to clear the Society of debts, and it can be presumed that this will not take six years, as it was at first believed. I hope that before summer I will be able to give you satisfying results. The order we are trying to bring into our different establishments and the savings we can make in them would not be enough in themselves alone because of the rapid rate of daily expenses and the high rates of interest which must be paid. You, better than I, can make the bills for what those owe you whom you have sent to Bordeaux. Most of those are scattered, but I will write to them everything you will judge suitable for them to tell their parents.

² In the course of the negotiations relative to Rheinackern, Fr. Chaminade had consented to pay 3,500 francs for the small house which had first been offered to the Daughters of Mary. See the letter of January 12.

Brother Decamp wrote me a long letter on his way to Saint-Remy. At the same time, I received some unwelcome news about his conduct. I have wanted to write to him every day and also to you, so we could make some decision in his case. Brother Rothéa informs me that Brother Delcamp was to be drafted this year, that he had been called before the review board by the prefect of Haut-Rhin, and that Brother Rothéa had declared to the prefecture that the young man resided at Saint-Remy, department of Haute-Saône. Brother Rothéa is furious because he claimed to be only 19 years of age. He is consoled by the fact that he will be rejected because of his small stature. We will discuss him once this matter blows over.

I have heard nothing of Brother Carrère since I left Saint-Remy. Where is he, and what is he doing? Brother Batel has committed some errors, but that was not the reason for removing him from Ribeauvillé. The two rather insignificant letters he sent to me reveal more incapacity than malice in the man. What has become of him? What am I to say to him?

I have never lost sight of Ebersmunster. I am dealing directly with the pastor of the Madeleine and Brother Troffer about the Bellevaux matter. It is progressing satisfactorily, and I will tell you about it when it is settled. I wrote to Father Lalanne outlining what had to be done for Courtefontaine; he must have given the information to you.

In your letter of March 15 you refer to my answer to yours of February 4. I cannot find that letter, only that of January 30, which you may not have posted until February 4. Please let me know if this is not the case. The matter between Brother Colin and the rector has come to a happy conclusion. I am writing to Saint-Hippolyte.

I do not believe the pastor of Colmar is too pleased with Brother Toussaint. I sent Brother Wuillemard. Brother Rothéa has just informed me that you sent the elder Toussaint to Saint-Hippolyte as infirmarian. It seems you were very happy to be rid of him.

I have never lost sight of Ebersmunster.¹ I am directly discussing the matters of Bellevaux² with the pastor of the Madeleine and Brother Troffer. It is taking shape. Once everything is suitably concluded, I will give you information.

I wrote to Father Lalanne everything that he had to do for Courtefontaine. I have reason to believe he told you about it.

I have no doubt that the absences of Father Lalanne will harm Saint-Remy. This alternative in the office of superior evidently does not work out satisfactorily. Nevertheless, I hope the advantages of his absences are greater than the drawbacks, and that a better arrangement of matters will be made without much further delay.

Brother Seguin¹ cannot go to Saint-Remy yet, but you will lose nothing by this delay. He is training three apprentices. He has greatly extended the locksmith shop, both inside and outside the wine press house. He has almost completed the making of a large machine with which a single workman can do the work of five or six; this machine is expensive enough because it called for a large quantity of cast iron and iron. It is already understood that the cast iron will be paid for by jobs done by the machine. I hope the same will be the case regarding the iron.

¹ This is the first mention of the famous Benedictine Abbey of Ebersmunster, in the heart of Alsace not far from Sélestat, which after having been disillusioned by the Revolution had just been put up for sale at the price of 30,000 francs. It was to be bought by the Rothéa family and offered to Fr. Chaminade, who in 1833 established there the house of formation for the Province of Alsace.

² There was a question of confiding to the Society of Mary, which already ran workshops and classes for children in the Saint Jacques hospital, the workshops and classes for children kept in the prison of Bellevaux, just as in Besançon. "We know," the Founder wrote to the pastor of the Madeleine, Father Vieille, "the ardor of your zeal for the glory of God and for the salvation of souls. Furthermore, we do not doubt that you will go at the earliest possible moment at the call of His Excellency the Archbishop, the Honorable Prefect, Mayor, Chaplain, and the Administrators. . . ."

¹ Head of Work at Saint-Laurent.

Our intention is to do work for the merchants. The place you have picked out for the locksmith shop is completely insufficient. Without the newly invented machines, we could not handle jobs from the outside, nothing could be earned, and the workmen were constantly turning work away. Instead of that, in this way they hardly ever need even to go out of their workshop.

I have just had an oven constructed in a cellar of the house on Rue Lalande, no. 3.² I had everything done that was necessary; everything works well, but almost nothing is paid.

Brother Seguin recently proposed to me to have a mill for grinding wheat constructed, to add to the savings we gain from our oven. The same machine which runs the locksmith shop would operate this mill. One like it has just been constructed for the new hospital, where the grinding is done for all the hospices of the city. The only difference there would be is that the hospital mill is run by steam, while ours is run by horsepower. You see that we are losing nothing in remaining patient, hoping Brother Seguin will go to Saint-Remy and even with a good workman.

I am very sorry for young Pelleteret.³ Is there any chance of his getting better?

Young Fischer is writing to me for the third time and says what he had also said to me at the time of my travel to Saint-Remy, that the job of porter which he still has is very annoying to him, as much because of his mediocre virtue as of his feeble health. I actually think he is right, and that it should not be a child who would be kept constantly at the entrance. He could easily be trained for the schools in Alsace and his health may also improve there, as the doctor seems to have told him. I am writing him a short letter, however, without yet deciding anything in case there should be some drawback of which I am not aware.

I am going to send you this small packet of letters in the envelope of the Minister and to the address of Father Lalanne; but if Father Meyer has received his certification as head of the Institution, in the future I will be able to address to him directly all the letters for Saint-Remy.

I am embracing you, my dear Son, with an entirely paternal affection.

* * *

Here is the short letter to Brother Fischer.

517. To Bro. Bernard Fischer, Saint-Remy

Beginning of April 1830, Bordeaux

Original, Agmar

My dear Son,

I have received your letter of last March 2. You tell me it is the third you have written to me, but I have no idea of having received any others in addition to this one. I know the weakness of your virtue and, nevertheless, your goodwill. I would also be of the opinion that you should be in Saint-Hippolyte. I am writing about this to Brother Clouzet. On your part, talk to him about it and do what he will instruct you to do. If he is of the same opinion and if he has no special reason for retaining you in Saint-Remy, let me know this or ask him to let me know of it by letter, and I will commit you into the hands of Father Roth  a. Always do whatever you can to become a true and very regular religious.

May the Lord deign to grant you his blessing.

² Since then, it is nos. 8 and 10, a house to the right of the Chapel of the Madeleine, where the seminary of the Society of Mary used to be.

³ Biographical note. F.-X. Pelleteret (1810-1830) entered June 2, 1827, at Saint-Remy where he died May 6, 1830, of a chest malady. A manuscript of his has been kept, entitled "Collection of Different Points on Which the Brothers, as Religious Persons Aspiring to a Higher Perfection, Must Often Examine Their Consciences." "He was well prepared for death," wrote Fr. Chevaux to Fr. Chaminade. "His death was edifying. I believe he is already an inhabitant of heaven" (June 4, 1830).

*

Father Chaminade had clearly foreseen the future of his "dear little brother." Bernard Fischer (1810-1858) born in Schliebach, Alsace, made his profession at Saint-Laurent and died at Ebersmunster after having founded or directed the schools in Ammerschwir, Saultz, Kientzheim, Soufflenheim, and Issenheim. "In the various posts he occupied," writes Bro. J.-B. Hoffman, "he always distinguished himself by a great spirit of order and regularity. His favorite occupation was to give religious instruction to children and, above all, to prepare them for their first Communion. His zeal and his devotedness to the Society of Mary were shown by a great attachment and a respect without limits toward the Founder of the Society, Father Chaminade. Although feeble in health, he did not fear to undertake on foot the trip from Colmar to Bordeaux to receive the counsel and advice of this Good Father, and he often repeated that he would willingly give his life for this holy old man. Brother Fischer is one of these good brothers who knew how to persevere in their vocation, in spite of a thousand obstacles they had to overcome during the first years of the Society in Alsace. Among many other difficulties, they had that of often being obliged to do double work to maintain the existing establishments, considering the penury of the subjects. In the beginning the same brothers who held class had to take turns cooking at the same time. And in these times classes were much more difficult than today. It was not unusual to see classes with 130 and 150 pupils."

* * *

518. To Fr. Jean Lalanne, Colmar

April 12, 1830, Bordeaux

Copy, Agmar

My dear Son,

Brother Auguste seemed to admit his mistakes. He has just made his Easter duties. In one of the long interviews which have preceded, I let him know of the intention there is of changing the boarding school into an Institution as soon as the Society has a suitable number of subjects available; at that time I would release him from the heavy burden which weighs him down, and the Society would take upon itself all debts, adding that his real place should be as head of the normal schools in Saint-Remy. He seemed satisfied with everything, but he does not believe anything is being done about the matter at the present time. . . .

Father Collineau has been living in the boarding school for the last two or three months. He is doing some good there, but without settling on anything definite. Since his return from Villeneuve, he has always wished to be more free. Since the last retreat and his conflicts with Brother Auguste, he is in the Society only as a friend, etc., so to speak. He does not renew his vows at the time of retreat. I have let him know I could not employ him in any important commission until a time when he will have openly and definitely let us know just where he stands. In great part, I told him what you proposed for him in your last letter. Our interview was very friendly, but it settled nothing. You will see if you believe it is suitable to write to him, but only as if it were on your own initiative and not at all prearranged. Moreover, we must pray greatly for him, for I even have reason to fear for his salvation. . . . He still does a great deal of preaching, and at the Madeleine he preaches every two weeks, without counting in days which fall on particular feasts.

I believe I will be able to furnish you four or five pretty good professors. Two of these are already sub-deacons, professors already in the boarding school and doing well, but their entry into the Society is not yet definitely settled.

The greater number of our properties in Bordeaux are burdened with mortgages. I have hopes of having them unburdened next month with very large sums. My calculation goes up to 50,000 francs.

In taking over the boarding school, you will doubtless have many debts to pay, but you will be able to furnish mortgages in proportion. Let us work with very pure views for our good master and his august mother, and we will not be abandoned.

It must not be lost sight of that all our actual combinations are in the supposition that the Sainte-Marie boarding school is to be set up as an institution. In spite of the favorable attitude of the king, we are not sheltered from the danger of unfortunate events.

I see Brother Clouzet in the same relationship as you. Let us always be on the lookout for a subject capable of looking after the temporal affairs of Saint-Remy. He will be as difficult to find as the strong woman described in the Book of Proverbs. What he needs above all is great virtue in order to join a certain firmness to both ready compliance and to the respect he owes to a First Head.

I am writing you this letter to Colmar. I do not know if my last one found you in Saint-Remy. In any case, I think your letters are being sent to the places where you happen to be. I am wishing you the twofold peace which Our Lord wished to his apostles on that day of his Resurrection.¹

* * *

This letter is no doubt addressed to a person at the Sainte-Marie boarding school, of whom Father Chaminade was speaking and whom he hoped to win for the Society of Mary.

**519. To M. Senigon, Professor in the
Sainte-Marie Boarding School, Bordeaux**

April 19, 1830, Bordeaux

Copy, Agmar

Monsieur,

Your letter of April 14 pleased me by the candor and frankness which characterized everything you said. I will await the second letter you have announced to me. I have every reason to believe and to hope I will be able soon to count you among the number of my Children.

May this answer, preliminary to the definitive response, Monsieur, be for you a first token and assurance of my tender affection.

* * *

¹ The letter is dated Easter Monday.

This note is to Brother Laugeay, the founder of Agen, whom Father Chaminade has just withdrawn from Sainte-Marie-aux-Mines; he is recalling him to his own place of residence.

520. To Bro. Bernard Laugeay, Saint-Remy

April 15, 1830, Bordeaux

Original, Agmar

My dear Son,

I see quite an advantage for you and also for the Society in your joining Brother Gaussens to make the trip to Bordeaux. I say an advantage for you in the supposition that you will work better at your interior reform than you did last year at the time of your pleasure trip, because otherwise it would be better to await in Saint-Remy the new destination you may clearly receive.

So many trips is a great inconvenience, especially in the midst of the great need of everything we are suffering, but in the first place it seem to be your intention of making them on foot. In the second place, we must count as unimportant a few more expenses when there is a question of the interest of our salvation and of our souls.

I will stop all other reflections here. Before leaving, settle everything well, as much with Brother Gaussens as with Father Lalanne, especially regarding the theory and the practice of the Methods of primary teaching, as much for the small schools as for the normal schools, so finally there may be complete uniformity in teaching and also in the maintenance of the schools. Brother Gaussens is charged to take along copies of all the methods, and you are solidly charged with him to the same duty.

I am greatly troubled in regard to finding someone to replace you in Sainte-Marie-aux-Mines, but I will take the matter in hand. I am embracing you tenderly.

* * *

S. 520-2. To Bro. Dominique Clouzet, Saint-Remy

April 1830, Bordeaux

Original, Agmar

My dear Son,

I have received a letter from Brother Fridblatt dated April 4. He does not seem to have been informed of his new mission at Courtefontaine. On the other hand, his letter is highly satisfactory. If he is still at Saint-Remy, tell him I will answer him with a long letter to Courtefontaine. It was through Father Lalanne that I gave him his assignment to replace Brother Gaussens, not as head of the establishment but as assistant to Brother Galliot, who had been appointed director before arriving at Courtefontaine. Brother Houlné wrote me a very fine letter from Ribeauvillé in which he admits his errors and says he could have acquitted himself of his assignment in Courtefontaine if he had wished to. He asks to be sent there as a penance and says he will work zealously, etc. I agreed, and I have authorized Brother Rothéa to give him an obedience in my name.

If Brother Delcamp is exempt from the draft, if he wishes to return sincerely to God and to lead a truly religious life, he can join Brothers Gaussens, Laugeay, Marandet and Poux, as I wrote to Brother Gaussens. I believe Brother Marres is at Courtefontaine. Tell Brother Laugeay that I took care of Sainte Marie-aux-Mines several days ago and that I informed Brother Bader, who had consulted me. I authorize you to give obediences to all these brothers. If you give a collective obedience to many, give a special one to Brother Laugeay; have the mayor vouch for your signature and stamp it with the seal of the city hall.

Brother Roux, the shoemaker, sent me a rather nice letter. He is happy at Saint-Remy but is disturbed by the visits of his relatives. He constantly asks me to come here.

The elder Brother Soleil, our master shoemaker, has the same desire as Brother Roux and often asks me to send him a good distance from his relatives. It is to everyone's advantage to satisfy both these men, who possess the true spirit of their state. They can trade places; as soon as Roux has left, let me know and I will send Soleil.

Finally, I am enclosing M. Perrin's statement; I have a few remarks to make about this bill. (1) I include two years of room and board because the fourth semester began already on March 22. (2) There were many irresponsible actions on that trip with M. Peter from Saint-Remy to Bordeaux. After going part of the way on foot toward Bordeaux, they took the coach and went through Paris. On their arrival in Bordeaux, they had to pay 56 francs for the coach. (3) They had intended to travel on foot, so they left their trunk behind; its transport cost 66 francs 75 centimes. Except for these, you would be surprised, as was his mother, at the few expenses they incurred on this long trip. In all justice to the young man, I must admit that he is careful with money. I have nothing against his purchase of a compass and of a book on geography, for I encourage him in those studies to which he feels attracted. Also, his mother gave her approval. (4) The gold watch which his brother, or rather his mother, gave him involved some expense, but it also helped him make progress in the spirit of renunciation. I did not want to test him too much, so I allowed him to keep the watch. I bought him a simple cord for the watch. Soon after, the face was damaged and had to be replaced by one in enamel. Again, sometime later, the watch was dropped and a part broke and had to be replaced. On considering this, he realized that a gold repeating watch was not suitable for a young man who was preparing to make a vow of poverty; he brought it to me. (5) I do not know if all the small sums we advanced are on the bill, but anything omitted cannot be considerable.

I am not writing to Mme Perrin, but please give her my regards and tell her how happy I would be if she came to visit her son in Bordeaux. When you send the bill you could simply copy the remarks I have just made.

My dear Son, I embrace you tenderly. I have great pleasure that you are advancing steadily along the path of the religious virtues.

* * *

521. To Fr. Jean Lalanne, Saint-Remy

May 9, 1830, Bordeaux

Autograph, Agmar

[With inserts from S. 521]

My dear Son,

I have received, one after another, the project of the prospectus and your letters of April 8, and April 17 is the same as that of April 8, but continued in Colmar.

The abominable matter involving Brother Laugeay has taken all my time. Everything is calm at Sainte Marie-aux-Mines. Attempts are being made to suppress the judgment against the accused, or at least see that it will not be derogatory. I have written to the prefect, to the Procurator of the King, to the Bishop of Strasbourg, to the rector of the Academy, to the mayor, etc., etc. Brother Laugeay has gone into strange territory. I will say no more. Let me add that Brother Cholet was held in high esteem by the authorities of the city and by the parents and students. Brother Louis Rothéa made this remark from Sainte Marie-aux-Mines. The classes were at their peak when the rector of the Academy made his visitation, and he seemed very satisfied. Brother Laugeay leaves debts in the amount of 7,000 or 8,000 francs.

Your letter in which you indicated the assignment you gave to Brother Fridblatt crossed mine with my intentions for him. I trembled as I decided to place him with Brother Galliot, his friend of long standing. The confusion here is due to the fact that Father Chevaux announced the closing of the normal course at Easter, along with the story of Brother Dussot. I had nothing of importance in view for Brothers Fridblatt and Olivier until the end of the year. When I received the news I wrote to Saint-Remy, informing them of my surprise. No answer. However, I had privately decided to replace Brothers Gaussens, Gobillot, and Valincourt the elder, and I told Brother Clouzet in case he had any comments. Finally, spurred by the need at the Bellevaux establishment, knowing that you had nothing of consequence for Brother Fridblatt and that the normal course had been suspended, I made all my appointments for Courtefontaine, Saint-Jacques, Bellevaux, etc., and had them leave. See how disagreeable all this is! I still do not know how I can remedy things. An incidental yet very real difficulty—how will I pay for all the travel expenses? Brother Clouzet gives me grounds for hope, and that is about all. Brother L. Rothéa shows more concern, but what an abundance of extraordinary expenses he has!

Brother Clouzet had told me that Brother Marres was available. If Joseph did not leave, I had no reason to believe that he was at Gray. On the contrary. You tell me you are going to send Brother Gaussens to Alsace to try the methods, but how can this be done without a replacement? Would this not be dealing a mortal blow to Courtefontaine? I cannot blame Brother Rothéa for asking, but I do blame him for asking for Vogel and Edel, especially Edel. Vogel could be used after a little polishing and if we continue to educate him.

No doubt you have written directly to Father Collineau. Already three or four days ago I received the letter of April 29 in which you tell me of this. He is not speaking of it, but he is quietly and almost secretly making preparations for his departure. Brother Auguste says he is to leave on May 17; on the eve, he will preach in the Madeleine for the Feast of Our Lady of Martyrs.

We must surely take great care in order not to let Saint-Remy go to pieces. In trying to build it up, we thought we were entering into the views of God. Our calculations up to the present for the Sainte-Marie boarding school have been altogether human, although made with the very best intentions. The good God may well not want to make use of Father Collineau, and nevertheless, may want to build up the boarding school without prejudice to Saint-Remy. Let us adore the profound judgments of God, and let us make new calculations in his presence.

Take good care of young Delcamp. He was a little angel when I sent him from Saint-Laurent. It must be admitted that in general, our young men are very poorly taken care of. I hope with time and patience we will be able, little by little, to remedy this annoying situation. I will regard Delcamp as available.

Jules Chaminade has a very good heart, but a poor head. Anyone who will know how to win his confidence will be able to make good use of him, but he will also need to attach him, so to speak, to his belt.

Nor do I have here, my dear Son, any people to act as counter police. The occasion which gave rise to this idea in your mind is just the matter of a slight misunderstanding.

Ever since the last sacristan left the church at Colmar, Brother Rothéa has been asking for one, and with reason. However, he is asking everywhere, and that is wrong. I have one for him, and I am telling him so in order to appease him and Father Maimbourg. However, I am waiting until winter is almost over. Villemard was still here and ready to leave when Brother Rothéa wrote to tell me that Brother Clouzet would have sent him Toussaint if he was not ill, but that he would send him as soon as he is well. I am writing now to Brother Rothéa and telling him that Villemard will leave soon.

(Brother Rothéa will have had time to cancel the Toussaint appointment.) I added, as far as I remember, that I preferred Villemard for Colmar and that I had reasons to believe that Brother Clouzet has told me very little about him since he returned to Saint-Remy and fell ill. I did not think you would be involved in this. Before you mentioned it, Brother Rothéa had written simply to tell me that the man had been sent to him to take charge of the linen at Saint-Hippolyte. I did not reply and would have kept silent except that I notice a little pique in your letters, nevertheless seasoned with some fairness.

As soon as I had received the new project of your prospectus, I read it, then passed it on to Father Collineau, asking him to give me in writing his observations about it. They seemed to me quite reasonable. It seems to me, my dear Son, that for works of this kind, after having put them down on paper you would do well to return to them several times, and at different times. Then you are in a condition to touch up yourself whatever can be improved. It is very difficult to create a good prospectus of this kind, especially if beforehand we are not entirely decided and settled regarding what is to be announced. In this case, a lot more than in the case of poetry must it be said, "Twenty times on the anvil, put back your work, etc."

I am having our rough sketch returned to you, and the notes of Father Collineau, after having made copy of these for myself.

I suspect, my dear Son, that the letters Brother Weber wrote to Brother Fridblatt are not of recent date, that is, since the last time you mentioned them to me. If that is the case, you must tell me exactly what the situation is. Brother Fridblatt sent me a rather good letter in which he informs me that you told him that he would be destined for the normal schools and that he should prepare himself. I then wrote to Brother Clouzet that I would give him an answer in Courtefontaine, and also that I was pleased with his letter. I never thought that writing to Brother Clouzet would lead to such confusion.

It is your wish, my dear Son, that when I want to name subjects for some particular place, I take information from the establishments where they already exist. I have always done so from the beginning. But is it the same when I know the subjects well and what they are doing? Must I still ask the heads if they have other views regarding the subjects? Does it not suffice that I have them replaced in the functions they are exercising? Take note, on the one hand, that ordinarily I have already put a great deal of time into discussing the suitability and the purpose of these changes. On the other hand, that I should write, that I should consult the heads, that I should await their opinions—what time this would require, then the very reason for the changes would disappear, and I would never be able to manage new requests which often require immediate attention. If I submit to this, it is to be presumed that whoever is going to replace me will not submit to it. It would seem to me in better order that the heads would change nothing without first notifying the Superior; otherwise there will be a great risk of compromising him in many ways, and this might easily have very sad effects. What unfortunate examples we have of this in the Sainte-Marie boarding school! No doubt a Superior may be mistaken, for he may be receiving false or misleading information; lacking suitable subjects, he may be employing completely unworthy ones; etc. However, all these annoyances cannot counterbalance the great inconvenience of making the Superior a mere slave to all passing opinions.

After receiving notice of the disappearance of Brother Laugeay, to avoid a calamity and to correct a pressing need I am making a series of changes and replacements. I have made a chart of all our personnel in Alsace and studied the needs of our houses. I drew up lists, had them discussed and studied, and moved names from one list to another. In case, because of the shock felt in Alsace, things are not what they seem here, I sent these lists to Brother Rothéa with the power to issue obediences unless other serious problems arose. The only problem was at

Amerschwir, where Cyriac was conducting himself poorly. He felt justified in changing the assignments of those members who did not meet his expectations. Brother Cholet is not what is needed at Sainte-Marie; Houlné, who was notified in a special letter to go to Courtefontaine, has now been sent to Saint-Hippolyte.

I must finish this letter rather bluntly, for the last minute indicating the departure of the mail is about to ring. It is May 9 today, and during the Office I am embracing you very tenderly, without rereading what I have written or making a duplicate copy.

* * *

Father Chaminade decides to speak openly to Father Lalanne regarding Father Collineau, but only to permit Father Lalanne to cooperate in saving this soul in distress.

522. To Fr. Jean Lalanne, Saint-Remy

May 10, 1830, Bordeaux

Autograph, Agmar

My dear Son,

I wrote a very long letter to you yesterday, and in the same envelope I included your plan of the prospectus and the notes of Father Collineau. I had everything sent to you by means of the envelope of the Minister of Public Instruction and sent to your address in Gray. I will have this one mailed directly to Saint-Remy, so it may reach you sooner.

This morning I had a very long interview with Father Collineau. He came to tell me that his places in the stagecoach to leave for Paris on May 17 had been taken. His father has been bothering him for a long time about accompanying him to Paris, just to see this capital city; his absence would last about six weeks.

He asked me for commissions to see to, for he is afraid of being bored after several days spent in visiting the interesting sights. We have settled on the request to be made to the Ministry for the purpose of raising the Sainte-Marie boarding school to the level of a full-fledged Institution, but this matter was subject to an agreement which would have to be made with you regarding the motives to be put forward and emphasized, as well regarding the head to be presented. This head could be none other than yourself, and in your arrangements it was necessary that he would be superior of the establishment of Saint-Remy, at least until a subject in the Society could be trained to become capable enough to be granted this degree of confidence, in order to replace him. . . .

We agreed that from Paris he would go to see you in Saint-Remy, without actually making any commitment for Saint-Remy; that I would write to you this evening, and that you yourself could write to him in Paris to the address of M. O'Lombel, at whose house he would receive his letters. I understood that his father would go and lodge in this quarters.

Father Collineau did not tell me he had received any letter from you. You tell me, nevertheless, in your last one that you are writing to him. I did not think I should ask him about it. . . . Father Collineau seems to me settled on nothing. I believe he would leave the Society, if he were offered some important post. He still maintains the desire to do good, and even great good, but a good which he can choose for himself and such as can be done by people distinguished for their talents. He needs the support of the throng. His is no consistent work, no settled undertaking, etc. You already know him, but this certain esteem which we have for ourselves and which leads us to believe ourselves better than many others who are praised and who wish to impress others

has made great progress with him. I must be very moderate with him if I happen to be talking about your talents, etc. . . . there would seem to be in him what is called jealousy. When I was in Gray and at Saint-Remy, you know he wanted you to come to Bordeaux and that he would have willingly become the superior in Saint-Remy, etc. A little later, he accepted the office of head of the boarding school, but that was a matter of his own choice. Today it is you who seem to designate him for Saint-Remy, and it is you who will do in Bordeaux what he did not do. . . . Perhaps I am interpreting too severely, but I believe it is my duty to inform you. Pray a great deal. May the Holy Spirit enlighten you and make you say and do whatever may lead him back to God. Always busy, I end by embracing you.

* * *

In spite of his worries, Father Chaminade seemed encouraged by Providence to continue his vast plans. One of the most influential men of the time, Count Alexis de Noailles, asked him to assume the organization of normal schools in the departments of the center of France. The terms of the first interviews are not known to us, but his second letter has been preserved; it is dated May 5, 1830.

Reverend Father Superior,

Matters with which I have been burdened for several days have prevented me from answering your letter of April 12 as promptly as I would have wished to do. I am overwhelmed at the reception you have given to the assurances of my long-standing and respectful friendship and to the desire I have of working with you for the glory of God and in the service of religion.

I have clearly understood, Reverend Father Superior, what you yourself understand by the term normal school. I wish to have taught in it everything you point out so well, and for the formation of this Institute I have the assurance of obtaining an allowance from my general council. No less would I also want a primary school, according to the system of the house of the Sisters of Providence, which I already have in Noailles, and that the youth in my entire commune should receive religious and primary instruction. These two things may almost walk side by side. Whether they are together or separated, we will recognize in whatever steps are taken only your will and your orders, for it is you who will direct us with paternal authority.

Neither will I be restricted as to the number of brothers to two, as I had at first designated. I will be entirely satisfied with the number you judge fitting. I truly like the ideas about the meetings of the schoolteachers and the useful retreats at certain definite periods. All this suits me perfectly. The building, already quite large, will be able to be considerably enlarged, and my purse, aided by my General Council over which I have presided for the past 10 years, will be ready to complete everything your holy customs and edifying rules will dictate to us.

It is exactly according to the plan of the ordinance of February 14 that I had thought over for a number of years what I intend to proceed with—a normal school paid by the General Council of Corrèze, a primary school run at my expense, a building erected by me and maintained with funds from the department in connection with me.

I do not hesitate to repeat to you, Reverend Father Superior, that I will gladly take my small part in the care of your brothers, and that I will neglect nothing by way of helping and encouraging their pupils and giving my attention to the examinations and to cares of all sorts. They will find our village and our church very edifying. Our good sisters have already so well seconded our respectable pastor that the custom of frequent Communion has increased among our people, and the genuine spirit of religion is growing ever stronger among us. The presence of your respectable brothers will complete our first institutions, and little by little we will increase our establishments in such a way that our home in Noailles will become a sanctuary for piety and a place of recollection and prayer.

Let me know if you can agree to my wishes! In exchange for these benefits, I take it upon myself to become your business representative in this area and to obtain everything that may be useful and agreeable to you. Will I have the happiness of installing your excellent brothers this summer during my stay in Noailles? Do give me this hope and consolation! Everything will be ready at the end of June.

Please, as I offer you my very best wishes, I ask you to be assured of my respect, affection, and devotedness.

Father Chaminade answered this request.

523. To Count de Noailles,¹ Paris

May 14, 1830, Bordeaux

Copy, Agmar

Honorable Count,

It is with special pleasure that I see by your letter of May 5 that we will always be in perfect agreement when it comes to doing good in Noailles and in the entire department of Corrèze. We will certainly be able to do the same for all of France, and here is how.

God has deigned to inspire me, now several years ago, with the desire of working for the support of religion in our unhappy country. To be able to do this more effectively, I asked for the faculties of Missionary Apostolic and obtained them.

The first means to accomplish my mission was the institution or establishment of Sodalities. One of the second means with which God deigned to inspire me is the establishment of normal schools. If there were one in each department or in each province of the academies of the university, maintained according to the plan I have drawn up, we could renew the entire rising generation, which will soon replace the present one.

I could easily give models of these normal schools for the three departments, namely that of the Doubs, the Haute-Saône, and the Jura. These establishments are not yet just as we would desire them to be, although they are already realizing great good; but if I have a department in which I can be permitted to do all I think necessary and in which I can have sufficient aid, we would have a school that could truly serve as a model for all those that would be established in France. His Excellency the Minister of Public Instruction seems convinced of the necessity of these establishments. He is disposed and ready to favor those which would be held and directed by the Society of Mary. You must see from this short sketch, Honorable Count, how much your benevolent mediation may be able to contribute effectively merely in striving to do good in Noailles and in the department of Corrèze.

To this effect, I will arrange to send to Noailles in the month of June and at a date we can arrange later the head of a normal school¹ with whom you can arrange everything regarding locations, furnishings, lodging, and maintenance of the primary and normal school teachers, as well as of the candidates. We call "candidates" the young men whom we train to become schoolteachers in the various communes of the departments. Usually these young men are not able to afford the entire amount of tuition; the ones most affluent are ordinarily those who pay one-half or one-third of it. Last year the council of the department of the Jura voted 3,100 francs in burses for the normal school established in Courtefontaine. Because this council is very well composed, it left us complete liberty in the use of this money. This year, instead of creating burses I created only half-burses, and in this way I was able to double the number of young men to be accommodated, and ones who are ordinarily more civilized than those who bring nothing.

¹ About Count de Noailles, see letter no. 50.

¹ Brother Gaussens.

The preceding, if it is not absolutely necessary, at least seems very suitable to me. If the normal school is equipped at about the same time as the primary school, fewer subjects will be required, for the same person could be the head of both. It is very possible that I will let you have as head the very visitor whom I intend to send to you. That will really be a gift and, so to speak, a sacrifice I will be making in virtue of our long friendship. I called him to Bordeaux, nearer to me, to replace a head of the novitiate and of the normal boarding school.

I will be greatly obliged to you if you will give me your Noailles address so I can continue my correspondence with you. I will send a copy of our correspondence until today to the visitor of whom I have just spoken, with some special instructions. At the present time he is the head of the normal school of Courtefontaine in the Jura and will continue this until I can satisfactorily replace him. I am, with very sincere and respectful devotedness, etc. . . .

P.S. You will not delay in noticing, Honorable Count, that the religious I will have the honor of sending to you to visit the establishment is also just as well-instructed in all the branches of teaching as he is solid in the practice of religious virtues.

*

Count de Noailles' reply was not slow in coming.

My heart beats with joy, Reverent Father Superior, in thinking that my wishes are being accepted and that you will form in Noailles an establishment of the kind of those which most please you! I ask you to make use of me as of one of your brothers, and depend upon it that we are giving you complete liberty of action, according to the impulse of the Spirit from on high with which you are filled.

I am very glad to tell you that even at the Ministry of Public Instruction, I was again prevailed upon to address myself to you. I do not know of any other work more useful and more appropriate for the time in which we are living than that with which you are occupied!

I am leaving Paris tomorrow. I will regret very much not being here to receive Father Collineau. I am asking you for instructions, in order upon my return to Paris to continue the matters he will have begun.

My address in Limousin is at Noailles, Corrèze. I ask you to notify me five or six days in advance of the arrival of your visitor, and that will be sufficient for me. I will be at my home or at least close by during the entire month of June.

I ask you to advise him to come to Noailles, near Brives, between Brives and Souillac. There are stagecoaches between Bordeaux, Périgueux, and Brives. If I am notified of the time of his arrival, I will send someone to Brives to meet him. We will spend the time of our negotiations in piety and Christian conversations.

I have in mind this summer making a trip to Bordeaux, both to see you and to attend to some matters requiring my personal attention.

I ask you to accept the homage of my respect, devotedness, and inviolable attachment.

* * *

This matter was unhappily halted by the revolution of July, and only the primary school could be opened. This work was of short duration and had to be abandoned in 1835. At Besançon, Father Chaminade had accepted in principle the direction of the work with the young prisoners of Bellevaux, but he insisted on not beginning until conditions could assure a measure of success.

524. To Father Vieille
Pastor of the Madeleine, Besançon

May 26, 1830, Bordeaux
Copy, Agmar

Reverend Father,

I have received the letter which you did me the honor of writing around the end of last April. I delayed answering you, not only because of my numerous and almost endless occupations, but also because of the difficulty in settling the interesting matter of Bellevaux. Everything well considered, Reverend Father, it does not seem to me we can sufficiently isolate the prison children in Bellevaux, as well as the teachers who would instruct them and direct them in their labors.

Here are two proposals I will take the liberty of placing before you, in order not to abandon a work we truly have at heart.

1. Why could we not do in Besançon what is done in Paris for the same goal? For a long time, the administrators made to the Brothers of Saint Von or to those of the Christian Schools, the same proposals which are made today for Bellevaux. The Brothers of the Christian Schools have never accepted them. Finally, the administrators procured a large house for them, and there all the prison children who still offer some chance of profiting by their education are sent to them, and everything has been succeeding well for several years.

2. If the administrators of the hospice of Bellevaux do not believe they should or can provide a house large enough to isolate this institution, would it not be possible to keep two more teachers in the of the Charité adjoining the hospice Saint-Jacques? Every day they could go to Bellevaux to give all the necessary instruction to the children.

It is useless to speak of the different instructions they would need to give them, but it is evident that religion and morals must be the primary one. Since the days of my early youth, Reverend Father, I have often felt and appreciated the truth of the axiom I have often heard repeated, "The good must be done well." I believe you are also of the same opinion. Let us do only what we will be able to do well.

I am, Reverend Father, with entire devotedness, etc.

* * *

525. To Bro. Augustin Perriguet, Besançon

May 28, 1830, Bordeaux
Original, Agmar

My dear Son,

You have done well to write to me again. Brother Troffer should not have had anything to do with the letter you were writing to me; he should not even have read it. What did you want to tell me about the hundred pistoles?

I am actually aware that there are necessary changes to be made in the Charité of Besançon, even if we were not to take Bellevaux. Tell me honestly if Brother Bousquet would not be a good head for this establishment of the Saint Jacques Hospice, especially because he has enjoyed such a great facility in communicating all the difficulties to me. Brother Bousquet is one of the oldest religious; he was a religious¹ before the first meeting which formed the Society. I will then try always to keep someone in the establishment who knows clearly how to run the classes.

¹ Of the State of the Sodalists Living as Religious in the World, see letter no. 355.

Supposing this change, it would be necessary for you to remain there a little longer because it would be a somewhat doubtful policy to change almost everyone at the same time. Moreover, I would gladly see you at the Sainte-Marie boarding school, although I admit it to you, I continue to find it difficult to believe that for the remainder of this year you would work out your salvation there better than at Besançon. Remain quiet. I hope never to lose sight of you. I will always be your Good Father.

* * *

S. 525-2. To Bro. David Monier

June 12, 1830, Bordeaux

Autograph, Agmar

My dear Son,

I notified M. Rauzan last night to be ready to sign the first document tomorrow morning at the latest. That is, the one involving Mlle de Maignol [French, Mme Maynot]. I have the 26,000 francs on hand. I wish you would inform M. Pommez, or rather have him sent for to explain the portion he has to pay. I gave M. de Razac the money he was due. Meanwhile, if Brother Auguste has not arranged with M. Pommez for the interest on the 20,000 francs, he may do so now. I am going to spend the day at Saint-Laurent.

G.-Joseph Chaminade

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Always troubled by financial embarrassments, Father Chaminade speaks again of these to Brother Clouzet, his usual confidant and also his assistant in this matter.

526. To Bro. Dominique Clouzet, Saint-Remy

June 12, 1830, Bordeaux

Original, Agmar

[With inserts from S. 526]

My dear Son,

While looking at my list of letters to be answered and taking up my pen to write to you, I was surprised to find a letter dated May 3 still unanswered. I reread it, and I am now answering it.

I received the 500 francs as part payment for the room and board of M. Perrin. I did not expect the other 500 francs sent to Father Caillet on July 21, 1829. That sum was to have helped him in the difficulty he was experiencing at the time. I will send you a letter for Mme Perrin immediately, giving details about her son.

You know, my dear Son, that for a very long time I have been searching to find black and chestnut-brown cloth of good quality and as cheap as possible. After many trials, I decided to give my confidence to M. Casse-Bigeon, a large merchant draper of Bordeaux whom you surely know. He is a good enough Christian for me to be able to enlist his zeal in serving us as if he were doing a good work. It was understood that when he went to the factory, he would select for us everything we would need, as much for ourselves as for the Daughters of Mary, and that we would pay him the factory price, plus a very small commission. In fact, 15 to 20 days ago I received from Paris a large package containing the different types of cloth requested. Several days later, he himself came to Bordeaux. I asked him for his bill. It amounts to 1,755 francs, 10 centimes; I was alarmed by this. At the same time, I am pressed for the payment of different bills, fairly considerable ones too, which would together amount to more than 1,700 francs.

There I was, trying to be patient, when I received a letter from Father Lalanne which asks to have a hotel constructed in Saint-Remy to receive strangers and there are 3,000 francs available to make a beginning. If I have not permitted this, it is not because I had need of the 3,000 francs. I explained the matter to him very frankly. Even if I had not had any urgent need, I would not have permitted it because prudence seemed so clearly opposed to such a project. But nevertheless, I praised God interiorly for the care his providence had again taken to come to my assistance in all the needs into which he permits me to fall. Such a case is often repeated. Doubtless Providence wishes to accustom me always to have complete confidence in it and never to consider anything but its own interests. Henceforth, may God be forever blessed in all the dispositions of his providence!

I am greatly worried and grieved over the condition of health of Pelleteret. If his chest were not endangered, there might still be some hope in the appropriateness of the routine we would have him follow.

You would do well to send young Fischer to Saint-Hippolyte.

I am sending Brothers Gobillot and Silvain to Courtefontaine. With this help, Brother Galliot will easily be able to look after everything, or else he would have no soul. I am no longer thinking of Brother Fridblatt for Courtefontaine.

If Father Lalanne has not let you know about the mission I am giving to Brother Gaussens, the latter could explain it to you himself, for I have just received a letter from him in which he tells me he is leaving for Saint-Remy.

The plan of Father Bardenet for the transfer of the normal school of Courtefontaine to Lons-le-Saunier is excellent in itself, but it will harm the establishment a great deal if it is delayed too long. All the repairs, either for Mlle Coudre or for the pastor, have been immediately stopped, and it would have cost us so much to have them finally put in order.

M. Laugeay is condemned to 5 years in prison and to the loss of his civil rights for the rest of his life. There is also a fine of 300 francs and the court costs; I do not know who will pay these. He appeared before the court as a teacher at Sainte-Marie-aux-Mines.

I have written to Brother Gaussens to come with Brothers Py and Delcamp, and also with Brother Poux. Because Brother Gaussens is to go to Noailles by way of Brives, I had thought he could separate himself from his traveling companions at Limoges. It is believed that there is a direct route from Clermont to Brives, and then Clermont would be the point of separation. You will be able to tell him so. He will see this on the map and consult.

Father Lalanne announced to me that Brother Roux would be leaving Saint-Remy on June 8; expecting this word from him, I am having Brother Soleil leave on foot after tomorrow morning with Brother Silvain.¹ They will go together as far as Gray. At Gray they will separate, and each will go to his own destination. In Soleil you have a good religious, but one whose health needs extra care. As an aid to his health here, he had permission to suspend his work for a quarter to a half-hour when he felt the need of this, but he never abused the privilege.

Your brother does not at all expect that you will accept the invitation he has made to you.

Always put great interest, my dear Son, in the cultivation of the landed properties of Saint-Remy and of Marast.

My dear Son, I am mentally extending my arms as far as Saint-Remy, and I am embracing you tenderly, pressing you to my heart.

* * *

¹ "Brother Roux, a shoemaker, wrote me a very good letter. He is satisfied with Saint-Remy, but he is always wearied by the visits of his relatives. He is always asking me to come here. Brother Soleil, the older, our master shoemaker in Bordeaux, has the same desire as Roux; he asks me very often to send him far away from his relatives. There is only an advantage in satisfying these two young men, who have the good spirit of their state. They will mutually replace one another. When once you have told me that Roux has left, then I will have Soleil leave in his turn" (Bro. Clouzet, April 1830).

Guillaume Silvain (1811-1890) is one of the most unusual characters in the history of the Society of Mary. He was from the diocese of Agen. He entered Saint-Laurent in 1827, and after his profession in 1830 he was employed in Saint-Remy and then at Courtefontaine. He was gifted with an exuberant nature and an unflinching faith. Father Chevaux described him to Father Chaminade. "Where Brother Silvain is really valuable is in the office of zeal in the midst of his pupils. If the establishment of Saint-Remy is getting along so well in matters of good morals and the good spirit, we do not fear to admit that we are indebted to Brother Silvain for this. But his zeal must be directed, for alone he would be guilty of any number of blunders. However, directed, he obtains the happiest results." Unhappily, Brother Silvain was named director of the boarding schools of Orgelet and Cuiseaux; from this latter place, during the night he transferred himself with pupils, teachers, and equipment to the neighboring town of Lons-le-Saulnier, where he gave his work a new start (1852). The director in Cordes and in Beaumont-de-Lomagne, he started both of these establishments, but having imprudently and without permission accepted to serve as bail for a manufacturer in need, he saw himself suddenly burdened with an enormous debt which the Society neither could nor desired to take upon itself (1868). Nearly 60 years old, Brother Silvain left for America with no knowledge of English and placed himself in the service of the Bishop of Wheeling, West Virginia, who after two years ordained him a priest and put him in charge of a small mission. In the course of time, by hard work Brother Silvain earned enough to satisfy his creditors; finally free from the financial burden and his mission, he returned to France (1884) to his dear Society and spent the last years of his life at Courtefontaine, edifying his brothers by his piety, his patience, his good humor which nothing had ever been able to change, and his attachment to Father Chaminade, for whom he professed the most profound veneration. Brother Silvain has left interesting notes about the first years of the Society of Mary.

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Célestin Poux (1806-1869), a native of Saint Lothein in the Jura, had been named a teacher in Courtefontaine in 1827. When the first religious of the Society established themselves there in 1829, he was impressed by their virtue and decided to join them. After his novitiate at Saint-Laurent (1830), he was sent to Agen, where he made his perpetual vows into the hands of Father Chaminade (1831). Employed as a professor, then as director in various schools of the south and Franche-Comté, everywhere he was a model of regularity and devotedness.

In his youth, a firm will based on solid convictions made him the conqueror of all the dangers and perils which a community drifting away from its ideals presented, and in which the head was betraying his duties before leaving the Society of Mary. Becoming director, his zeal only increased. Always with his community, always the first as a man of faith, he invariably put the spiritual in first place, never omitting a single exercise of piety and not suffering any of his brothers to omit any, either. Very simple in his person, his habits, and his language, he was a true father to his religious. The organization of the Society of Mary was still incomplete; the initiative of the head was to supply all that was still lacking. Brother Poux understood this very well. He often engaged his brothers in private interviews, especially the younger ones, to train them, to encourage them, and to help them in every way. He established in Salles, near Bordeaux, a system of emulation which obtained a real success. Notes were regularly marked and approved; serious examinations were passed in each class three or four times a year. In addition to the weekly compositions of the class, he had the pupils of a higher course compete with the strongest ones of a lower course, or his best pupils with those of another school. He thus attained surprising results in a region where education was not appreciated by the families.

When he died at Courtefontaine, tired by work and infirmities, the austere Brother Fidon could announce his death in these words, which in the mouth of such a person have the value of a funeral oration. "Our good Brother Célestin Poux has gone to receive the reward of his 40 and more years of service in the Society of Mary. He has always been regular and devoted."

* * *

This letter accepts the foundation of Salins, a small city in the diocese of Saint-Claude in the department of the Jura. However, the foundation was delayed and took place only three years later.¹ Until 1903, in Salins the Society of Mary directed a school and a boarding school which accomplished great good.

527. To Father Colin, Pastor of Saint Anatoile, Salins

June 17, 1830, Bordeaux

Copy, Agmar

Reverend Father,

In answer to your letter of June 3 and desiring to enter into your benevolent views regarding the instruction and education of the children of the city of Salins, I will supply you with three good teachers around All Saints Day.

You may take possession of the part of the former house of the Ursulines which is for sale. It would be good to have the entire house, as much because of those who may occupy the unsold part as for providing more place for the teachers, in order to extend as much as possible the good they would be able to do to the youth of your city. As a result, instead of only three, we could place four or five to teach the principles of the arts and crafts, attracting there without confusion the majority of your young artisans.

In all the establishments, we always provide a room to serve as a chapel, where the Eucharist may be reserved with the authorization of the local bishop.

If food products continue to be at the present rate, the salary of 400 francs per head will be entirely insufficient to cover food, maintenance, and many secondary expenses. I hope the city will take care of the most ordinary expenses such as firewood, remedies and medical care should some illness arise, etc. The traveling expenses to Salins will also be met by the city; they will be as low as possible.

I am with great respect, etc.

* * *

528. To Bro. Augustin Perriguet, Besançon

June 18, 1830, Bordeaux

Original, Agmar

My dear Son,

I received your letter of June 5 with edification. I certainly rejoice over your submission, because it will bring you many blessings from God. I am temporarily appointing Brother Bousquet as head of the establishment. Understand him, be as it were his right arm, and thus everything will end well with help from on high, in which I have the most complete confidence.

I am embracing you, my dear Son, with an altogether paternal tenderness.

¹ See the letter of September 29, 1833.

* * *

The following letters show the care Father Chaminade took to keep away from the Society of Mary subjects unfit for religious life.

528-2. To the Superior of the Major Seminary, Montauban

June 18, 1830, Bordeaux

Copy, Agmar

Reverend Father Superior,

Every day I have wanted to answer your letter of last May 2, which I sent on to young Bories, who was accompanied by M. Jauvert.

In both young men I noticed a great difference in the states of life which they said they wished to embrace. In short, young Bories has to go into retirement as the result of an illness, and Jauvert insists that he came in order to continue his ecclesiastical studies. I understood this at first glance, but he admitted it only after certain letters had fallen into our hands which explain the secret steps he was taking and from which, doubtless, he expected the very best result. I told both to return only after having written to me and after having received my answer.

Brother Lacomme had been mistaken regarding the plans of his cousin. M. Jauvert, on the other hand, is little suited for further studies. All his life he will be handicapped by the deficiencies of his early education.

I am very sorry, Reverend Father Superior, that these two young men are not turning out as you would have desired. I am with respectful devotedness, etc.

* * *

528-3. To Father Gignoux, Superior of the Seminary of Beauvais

June 25, 1830, Bordeaux

(See letter no. 487)

Copy, Agmar

My respectable Son,

The beautiful description you give of M. Valadou and the reverse of which you let me catch a glimpse throw me into a type of uncertainty which prevents me from coming to any definite conclusion.

You tell me he is an illegitimate child, but this is an obstacle to admission which a dispensation could set aside. Has he his dispensation from Rome to enter the ecclesiastical state?¹

His means are very mediocre, and he is only in philosophy. With means so mediocre, what would he do in physics?² It seems he would need at least five years of study before the priesthood, and as you say, he would not be able to pay more than 300 francs for a first year.

¹ The text of the Constitutions of 1829 bore among a number of incapacities from which the Superior could dispense if they were balanced by serious good qualities the fact "of being born of an illegitimate marriage or of a family affected by an hereditary disease." Art. 299.

² One of the years in the course of philosophy then had this name.

On what conditions have you admitted him to the seminary at Beauvais? I do not presume he is in your seminary with any particular bursary, for he is not from this diocese. Why would M. Valadou not enter into the lay religious state if there are too many difficulties with his intellectual and financial means?

If these difficulties cannot be worked out by correspondence, when you come at vacation time and if you bring him along with you as far as Bordeaux, perhaps we three, after having invoked the Holy Spirit, can come to an understanding as to what should be done.

Receive, my respectable Son, the very affectionate assurance of my sincere friendship.

* * *

Father Chaminade hopes to complete the work of the Institute of the Daughters of Mary by a Third Order Regular, efforts which bore fruit only several years later.

529. To Father Barrère, Pastor of Barran, Gers

June 25, 1830, Bordeaux

Copy, Agmar

Reverend Father,

In announcing my visit Mother Emmanuel has interpreted my sentiments, but she was not supposed to do so.

There is hardly any indication that I was to go to Barran during the course of visits I am going to make in the letter that I had the honor of writing to you, and to which you did not reply, no doubt because you have no one whom you can establish as superior of the community, and this would be a necessary condition for the establishment of the Third Order of the Daughters of Mary and for making of it an affiliate of the same Order.

Furthermore, Reverend Father, you would have time to go and take the baths before I can travel as far as Barran. I will not be able to leave Bordeaux until after the last elections, which will take place July 3. I will be delayed quite a long time in Agen, where I have many matters to attend to. I may perhaps go further before going to Auch. If the union of the Third Order with the Institute of the Daughters of Mary would have had to take place, I would have been able to discuss it with the Mother Superior and to prepare the Constitutions and regulations for our religious in Barran.

I am with respectful remembrance, etc.

* * *

Father Chaminade continues numerous relationships outside the Institute of Mary, and on all sides recourse is made to his zeal, his prudence, and his experience.

530. To Sister Aumailée, Ursuline

In Langon, near Tonneins

June 30, 1830, Bordeaux

Copy, Agmar

My dear Daughter,

I will do what I can in going to or returning from Agen to come to see you, as well as your good Mother of the entire community. I will take up immediately the principal object of your letter. You ask me what your respectable Mother and your entire community are to do in regard to Sister Ursule, called in the world A. - - M. - - -.

At first, I would have been led to tell you, "Do what your respectable Superior desires," because I do not believe he gives any orders.

The Reverend Chaplain of the Incurables is, I believe, also correct in requiring her to enter into her community, but note the fact that he is only her confessor and that he can clearly prescribe a law for her, but not for your community.

Sister Ursule would be guilty of a crime of apostasy if previously she had not had the authorization of the archbishop to withdraw. Again, not having profited by his authorization, still remaining in the convent during the period of two years and renewing her vows, it is very uncertain that this first authorization can exonerate her from apostasy.

I still observe that according to your letter, it is not the apostate religious who is asking to enter, but it is only her confessor who is acting in her place, doubtless with her consent. However, this does not seem to me a sufficient guarantee for you to bring about her entrance. It seems to me she should have asked you herself; in the meantime, she should bemoan and do penance for her horrible misconduct and lead a truly religious life in the world, etc. . . . Nothing of all this; at least you say nothing about this. You have the experience of the past; you know her character as well as her defects. She is a cause of sorrow and scandal for the community. The archbishop has surely relieved her of her vows, or he will do so if she asks him to do so. I am persuaded that His Excellency will advise the community not to readmit her. On my part, I am convinced that your Reverend Superior, to whom I have the honor of presenting my respects, will not insist on the readmission of this sister. For my part, I congratulate you on being delivered of her.

I do not like to hear this matter spoken about. Nevertheless, because you have told me about it, I did not risk talking to Father Roux, to Mlle Chagne, or even to His Excellency, in order to have no one to contradict. Moreover, from me you have only a simple word of advice because I have no further authority over you except that which your confidence is willing to give me.

Regarding you, my dear Daughter, who are always truly my Daughter by your spiritual birth and by a very special adoption, conduct yourself as a true religious and prepare yourself seriously for a happy death, especially because your continual infirmities constantly warn you of its approach.

Receive here, both for yourself and your Superior, my paternal blessing.

* * *

S. 530-2. To Father Imbert, Pastor of Moissac

June 30, 1830, Bordeaux

Copy, Agmar

My Respectable Son,

You made me wait a long time for an answer to my letter of May 5. The Bishop of Montauban was absent and you wished to consult with His Excellency about the Lauzerte matter. I can only praise your wisdom. I will admit that Brother Mazières is not qualified to head an establishment, whatever its importance. His incompetence is even more evident in the one of Lauzerte precisely because the director must be very much in evidence, and he does not have enough schooling, enough ability to cooperate, to give Father Marrieu the respect which is his due. It may also be that there is more self-esteem, ambition, and stubbornness in him than I thought, and which I attribute to his lack of education and common sense in his handling of Father Marrieu. The latter lays the blame on the absence of moral qualities. He believes his unfavorable report on his colleagues is due to his desire for leadership; now that he has it, he is drunk with his superiority, etc. Father Marrieu tries to prove his assertions by giving me examples for me to consider. I do not believe there is any advantage in discussing these at this time.

I have given this serious thought, my dear Son, before writing to you about keeping or abandoning the direction of the small establishment of Lauzerte. I may have soft-pedaled the motives which made me decide, and you may not have presented them to His Excellency as I see them, as they actually appear to me. I will present them again, and you and His Excellency will be better able to judge the situation.

1. I have made it a rule never to send less than three brothers to an establishment. If I consented to send only two to Lauzerte, this is (1) because the two there were joined by the teacher of Latin, who followed the same rule although he did not belong to the Society, and (2) because of my regard for you and for your promise that everything would soon be normalized. Because of this practice I have refused several small establishments, particularly that of Saint-Porquier.

2. If I sent someone else to Lauzerte—for under no circumstance can I leave Brother Mazière there—I foresee the same problems, although they may not be as acute if I send a director with more education, more intelligence, and especially more patience. The problems would be real either because of the character of Father Marrieu, or of the involvement of the commune, or of some other drawbacks of this nature. To appoint a supervisor who would control everything for this little establishment, as you suggest, is impossible. The only supervisor possible is the director himself. To appoint another would compound the problem, for the new supervisor would claim to have authority over the director, which would be worse.

3. I cannot consider as motives for abandoning Lauzerte the small acts of pettiness at the meetings with the community or the expenses caused by the establishment, or again the continual, painful discussions. These are secondary motives, but joined to the first two they do have a certain weight. I am sorry, my dear Son, to have to enter into these disagreeable details, but I owe it to our friendship and also to the protection with which His Excellency has honored us. I do not think it will be difficult to replace our brothers, and to your advantage perhaps. This could be done in a short time if you had a good normal school in your diocese.

My dear Son, I still intend to come to see you and to give you further proofs of my entire and respectful attachment.

* * *

The foundation in Belfort, begun in early April, will soon be ready.

**531. To Father Laurent,
Pastor of Belfort**

July 5, 1830, Bordeaux

Copy, Agmar

Reverend Father,

In a very few days I am going to send the three teachers I promised you. I am saying “in a very few days” because the observation which you have the goodness of making to me regarding the firmness required in the head of a school obliges me to choose the head of a somewhat distant establishment.¹ The second is also well experienced in running a school.² Both will be very useful to the young soldiers who will not yet have made their first Communion, or who may desire to become better educated in view of greater chances for advancement. I will permit them to devote an hour each day to the young soldiers they will be able to interest. If they succeed, the firmness they will need to use toward the children will not compromise them so quickly with the soldiers. However, they will do nothing without first taking counsel with you. All is in the hands of God.

¹ Bro. Mémain the elder, then director of the school in Agen.

² Bro. Mémain the younger.

The third teacher is a very pious young man, but somewhat timid.³ He is destined particularly for the smaller children. I recommend them all to your zeal and to your goodness.

P. S. Mindful of the memory of the honorable mayor, I have the honor of offering him the assurance of my respectful attachment, and of asking him always to continue the interest which he takes in the establishment of schools. I hope this interest will always give him great satisfaction.

* * *

The three religious who had been announced eventually arrived in Belford, but two weeks later the July revolution broke out; under their windows were heard the shouts and cries, "Down with the brothers!" Frightened, they abandoned the city. The Society of Mary returned in 1875 and open the Institution Sainte-Marie, which still exists.

532. To Father Vieille
Pastor of the Madeleine, Besançon
Beginning of July 1830, Bordeaux
Copy, Agmar

Reverend Father,

We have not as yet come to a complete understanding. By your letter of June 7, which Brother Troffer has just sent on to me, you desire that the two teachers who would be destined to give the young prisoners of Bellevaux the instructions they need would only sleep at the Saint-Jacques Hospice and spend the entire day in Bellevaux, and even take their meals there. This is not the way I understood the matter, but that twice a day, morning and evening, they would go to Bellevaux to give the instructions suitable to the young prisoners, and this is all there would be to it.

Brother Troffer told me the Administration was in a position to make the repairs and put up the buildings necessary for the complete isolation of the child prisoners. If this is so, all we would need then would be a little patience, and we would soon fully equip the entire institution. It was very necessary that Brother Troffer should come and spend some time in Bordeaux. I am with profound respect . . .

* * *

³ Bro. Claverie. See letter no. 433.

533. To M. O'Lombel, Paris
Beginning of July 1830, Bordeaux
Copy, Agmar

My dear Son,

Father Lalanne writes to me that M. Baron Baron was asking for the teachers I had promised, but he gave me no kind of address. Is this respectable gentleman in Paris? To whom must the three teachers be addressed? I think I had promised them for the month of August, or rather that he had asked for them.¹ They are all chosen and ready to leave at the first signal. Have the kindness to answer me, my dear Son, at the earliest possible date. Right now I am only waiting for the arrival of Father Collineau before beginning my visits to the south. I expect to go to Condom and see there your two young women.¹ Before my departure, I would have wanted to send the three good brothers whom I am giving to M. Baron Baron. Is this gentleman a baron in his own name and owning a barony? Then one would have to say M. le Baron Baron.

My dear Son, please share with Mme O'Lombel and your oldest daughter the assurance of my affectionate remembrance.

* * *

These notes show with what paternal solicitude, in the midst of the most serious responsibilities, Father Chaminade followed and encouraged each of his sons.

534. To Bro. Sébastien Mülhaupt, Saint-Hippolyte
July 9, 1830, Bordeaux
Copy, Agmar

My dear Son,

I receive letters from the greater number of the members of the Society. I answer them more or less promptly, according to their needs and circumstances, but I never receive any from you. Nor do you ever receive any from me, although I often think of you, because I find great difficulty in writing and sending the answers expected from me.

And how are you, my dear Son, regarding your interior and regarding your occupations in the establishment of Saint-Hippolyte? Are you still in your theological studies? I am highly interested in everything which concerns you. I have been given to understand from some letters that you are hardly more satisfied in Saint-Hippolyte than you were in Saint-Remy. I hope you will write me a fine letter, one which will clearly explain everything that concerns you, including all the worries and cares you have encountered in Saint-Hippolyte. After all, where are such things not to be found? But ordinarily there are more in some places than in others, and we believed there would be less for you in Saint-Hippolyte than in Saint-Remy.

I am embracing you very tenderly, my dear Son. Doubtless, you are aware of the affection with which you have inspired me.

* * *

¹ See letter no. 505.

¹ The two youngest daughters of M. O'Lombel, pupils at Sainte-Marie boarding school.

535. To Bro. Maximilien Geng, Ebersmunster

July 9, 1830, Bordeaux

Copy, Agmar

My dear Son,

I have learned that Father Rothéa had just given you a mark of great confidence, that of sending you to Ebersmunster to observe that nothing will be taken from that fine house and that nothing will be spoiled in it. I am certain you will know how to keep busy there, whether with the garden, cleaning house a little, and with anything else in keeping with your sphere of action and competence. Do not neglect anything, although you are alone; especially do not neglect to make all your spiritual exercises. This long retreat, or rather solitude in which you find yourself, may easily become advantageous to you, if you know how to profit by it.

I wish you, my dear Son, the peace of the Lord.

* * *

Here are words of encouragement to a business manager, with advice full of faith and shrewdness on the practice of charity among the colleagues in the various provinces.

**536. To Bro. Claude Farey
Business Manager at Saint-Hippolyte**

July 9, 1830, Bordeaux

Copy, Agmar

My dear Son,

You do not always have to wait for answers to your letters before writing new ones to me.

I easily understand that on several occasions, to be in charge and sometimes to take care of sending your bills, you would need to know German. If your superior thinks it is suitable, you might get the help of Brother Hunolt, at least every time German may be needed.

I have had occasion to notice throughout this year that the keeping of accounts is made into a matter of great importance at Saint-Hippolyte. The economy is no longer a very large matter when we are not preoccupied by it; but in the end it is necessary to close this classical year with as little trouble as possible.

Always tell me whatever you may have at heart. Always remain at peace with Brother Mülhaupt, and with everyone else. Business managers are rarely well-regarded in communities, even in the most holy ones. Nearly always, there must be someone to murmur and to find fault. Do your best not to provide any occasion for this. You must be just and honest with everyone and then remain quiet, allowing matters to take their course.

I have not been not of the opinion that the superior had in mind removing you from your employment; I always speak to him with the idea of your continuing in it.

Just now an idea has come to me as to one cause for the majority of your disagreements, namely that you have not known the general character of the Alsatians. They are good, certainly, and most of the time even better than the French, but it is certain that there is a great difference between them. What then is to be done? The thing to do is to apply the universal remedy, the one used in all the countries of the world—that of humility, charity, patience, mildness, and honesty. Then use this remedy, my dear Son. I will never lose sight of you. I already foresee that perhaps I may have you come to me, once the year is ended.

I embrace you with effusion of heart and as your good Father.

* * *

S. 536-2. To Bro. David Monier

July 10, 1830, Bordeaux
Autograph, Agmar

My dear Son,

Please consider Mlle Bernède's letter as if it were written to me personally and I had passed it on to you. Answer her, console her, and if this matter can be carried out, please take care of it. Father Rauzan has been informed that M. de Lala will not return until he has been paid. He seemed to be very grateful to you and to Father Rauzan.

* * *

Around July 15 when the revolution began to make itself felt, Father Chaminade had departed for his annual visit to the Haut-Pays, and with serenity he pursued his vast plans of apostolate.

537. To Fr. Jean Lalanne, Saint-Remy

July 24, 1830, Agen
Original, Agmar

My dear Son,

From Agen I am answering your letter of July 6. I received it in Bordeaux before my departure. I sent M. O'Lombel in Paris both your letter and the prospectus to be given to M. Rendu, both to be put into his hands and also to have the prospectus printed, as soon as His Excellency has affixed his authorization. If, at the beginning of August the minister has not yet given his authorization, Count Alexis de Noailles will then see to the matter and bring it to a happy end; but it will be necessary to tell him about it in advance.

I am not against sending a prospectus at least to most of the prefects, but if we do not do this, I do not believe it will be because of human fear. In the meantime, we will see what happens during the first days of August.

The prefect of the Gironde wants to establish a fine normal school in Bordeaux, but the election matters prevent us even from seeing each other. He gave me the task of arriving at an estimate of the expenses which would be involved. I gave him a copy of our next to last prospectus.

The visit of Brother Gaussens will cause some displeasure on the part of Count Alexis de Noailles. I had sent him instructions supposed to be for Brother Gaussens, but so the Count would read them and think them over. In Noailles, to a large extent, there was not what we desired there should be, but the Count has these works so much at heart that the good God has inspired him with a plan which offers all the means of establishing a normal school, not alone for Corrèze, but also for the departments of Lot, Dordogne, and Cantal. He came to Bordeaux, almost immediately before my departure, specifically to have me accept his new offer. I accepted it. He went back to Noailles to make a survey of the objects he is offering us, so on our part, following this survey, we can figure out all the repairs that will have to be made. I will enter into greater detail when I have received the plan from Noailles.

The Count left for Paris. He has again been renamed deputy for the Electoral College of Brives. In spite of his great reticence and modesty, I have noticed that he has a far greater fortune than I had imagined. His devotedness to God and to religion is nevertheless greater than his fortune, but I do not believe his credit with the Government is very high.

Once I return to Bordeaux, I will speak to you about our Constitutions. Here in Agen at the present time, I am occupying myself with those of the Daughters of Mary and with everything that may be of interest to this Institute.

Nor will I neglect the schools and everything which may concern them, although it is practically impossible to take care of all of this before the vacation. Before leaving, I read some pages of this Method; I found some good things, but there are some which will need to be changed. I will be able to talk to you more about it, once I have read it through and compared it with our former Method, in addition to having tried it out with some simulated classes. You could easily make such a trial in the normal school in Saint-Remy.

Father Collineau has arrived from Paris feeling well enough. Two days before my departure, he had a slight attack of fever. He is my substitute in Bordeaux. The bulletin I received yesterday informed me that last Sunday he was unable to say the first Mass, that of the sodalists, but he had been able to say the second and to preach in the evening. It is to be hoped that his indisposition will soon end, and without harmful consequences. Before my departure, I let him know all the good you wrote to me about him in your letter; he was deeply affected. I have reason to believe Brother David will arrive in Agen tomorrow to take care of matters for a religious sister. Always ask of the good God for me both patience and wisdom.

My dear Son, I have no doubt that the good God has not failed to inspire me not to permit the expense that you ask for.¹

The demand for the 8,000 francs which M. Xavier Rothéa loaned to Saint-Remy must not worry you; not that I mean they should not be paid back, but that it is possible to make arrangements, and I will know the degree of urgency for the partial or total reimbursement.

The acquisition of Ebersmunster should not be at the expense of Saint-Hippolyte, or of Saint-Remy or any other establishment. That the 8,000 francs lent to Saint-Remy should be placed in Ebersmunster does not mean at the expense of Saint-Remy. To pay debts, to cancel annuities does not mean impoverishing ourselves. How are we to pay for the major repairs of this fine abbey? I have written about this to the Rothéa brothers; but you know they do not like delays, for their imagination is a source of worry, first to themselves and then to those with whom they have dealings.

I am somewhat astonished that knowing I was in need, Brother Clouzet should be so cold and send me no money in proportion to his ability. He should at least let me know what he can or cannot do and what his receipts and his expenses are, both ordinary and extraordinary. I ask you please to have the goodness to inform him of my astonishment.

The Soleil¹ whom I have sent to you is not very bright regarding intelligence, but is very warm in all matters of the heart. He is a good sort and most docile, but in feeble health, and he does not like his trade. Nevertheless, during the 15 to 18 months I had permitted him to interrupt his labors for a quarter-to a half-hour in order to get fresh air, he has no longer needed to go to the infirmary; nor has he ever abused these permissions. I thought I had written to Brother Clouzet or to you about this, and so when he left I told him I would certainly make it a point to do so. Finally, if he has already left again for Bordeaux, everything has been said. I am saying as much for Delcamp; doubtless you have reflected upon everything I have told you in his regard.

I cannot take Edel; he is not sufficiently trained. We are in no need of a sacristan. I have always been surprised that this child was accepted at Saint-Remy, but Father Rothéa asked for him and wanted him so badly in Saint-Hippolyte in order to form him! I even think he complained to me about this in several letters.

¹ See letter no. 526.

¹ Jean Soleil and Justin Soleil, from Eymet, Dordogne, entered the Society of Mary in 1826. The first, mentioned here, was a shoemaker by trade. The second, a student, became a teacher at Saint-Remy and in Saint-Hippolyte. See letter no. 526.

It has now been nearly two weeks since Brother Weber no longer has been with me. He is in Agen replacing the elder Brother Mémain, who has left for Belfort as head of this new establishment of a primary school. I presume he should arrive there tomorrow. His two associates are traveling there on foot² these are the younger Brother Mémain and Brother Claverie. The one who is writing at the present moment and who accompanies me on my visits² is M. Guyon, whom bad health has forced to interrupt his studies. He was making his rhetoric at the royal *collège*. I would be saying something in praise of him if he were not the writer of this letter, but I can at least tell you he is full of goodwill, always ready and willing to enter and to walk more and more in the beautiful paths of the religious state. I am permitting him to greet you here, and he is doing so with respectful devotion.

I would willingly believe that the diploma of Institution Head of Saint-Remy implicitly includes the institution itself in this establishment. The rector of the Academy can be convinced of this more than anyone else because he was present when the Minister of Public Instruction, Monsignor de Montbel, added a postscript to my petition and made a note of it in his registers. And in fact, how would Father Meyer exercise his functions as teacher and head of instruction in Saint-Remy, if Saint-Remy was not looked upon as an institution? If the rector had had some doubts, it seems to me it would have been better if he himself would have written instead of you. The rector risks nothing in looking upon Saint-Remy as an institution; he has more than he needs to defend himself, if ever he would receive some slight reproaches. He can and he is to receive the young men who have had their courses in Saint-Remy, to make them pass their examinations for the baccalaureate, etc. . . . Doubt is annoying, always and everywhere. Nevertheless, if he is unable to overcome this doubt or scruple, there is no doubt that it would be necessary again to appear in Paris; however, this would be regrettable because the rector, you, and I, have the assurance that the boarding school in Saint-Remy has been raised to the rank of an institution and that to this effect the person named as head was obliged to receive a teacher's diploma.

Perhaps in another letter I will be able to tell you something about Jules, about Carrère, and about our normal school. I am closing to go and give a conference. My dear Son, let us be truly of God, seeking only God in all things. Let us pray constantly, one for the other. I am embracing you with an altogether paternal tenderness.

* * *

André Edel (1813-91), mentioned for the first time in the preceding letter, was born in Colmar, entered as postulant at Saint-Hippolyte in 1827, made his novitiate at Saint-Remy in 1828, and was attached as head gardener to the community of Working Brothers of Saint Joseph. Because he otherwise had a good general education coupled with genuine culture and solid religious knowledge, he was sent to Saint-Dié in 1842 to teach an elementary class, composed at that time of 125 pupils.

In 1849, he offered to accompany Fr. Léon Meyer, who was leaving for America. "The advance guard of the missionaries is on the way;" he wrote, "may the Blessed Virgin guide and protect them, and grant that I may soon have the happiness of joining them, in order to have a part in their sacrifice! For some time, I have been experiencing sentiments which recall to me those I experienced 22 years ago when I left my parents to enter the Society of Mary. I have broken away from something I naturally love, my dear parents, my country, for something I love spiritually, the service of God.

² Biographical note. Fr. F. Guyon of Bellevue, from Lanzun in the diocese of Agen, entered in 1828 at Saint-Laurent, where he made his profession in 1829 and served as secretary to Fr. Chaminade for several months. He could not remain in the Society of Mary, but he always remained strongly attached to it and in 1900 even asked to spend his last days there. After serving for a long time as chaplain to the Daughters of Mary in Agen, he was named canon of the Cathedral and died in 1902 in the retreat house for diocesan priests. In 1853 he had published a work entitled "The Christ as Mediator, Universal Synthesis."

I am sometimes affected unto tears, and when I ask myself what is the matter with me, I find I am weeping with pleasure from joy at soon being able to leave not only my parents, but even my country for the love of our loveable master. May this new sacrifice be soon realized and be agreeable to Jesus and Mary. May I never become unfaithful!"

He also wrote this on the eve of the departure. "I have just read a letter in the Annals of the Propagation of the Faith in the last number of September 1849. I can no longer wait! My heart is leaping! Let us leave, yes, let us leave with the 250,000 European emigrants who land each year on the shores of America, most of them poor. For these poor, churches and pastors are needed. This is for the clergy, but for their children instruction is needed, Christian education. This is for us!"

Arriving in America, Brother Edel opened the first school of the Society of Mary in the parish of the Most Holy Trinity in Cincinnati (1849). Then he went to San Antonio, where he laid the foundations of St. Mary's College, the beginning of the works of the Society of Mary in Texas (1852). Finally in 1869 he was recalled to Nazareth, the motherhouse of the Province of America, where he again took care of the garden and lived 20 more years. Brother Edel has left the memory of a religious full of faith and generosity, an honest and enlightened piety, and a character at the same time prudent and full of initiative. He is revered and venerated in America as one of the founders of the province.

* * *

S. 537-2. To Bro. David Monier

July 29, 1830, Agen

Original, Agmar

My dear Son,

I have just received your letter of July 27, and I hasten to reply. Since we had agreed that you would leave Bordeaux for Agen within a week after my departure, I did not believe it was necessary or appropriate to remind you.

As soon as Mlle Bernède received your second letter informing her that she needed 200 francs to obtain certain documents essential to her case she spoke to the Mother Superior, who deemed it advisable to have her brother advance the sum; he did so without hesitation. She sent the sum to you in a promissory note due August 10, but which you can invest immediately.

When Mother Superior advised her to approach her brother, she told me that even if her brother refused her she would be able to obtain the sum, but that it was proper for her to speak to her brother first. No one has ever refused to help this young woman; I believe this is the first time she has had to ask for money.

As I told you and Father Rauzan, I saw my nephew only on his arrival in Bordeaux.

Father Collineau requires good care, especially during these hot days. When I left Bordeaux he already had a fever.

You have done well, my dear Son, to oppose a second showing of the *Comédien*. I wish you had done so for the first. It is inconceivable that Brother Auguste should allow such performances. I say "allow," for it cannot be that he invited them to the school. At Agen there is a great deal of talk about him and about his poorly-run boarding house. It is reported that great mischief took place during the absence of Father Collineau. Take care of your health, my dear Son, especially during this heat. I was very comfortable and undisturbed on the steamboat; I traveled by night to Agen.

* * *

S. 537-3. To the Mayor of Lauzerte

August 19, 1830, Bordeaux

Copy, Agmar

From your letter of August 14 I assume that I will encounter serious hardships if I remove the brothers from your town, and I am far from wishing to do so. When I mentioned that I was going to give up the direction of the school of Lauzerte, I was told that teachers had been sought elsewhere. I certainly did not know that our withdrawal would cause difficulties.

In any case, Monsieur Mayor, after your kind words I will continue to provide Father Marrieu with two teachers, but only after taking all the necessary steps to avoid the trouble we have had under the existing conditions.

I am with high consideration. . . .

* * *

After the July Revolution

July 1830 to March 1831

General history tells us about the “Revolution of July.” After July 27, 28, and 29, 1830, which had seen the flight of Charles X and the arrival of Louis-Philippe, anti-religious passion which had been suppressed with difficulty under the government of the Restoration broke out again with violence, first in Paris and then in the provinces, and a return to the Revolution of 1789 was greatly feared. The repercussion of these events was soon felt in the Society of Mary, leading to the closing of the novitiates, creating a financial crisis, and casting trouble into souls. These were sad experiences for Father Chaminade, but it gave new brilliance to his faith, his patience, his courage, and his complete abandonment to Providence.

When the revolution broke out Father Chaminade was in Agen, part of a visit in the Haut-Pays. On August 2, he presided with Bishop Jacoupy at the election of Mother Saint-Vincent as the second Mother General of the Daughters of Mary¹ and after on August 11 proceeding to the nomination of the assistants, he returned to Bordeaux.

538. To Bro. Dominique Clouzet, Saint-Remy

August 21, 1830, Bordeaux

Original, Agmar

My dear Son,

I was in the course of my visits when your letter of July 20 arrived. The political crisis surprised me in Agen. A few days before I had written to Father Lalanne, but I am not certain whether he has received my letter. I would be highly embarrassed if I had to make up for this letter, for I do not keep any letter once I have answered it; then for greater promptness in expedition, I keep very few copies of the letter I have written. Nevertheless, I recall that I talked to him about the payment of the 8,000 francs to M. Rothéa for Ebersmunster and of the 3,000 francs he had said were available for me.

Regarding the 8,000 francs, I do not believe there is any great urgency. At most, 4,000 francs would be needed by mid-November around the Feast of Saint Martin and the other 4,000 a year later. If provision cannot otherwise be made, I will write about this to Father Rothéa. Regarding the 3,000 francs, only from your letter of July 20 have I learned that he is to receive them only at the end of the school year and that they make up the profit or *boni* which he had acquired in Gray. It will be absolutely necessary for me to receive them. This need existed already before the crisis, but it has since become much greater. On your part, I am certain you will do everything you can. Provisions are considerably more expensive this year; this is what is being said on all sides, and it is one more reason for our remaining solidly united.

I am obliged to stop here. In Bordeaux, there are always great things happening. I am giving you and the entire establishment my paternal blessing.

* * *

¹ Marie-Madeleine Cornier de Labastide (1789-1856), the daughter of a lawyer in the Bordeaux parliament, entered the Daughters of Mary at Agen on June 28, 1816; she took the name Mother Saint-Vincent and there spent her life as Mother of Work, vicar general at the time of the death of Adèle in 1828, and then General Superior. Under her generalate, the history of the Institute points out three facts of real importance: the institution of the Third Order Regular at Auch (1836), the approbation of the Institute by the Holy See (1839), and the foundation of the houses in Corsica (1840). Prompt and hasty by nature, in 1832 this was the cause of a painful conflict with Fr. Chaminade, but gifted with a profound faith and a solid piety, she rendered great service to her religious family by her administrative talent and by her efforts to develop within it the characteristic virtues, with special insistence on faith and humility.

S. 538-2. To Father Barthelemy, Pastor of Lauzerte

August 30, 1830, Bordeaux

Copy, Agmar

The letter with which you honored me from Agen on August 17 arrived in Bordeaux August 27. It passed the one I wrote to the mayor of your town. I delayed my answer somewhat, for I thought the mayor would have told you of my agreement to continue to send you two teachers.

I am very pleased, Reverend Pastor, at your decision to have the Brothers of Mary teach in your schools. When faced with a problem I will then turn to you, for as pastor you are the natural supervisor of such establishments.

Just as I was about to write to you, I received a letter of thanks from Reverend Marrieu. With your permission, I will include a short response along with this letter.

I am with respectful consideration. . . .

* * *

S. 538-3. To Father Marrieu, Pastor, Near Lauzerte

August 30, 1830, Bordeaux

Copy, Agmar

I was about to answer Father Barthelemy, who expressed the same sentiments as the mayor, when yours of August 27 arrived; I will answer it immediately.

I had in fact decided to give up the direction of your schools for the reasons which I have had the honor to provide to you several times, and which I explained recently to the mayor in order to suppress all the scandal which had been spoken about me. Monsieur Mayor described the deplorable effects which our withdrawal would have on you and on the children of the town. Had you been assured of another administration for your schools, the withdrawal of the Brothers of Mary would have had no harmful effect there. The change would have been less of a shock if it had been known since last May. However, now that you, the mayor, and the pastor of Lauzerte are convinced that serious hardships would ensue if the Brothers of Mary do not return next year, I do not hesitate to promise that they will. I do not suppose the change in the town's administration will create any opposition.

With your permission, Reverend Pastor, I will not discuss the misunderstandings I have had with the mayor during the past year. I did not lay the blame on any one individual. I even hinted in a letter to Father Imbert that they may be due to Brother Mazières and his lack of basic formation. This I concluded from his own letters. However, I did not imply that he did not act in all honesty, or that he may have been unjust.

I am with respectful devotion. . . .

* * *

Father Chaminade takes note of the seriousness of the situation and gives his sons his first directions.

539. To Bro. Dominique Clouzet, Saint-Remy

September 3, 1830, Bordeaux

Original, Agmar

My dear Son,

I have not immediately answered your letter of August 21, which was passed on to me by your brother, because I had written to you just a few days before. If you have not received this letter, you would need to tell me. Until the present time everything has been quiet in Bordeaux, that is to say that nothing annoying has happened to any of our establishments.

All the news I have received from Alsace until now informs me that all is quiet in our establishments, with the exception of Belfort. You doubtless have received news before me.¹ The brothers Louis and Xavier Rothéa have lately written to me on the subject of the pitiful administration of their brother, the priest. We will definitely bring this matter to an end next year. I have written to them, but for the time being I am drawing all their attention to the first quarter to pay in mid-November for the acquisition of Ebersmunster. I am telling them how they are to unite their efforts; how they are not to count upon you for a very considerable supplement to what they may be lacking; and that I think the 8,000 francs placed on Saint-Remy should be transferred to Ebersmunster, but that you would not be able to rely on this sum, not even on half of it without borrowing; and that in this time of crisis, there has been no indication that you would find a place to borrow, even if you had a procuration to this effect from me. I do not recall, my dear Son, if in my last letter I asked you for a model of this procuration you would need, for I had the intention of making one; but I do recall very clearly that I had asked you for the 3,000 francs available to begin to build a hotel for the strangers. I good-naturedly thought these 3,000 francs were a reserve of Saint-Remy. How could he consider as available the funds he was to receive from Gray, since it had already been understood between us that they were destined for Bordeaux as additional assistance and help? I am always more and more astonished that the needs of the central house are so easily lost from view.

I believe the matters of the times are much more serious than they seem to be. It is almost impossible so far to understand what will be the results. What seemed clear to me until the present time is that we should continue as we have been doing in the past, to have ourselves spoken of as little as possible and to keep ourselves from view as much as possible. I have been told that the rector of the Academy of Besançon had been changed; it is also possible that the inspectors were changed. Come to a perfect understanding with Father Lalanne. Never has union among all the members of the Society been more necessary. This union must be constantly strengthened, first by the spirit of faith and then by charity, piety, and zeal.

You had remarked to me in another letter about the usefulness of a trip to Bordeaux. I would have wished to propose this to you myself, because I am highly of the opinion that in the first place it would be very advantageous to you, then for the Society, and in particular for Saint-Remy. Nevertheless, I dare not say anything in this time of serious crisis, a moment which may grow to be very long. Moreover, it is possible that while it lasts, there will be some stagnation. May God be blessed in all things!¹ Patience and submission in the midst of the terrible dispositions of divine justice.

¹ Because the brothers of Belfort had taken refuge at Saint-Remy. See letter no. 531.

¹ Fr. Chaminade had not only Bro. Clouzet come to him, but also and in the first place Fr. Rothéa and Fr. Lalanne, as will be seen later.

I am going to write to Brother Mémain the elder.² Father Lalanne had seemed to disapprove the retreat of the brothers to Saint-Remy, but (1) it is possible that calm is being restored in Belfort and that the brothers will be recalled and (2) would it be suitable or desirable for everyone, even those furthest away, to return to Bordeaux? We must not look only to ourselves. I am not writing to Father Lalanne because I know you will let him know the contents of this letter.

I am also going to write a few short words to Jules Chaminade. Ask Father Lalanne to be the bearer of my paternal sentiments in regard to all my Children in Saint-Remy. Let him tell them how I bear them all in my heart, how much I am interested in everything which concerns them, how greatly I desire their spiritual advancement, etc.

I am embracing you tenderly, my dear Son, and I wish you the peace of the Lord.

* * *

540. To M. François de Lala, Sarlat

September 3, 1830, Bordeaux

Autograph, Arch. of de Lala Family

My dear Nephew,

I received your letter of August 8 when I arrived in Bordeaux. I had received the one previous to it in Agen, after the different paths it had taken. The reading of the August 8 letter really moved me to gratitude. I was delaying from day to day to answer it, seeing, and again not seeing, sufficient cause for accepting your generous offers.¹ I see things hardly any better today, but I wanted to tell you for fear you should be anxious and worried at not receiving an answer.

When the time comes, you will be kind enough, my dear Nephew, to recall to me the commission you gave me at the time I was in Agen.

I ask you to say the kindest things to your dear Sophie and to Firmin, and receive my tender embraces.

* * *

S. 540-2. To Father Barthélemy, Pastor of Lauzerte

September 12, 1830, Bordeaux

Copy, Agmar

Conditions

1. That the school premises and the community quarters will be adequate. That a fire can be lighted in winter without risk. Some floors are so bad that the air passes through the cracks and holes.

2. It is desirable that parents of the students will be able to communicate freely with the director, and Father Marrieu should not seek to learn what was discussed. The brothers' parlor where such free conversations can take place seems very narrow and poorly located. Please see how this can be improved.

² The director named for Belfort, who had taken refuge at Saint-Remy.

¹ Perhaps M. François de Lala had invited his uncle to take refuge in his home during the trouble of the revolution.

3. I believe it is imperative that Father Marrieu uses his lodgings as if he were alone in the house, and that the brothers do the same. Father Marrieu must not act as their director or their superior; this should also be the case with the pupils of the schools. If he notices that the brothers are not leading a regular life, are not conscientious teachers, or are not teaching well, he should be kind enough to notify me, and I will then take action. Acceptance and dismissal of pupils must depend on the brothers, or at least be exercised by them.

* * *

Without troubling himself, Father Chaminade continues to give direction and to preoccupy himself above all with assuring the religious life of his sons.

541. To Bro. Gaspard Moulinié, Director at Moissac

September 16, 1830, Bordeaux

Copy, Agmar

Vacation Regulations

Your vacations must become useful to both soul and body. To the soul (1) in reviewing each of the faults of the year, seeing their causes and including them in your annual general Confession; and (2) in making additional spiritual reading conformable to the needs of your soul, extra meditations, and spiritual conferences. Each person may also devote more time in discovering the needs of his soul and in learning what he should do to become truly virtuous. After various examinations, each of you will be able to write me a letter in which he will try to represent himself, both as he is and as he should be.

Regarding the body, you will be able to give it a little more rest, a half-hour more of sleep for example, some quarter-hours more of recreation, but always of religious recreation; some walks, more or less long, each week. If everything is done with wisdom, I hope that at the end of the vacation period you will have greater strength and courage to begin the year well.

The one replacing Brother Oeuvarde will bring you different writings on the subject of instruction which will become very useful to you, especially if you all have goodwill. I will inform Father Collineau of the desire you would have of seeing him in Moissac.

I wish you and your two colleagues all types of blessings.

* * *

This letter hints at the agitation which will soon arise regarding the new edition of the Constitutions, elaborated by Father Lalanne but promulgated by Father Chaminade.¹ The most cruel trial for Father Chaminade was to be not the revolution and its consequences, but the lack of unity among his children, the defiance and disaffection of some regarding the Society of Mary.

¹ See letters no. 474 and no. 475.

542. To Fr. Jean Lalanne, Saint-Remy

September 17, 1830, Bordeaux

Original, Agmar

My respectable Son,

Certainly in these critical moments in which we find ourselves at present we will have great need of an active correspondence. I have received odds and ends of letters from Brother Clouzet, but these say next to nothing and even leave me uninformed as to whether the letters I have written for two months have actually arrived at their destination.

Since his arrival in Saint-Remy, the elder Brother Mémain has written me two letters, neither of which is of any consequence in regard to what concerns Saint-Remy; but he wrote one September 6 to Father Collineau which has not been communicated to me until today but which is of the gravest consequence, under the pretext of consultation. In it he takes for granted that you have had frequent communication with him, and in particular, that what he wants to call the new Constitutions establish the separation of the priests of the Society; and from this, three large pages of writing. All I am answering him is that most certainly he must have poorly understood what you told him.

Father Rothéa will be able to explain to you how things stand at present. He will stay only a short time in Saint-Remy, for it is very urgent for him to return to Alsace.

The oath of fidelity must have been requested of Father Meyer.¹ I believe you will have helped him make up his mind to take it, after all the explanations which have been given about it until now. Doubtless you are showing resolution and taking a firm stand. Let us receive all evils as coming from the hand of God; he will not permit more than we are able to endure. Let us not be frightened. Let us ward off the blows until the last moment. Only let us be very prudent and do nothing which may provoke difficulties or misunderstandings. Everything I have said and repeated to Brother Clouzet regarding the help I was waiting for is as if I were saying it to you.

I am writing to you by the hand of Father Rothéa, in order not to let my usual secretary, Brother Guyon, know what I am writing to Saint-Remy, although he is very discreet. I would wish to be in the place of Father Rothéa when upon his arrival he will have the happiness of embracing you.

I can do that from here only from my heart, and in fact, I am doing so with all my heart.

* * *

Father Rothéa had acted as secretary for the previous letter. Father Chaminade had called him from Saint-Hippolyte, and he was going to send him back after giving him instructions for the communities of Alsace.

¹ The oath of fidelity to the new government. Fr. Meyer was to take it in his position as head of the institution in Saint-Remy.

**543. To Fr. Charles Rothéa,
Superior of Saint-Hippolyte**

September 18, 1830, Bordeaux

Copy, Agmar

My Respectable Son,

It is desirable for your general supervision of the Upper Rhine to become more active than in the past.

(1) You will see to it that the regulations made for the teaching brothers will be exactly observed.

(2) You will also keep informed regarding everything that concerns the more particular observances, as Confession, etc.

(3) The various establishments are not to visit one another, nor are they to conduct a group of their pupils there or to receive such groups.

(4) If you should see that an abuse such as these is being introduced, or any of whatever nature it may be, you will check it temporarily, at least until you have been able to notify me about it.

(5) You will also be observant to see that nowhere too many expenses are made and that the heads will always be in complete agreement with the person in charge of such matters. In everything, my respectable Son, act with zeal, mildness, firmness, and prudence. Believe in the sentiments of my tender friendship.

* * *

Father Chaminade recommends prudence and prayer in the present difficulties.

544. To Bro. Louis Rothéa, Director of Colmar

September 18, 1830, Bordeaux

Copy, Agmar

My dear Son,

What good things your good brother will have to tell you about his stay in Bordeaux! If we have not discussed everything, indeed very little must be left. We spoke especially of the interior life a good religious is to lead, of the manner in which he is to form his subjects and to discover those whom the good God destines for us. Then we came to the personnel and general equipment of Saint-Hippolyte. We also cast a fairly attentive glance on all the other establishments of Alsace. I explained to him what I had just written to you on the subject of payment for the portion of Ebersmunster that we acquired. I hope that everything will be well, apart from the persecution which seems to be imminent. For the present, I do not see that we have anything else to do other than (1) to conduct ourselves with extreme prudence, do what we have always done, but otherwise not to render ourselves conspicuous by anything particular. (2) That at least two or three will remain in each establishment during the vacation months to bring the children of the city together on Sundays and Thursdays, as I believe I have already told you, for this is how things are done in the establishments of the Midi. (3) This revolution is evidently a chastisement of God for France. We must pray in the name of all; because we have all put our share in the cup of the justice of God, we are all guilty, we all deserve to be punished.

I am stopping here, my dear Son, and embracing you very tenderly, as likewise all my dear Children of Colmar and of the other establishments.

* * *

How ardently would Father Chaminade have wished during these difficult times to reestablish the union of minds and hearts!

545. To Fr. Jean Lalanne, Saint-Remy

September 19, 1830, Bordeaux

Original, Agmar

My dear Son,

The stay of Father Rothéa has become very useful to him, even by reason of what was naturally to be harmful to him. He is now more firmly attached than ever to the Society of Mary. He was able to assure himself, and by himself, of the motives behind the opposition of Father Collineau and Brother David to the wording of the Constitutions of the Society of Mary. He has seen them, he has saw them, he has been with them, he has spoken to them about the subject.

This morning I had occasion to have a serious interview with Father Collineau about his journey to Saint-Remy, about his communications with Brother Clouzet, etc. All this is only a matter of wounded self-love, and wounded by imaginary reasons—or more exactly, by an interior opposition to the abnegation of the religious life, and of this I have had a great many proofs. Nevertheless, our interview of this morning must have done him some good. I tried to make him understand that regarding the council, I could not follow any other line of conduct than the one I have been following all along.¹

Father Rothéa will stop in Saint-Remy only to have an interview with you and especially with Brother Clouzet, who had done him quite enough harm at the time of his last journey. He will also be able to have an interview with Brother Mémain. The latter has good qualities, but his self-love had greatly increased in Agen. It is very troublesome in these times of revolution that we are not all perfectly united.

I am always, my dear Son, in the same sentiments of paternal tenderness.

P. S. If Brother Deshayes is of hardly any use to you, you may send him to Brother Rothéa, who would take him along to Saint-Hippolyte.

* * *

Here is evidence of Father Chaminade's spirit of faith, of very useful advice for the formation and employment of subjects in religious communities.

546. To Mother Saint-Vincent, Agen

September 23, 1830, Bordeaux

Original, Arch. FMI

My dear Daughter,

You have written two letters. The first consoled me, for it gave me an idea of the general condition of the community with regard to meditation and the frequenting of the sacraments. The second, that of September 17, does little more than express to me the worries of the two superiors of Condom and of Tonneins. If you spoke to the two other superiors of Arbois and of Acey, they would surely be repeating the same story.

¹ Due to the lack of documents, it is impossible to know exactly the grievances of these religious; but it is easy to imagine that they pretended to govern the Society of Mary in their own way, and that considering their dispositions and their ideas, so little in harmony with the spirit of the foundation, it was impossible for Fr. Chaminade to allow them to have a free hand. And yet with what consideration he surrounded them!

For sisters advanced only a little in virtue, extra work may well be a cause of relaxation or of delay in the spiritual progress they should be making, but I doubt very much that if you were to multiply the subjects in the communities with a view to diminishing the workload of each one, you would be diminishing the evil which frightens you. When I was informed that you were having the two superiors of Condom and Tonneins come to you, I believed you would profit from this reunion to direct them clearly in the spiritual guidance of their subjects, and in that way to prepare them for the retreats which we believe Father Serre¹ would be able to give them.

How have you come to forget, so to speak, that faith is the assured means by which the Institute of the Daughters of Mary will never cease to exist and by which, on the contrary, it will become always more long-lived and edifying? If all make meditation well, as we have said; if all receive fervent Communion; if all try to prepare themselves well for meditation; if they often place themselves during the day in the presence of God by fervent acts of faith; and if they try to do during the day actions of purest faith, reform will not be long in making itself felt, for they will become humble, charitable, and obliging toward one another. They will love silence; even the work of teaching will be sustained by the zeal which, far from distracting the teachers, will ever reanimate them to even greater efforts. The same zeal will sustain these who have care of temporal matters or domestic work, for they all have the same motive regarding the glory of God and the sanctification of souls. Let faith always make greater advancement, and I can assure you that no one will ever complain about having too much work, and all will be brought to exclaim with Saint Francis Xavier, "Still more, O Lord, still more!"

By this, my dear Daughter, I do not wish to say that they should be left overburdened with work in such a way that they are not able to perform all their spiritual exercises well. Therein lies the wisdom of a superior, to know how to distribute the jobs and the work according to the ability and capacity of each one, in such a way that each person has ample time to fulfill the functions that are assigned to her. Someone will say, "But the subjects are not able to do much." Then, my dear Daughter, you will say (1) that in many cases the subjects are inferior to what they are expected to do only because they have little faith, too much self-sufficiency, too much confidence in human talents, and very little confidence in the grace which goes along with their assigned tasks and with all acts of obedience. (2) Nevertheless, that those who have greater talent are often made to teach subjects which those with less talent could handle as well, and on the contrary these latter are often made to teach matters which should be assigned to those better educated. As much could be said proportionately in regard to manual labor. (3) Why not find sufficient time to train or to have trained the subjects who are susceptible to such training by giving additional work to those who are no longer able to make further progress in human knowledge? This way of proceeding is doubtless painful, but it can be made to obtain excellent results. Some time ago, my dear Daughter, we explained each of these considerations. I am only recalling them here.

Your good superior of Condom and of Tonneins, who would wish for new subjects, will at first be little satisfied that you give them only principles of wisdom. It is up to you, my dear Daughter, to have them duly appreciate these. New subjects could exteriorly remedy the harm in the beginning and perhaps for some time; but your principles of wisdom will remedy the harm interiorly little by little, and in due time, permanently.

Furthermore, where are these new subjects? You know as well as I do that they do not exist. Why then tire ourselves by wanting more than we actually have? Would they be found in a new distribution? It may come about that some changes become necessary, but we must always be moderate in making changes, for they often produce poor effects and always involve expenses that it would be better to avoid. A superior, clearly mistress of herself, would know how to make the best use of all the subjects she has, and the new distribution would fall rather on things than on people.

¹ Chaplain of the convent in Agen.

Mother Gonzage had believed she understood from the letter you wrote to her that you had in mind to discontinue the novitiate in Bordeaux. But even in doing that, you would not be attaining the objective you would desire. You know how it is made up. The question of the dissolution of this novitiate may even be proposed for other reasons than that of actually having subjects.¹ I will speak to you of this in another letter.

My dear Daughter, I have confidence that if you follow the plan we have proposed you will succeed, even if with difficulty. The good God will bless your labors and especially your faith. If it is not in the designs of God to preserve the Institute of the Daughters of Mary, all the other means would serve only to hasten its end, so to speak. But I believe that no matter what kind of agitation it may need to go through it will survive, for God has inspired us with the idea of giving it such a solid foundation, that of faith.

Tell the two good superiors how much I would have desired to go and see them. Ask them to be the bearers of my sentiments to their respective communities, and you, my very dear Daughter, hold fast to the plan that we have agreed upon, and we will always be able to develop further in proportion as the needs arise. I wish you the peace of the Lord.

[The new Mother General of the Daughters of Mary received this letter with profound respect and gave her commentary in strong terms which by her order were reproduced in the register of the councils of the Institute, as can be seen in Spirit of Our Foundation, no. 199.]

* * *

547. To Bro. Pierre Olive, Director at Orgelet

September 24, 1830, Bordeaux

Copy, Agmar

My dear Son,

I am not certain whether my letter will still find you in Orgelet. You have said nothing yet about what happened in your city as a result of the revolution that has just taken place. Doubtless everything has been and still is quiet; you still have your good mayor and your good pastor, and your schools are still moving along at the same happy pace. I would like to give an excellent place to Brother Morfaux,² one suitable to his character and to his condition of infirmity. I would like to place him in Noailles, department of the Corrèze. The parish is so small that a single teacher is sufficient. I have taken and will still take all the measures necessary for him to be perfectly fine there. Moreover, I will tell him everything that may interest him and also the line of conduct he is to maintain and follow. The pastor of this parish is a holy priest, a former confessor of the faith. Would his health suffer from the trip? On the contrary, I think it would be improved. The mild and easy work which he would have there, with the care he would receive, might well end in his fortunate recovery of perfect health. His trip will be made by stagecoach, and we will take care of the expenses. Let me know immediately if he is ready to leave; I will send an obedience by return mail.

¹ Because of the political situation and for reasons of economy; this is, in fact, what took place, as is seen in letters no. 553 and no. 555.

² A former teacher who knew the Society of Mary in Saint-Remy, doubtless at the time of the retreats of the schoolteachers, he made his novitiate at Saint-Laurent in 1828, was employed at Saint-Remy and at Orgelet, and then left the Society of Mary. If Fr. Chaminade consented provisionally to place a religious alone at Noailles, this was because of the exceptional services the Count de Noailles had rendered to the Society of Mary and still could render. The trial was not a happy one. See letter no. 555.

In case this letter does not find you in Orgelet, I will send a copy of this article to Saint-Remy. In all of our establishments, this year we are giving only the month of October as vacation, and even then one or two brothers remain to bring together the children on Sundays and Thursdays, those who are in town, to look at their assignments of schoolwork which they do in the meantime, to bring them to church, and to give them wholesome catechism lessons.

May I count on the 1,000 francs, which you have given me reason to expect? In case you may be obliged to remain in Orgelet, I will have you copy the little rule of conduct which your brothers will observe during the vacation in their respective establishments. The arrangements to be made for this placement in Noailles are the main reason for the delay of this letter.

* * *

548. To Bro. Dominique Clouzet, Saint-Remy

September 24, 1830, Bordeaux

Original, Agmar

My dear Son,

The principal object of this letter is to send you a copy of the one I wrote to Brother Olive in Orgelet, for fear that because of the delay of this letter, he may already have left for Saint-Remy. The last time I wrote to you was through Father Rothéa, who has a very urgent need to return to Saint-Hippolyte, and so he will make only a very short stop in Saint-Remy.

Bro. Louis Rothéa wrote, telling me that Father Lalanne was being awaited in Saint-Hippolyte to give the first retreat during the opening days of October. I immediately answered that there did not seem to me to be any inconvenience in Father Lalanne's giving this retreat, that each establishment head should remain at his post as much as possible in these disastrous times, and that otherwise these retreats were to be made without solemnity, etc., and that I had explained this to his brother the priest.¹

I herewith confirm, my dear Son, everything I have told you in my preceding letters, especially regarding the need for funds. Our distress is every day becoming greater, creditors are calling for their payments, etc., etc.

My kindest regards to Father Lalanne, to Father Chevaux, and to Father Corot,¹ and to all my other dear Children, although I am not naming them here. All of you pray for the extreme needs of France; let us exercise toward heaven a holy violence, to stop the effects of the terrible justice of God. The evils we feel seem to be only the preludes or forebodings of the chastisements of God.

May the peace of the Lord be always with you.

* * *

¹ October 12, Fr. Rothéa wrote to the brothers in Alsace and invited them to go to Saint-Hippolyte for the morning of October 15. "We are in a time of calamity," he wrote. "The retreat will last only five days, and it will be more silent than usual. We will have the instructions in the superior's room, and at the end of the retreat we will renew or pronounce for the first time the vows of poverty, chastity, obedience, and stability in the Society of Mary."

¹ Fr. Corot (1800-76), a native of Chassey, Doubs, entered the Society of Mary in Saint-Remy in 1828. He was not slow in causing concern because of his unhealthy imagination and finally had to withdraw in 1837. Several years later, in 1841, he assumed direction of a small boarding school in Miramont near Agen, where in 1875 the Society of Mary replaced him.

This letter was written by Bro. David Monier and reviewed by Father Chaminade. It warns the new prefect of the Gironde of the dangers to which political circumstances may expose the Society of Mary.

549. To the Prefect of the Gironde, Bordeaux

October 11, 1830, Bordeaux

Rough Copy, Agmar

Honorable Prefect,

There exists in Bordeaux a benevolent society of which we have the honor of being members. It has been instituted by royal ordinance and busies itself with the spread of primary education. In this city, which is its central seat, it devotes itself only to the training of the teachers needed for the attainment of its object. Its larger schools are all in departments at quite a distance from it—Lot-et-Garonne, Tarn-et-Garonne, Upper-Saône, the Jura, the Upper-Rhine, etc., have received the greater number of them. We believed that the unfortunate events which have occurred in the office of your prefecture before your promotion had been able to destroy, wholly or in part, the constitutive titles of this Society, which the Ministry had given it in time. For this reason, it has seemed in order for us to draw the fact of our legal establishment to your benevolent attention. Honorable Prefect, if you believe you should grant a particular audience to one of our secretaries with the purpose of obtaining for yourself more precise notions of our meetings and of our labors, we would accept this indication as an assurance of your high protection. You grant this on all sides for useful purposes, and among these you will kindly permit that we place ourselves at least in the last rank.

Please accept the assurance of the profound respect with which we are, Honorable Prefect, your very humble and very obedient servants.

The Secretary General
The Superior General

P.S. The Superior General, who has not left his apartment for more than a month, apologizes for not having presented his greetings to you in person.

* * *

No doubt as a result of the retreat of Saint-Laurent, about which we have no details, Father Chaminade gave Brothers Keller and Hoffmann an obedience for Alsace.

550. To Bro. André Keller, Bordeaux

October 19, 1830, Bordeaux

Autograph Rough Copy, Agmar

My dear Son,

Upon the reception of this obedience you will leave for Colmar, Upper-Rhine, where upon arrival you will receive under the direction of Bro. Louis Rothéa your destination for one of the establishments of the Society of Mary in Alsace.

I am going to give a similar obedience to one of your colleagues, Brother Hoffman. You will travel together, and you will take along with you the young Brother Peg, whom you will lead to Besançon as you pass through on your way to Colmar.

Given in Bordeaux, under our private seal, October 19, 1830.

* * *

Bro. Jean-Baptiste Hoffman (1812-85), originally from Colmar, entered in 1826 at Saint-Remy as postulant, and two years later in 1828 he went to Bordeaux on foot to make his novitiate under the eyes of Father Chaminade. After a term of probation in Agen, he returned to Alsace and was placed in the school of Ribeauvillé. For more than 40 years (1830-73) he devoted himself there as a teacher, then as director from 1839 on. He knew how to win the esteem and the confidence of all, inside as well as outside the community. He was a person of duty, very attached to the Rule, hard-working, a lover of poverty, very dignified in his bearing, of a jovial and agreeable humor, and devoted as a son to the Blessed Virgin. Thus in Alsace he was surrounded by a universal respect.

When the first Inspectors General of the Society of Mary was named at the close of the Chapter of 1858, Brother Hoffmann was designated for Alsace, and he fulfilled this charge without ceasing to direct the school in Ribeauvillé. At the Chapter of 1866, having decided on the nomination of an Inspector General as member of the General Administration of the Society, again Brother Hoffmann was called to this post. But he did not remain long, at his request; relieved of his office by the Chapter of 1868, he again went to Ribeauvillé, where the entire population was calling for him.

The annexation of Alsace to Germany broke these friendly ties. At the end of 1873 the director, whose pride had not been able to bow under the yoke of the new masters, was expelled from Ribeauvillé.

Several months later, Brother Hoffman took the direction of the boarding school in Marast. In 1878, a congestion obliged him to abandon this post and withdraw to Ebersmunster. He died there in 1885 after long and cruel suffering, courageously and heroically supported in the most Christian manner.

Toward the end of his life, Brother Hoffmann was involved with the difficulties of the Society of Mary; in these he bore even a very active role, which he soon had to regret. He had brought to it at least a great uprightness of intention, and at the end of his career, he could as his apology write these lines, stamped with legitimate pride. "I have breathed only for the good and the prosperity of the Society. It has always been the sole object of my affections, the only end of all my labors, and it is only now that I am getting old, that I have been used up in its service, and that it has more than ever need of faithful servants, that my fervor in its regard will grow less."

* * *

S. 550-2. To Bro. David Monier

October 25, 1830, Bordeaux

Autograph, Agmar

I ask Brother David Monier to provide the procuration which Brother Costou needs because of the death of his widowed mother. The young man will give him documents, along with my regards.

G.-Joseph Chaminade

P.S. Brother Coustou's aunt, sister to the deceased, went to Montlard to obtain the documents, which she gave to M. O'Lombel to give to me. The brother-in-law says the deceased left 6,000 francs in cash.

* * *

Bro. François-Xavier Weber, a former secretary of Father Chaminade (1829-30) whom in mid-July Father Chaminade had placed at the head of the schools of Agen (letter no. 537), urged by the insistence of Father Weber, his brother, abandoned his post. To hasten his departure, the family had sought the interference of the Minister of Justice. This called for a letter of Father Chaminade to the Procurator General of Colmar; this letter is to be read solely on the ground of legality; a later letter (no. 567) shows how Father Chaminade judged the case from the point of view of conscience.

551. To the Procurator General of Colmar

October 25, 1830, Bordeaux
Autograph Rough Copy, Agmar

Honorable Procurator General,

On October 16, I received the letter with which you have honored me, and I hasten to answer it.

I have never placed anything in the way of M. François Weber's returning to his parents. However, I may have made observations to him regarding the duties he needed to accomplish from the point of view of conscience and regarding the true position of his family. He must have in his possession several letters from me in which I tell him formally that he is free to withdraw and that the petition of the priest, his brother, presented to me was altogether improper and out of place because the law had always left him free to withdraw, allowing nevertheless for some notification in advance.

Young Weber was so convinced of his freedom that following a new letter from Father Weber, he unexpectedly left Agen, where I had placed him as head of the primary schools. In abandoning this establishment as he did and without notifying me, he severely exposed it to ruin, especially at the time for the reopening of classes.

M. François Weber had entered the Society of Mary only with the consent of his parents, at the request of Father Weber, their oldest son. In addition, at the required age the young man had committed himself to serve in primary teaching for 10 years in the Society of Mary, and this with the formal consent of his father. His commitment had been accepted by the Royal Council of Public Instruction. It has already been some time since the young man has attained his majority.

I am limiting myself, Honorable Procurator General, to a simple statement of the facts which can allow you to know the situation of M. Weber in regard to the complaint of his parents, which was sent to you by His Excellency the Minister of Justice. I am here suppressing every complaint that in all justice I would have a right to make in the case of similar proceedings. It is sufficient for me to prove to you that in regard to the young man as well as to that of his parents, I have done only what I could do and what I felt it was my duty to do.

I thank you, Honor Procurator General, for your kind attention in giving me notice of the claims of the Weber family and of what I would need to answer. This matter seems to have ended itself by the presence of the young man in the bosom of his family. I am with the most profound respect, Honorable Procurator General, etc.

* * *

M. O'Lombel, the representative or agent of Father Chaminade in Paris, was returning to Spain, his wife's native country. After his departure from Bordeaux, in a business letter Father Chaminade quietly offers him instructions regarding the entrance of the Society of Mary into Spain.

552. To M. O'Lombel, Bayonne¹

October 27, 1830, Bordeaux

Copy, Agmar

[With insert from S. 552]

My dear Son,

You have enclosed the plan of the mandate which you had the kindness to send me by mail. This matter, by the way, will also be arranged as well as possible. It will have to be copied on stamped paper with a cost of 7,000 or 8,000 francs. The sums which M. Lanthois will place in my hands are said to apply to the tuition prices and furnishings belonging to your two youngest daughters.² It is understood that I will give you an accounting of whatever may be in excess of these expenses, and that I will not ask anything of you in case the amount is insufficient. If the entire debt or at least a great part of it were to come in and you were not in any kind of need, from that time we could set the tuition at a higher rate and all the supplies in a stricter manner, and then this higher tuition and stricter charge for supplies would be regarded as benefits accorded to the Society of Mary with a view to its institution. In this way, everything will be found in the realm of sentiments of nature, justice, and religion.

You have forgotten, my dear Son, to give me your address in Spain. I ask you to send it to me from Bayonne, whether we will write to you by land or by sea.

As soon as I receive the check I will turn it over to M. Lanthois to pay for current expenses. I will also give him the two letters you left for him, along with the one you are writing to Condom. I will inform him that you are sending me a check; any partial payments will be noted on the reverse until the entire amount is spent. I will send the letter to M. Berryer and will write to the Comte Alexis de Noailles, who should be at Noailles at this time. Any change in the plan we have adopted will be for the better.

My dear Son, if during your stay in Madrid your zeal finds a favorable occasion to obtain the authorization of the King of Spain for the Society of Mary in his vast land, to profit by it I will send you an authorization in the form which the former Archbishop of Bordeaux gave to obtain the authorization of the government of France, and which in fact, as you know, had its effect. If there is an occasion to pursue this good work, I will have you obtain the 49 articles or Statutes of which there is a question in the authorization and which have already sustained so many different examinations. This single paper seems to me sufficient to make at least a start. The Society of Mary has seemed to me very necessary in France, but I dare say that it would be no less useful in Spain, perhaps even more so.

My dear Son, please share the assurances of my inviolable attachment and devotedness with Mme O'Lombel and Mlle Stefana.

* * *

¹ "Retiring to the bosom of the family of his wife, Jerez de la Frontera." This addition is in Father Chaminade's handwriting.

² Left as boarders with the Daughters of Mary in Condom.

S. 552-2. To M. Lanthois, Bordeaux

October 27, 1830, Bordeaux

Copy, Agmar

Your cousin left according to plan the day before yesterday. He left two letters for you and a third for the superior of the convent of Condom. He informs her that you have been kind enough to replace him in the care of his two younger daughters, and that you will contact him when it is necessary in the course of their education. This last letter is to be enclosed in the one you will write to the superior of the convent of the Daughters of Mary in Condom, advising her that you have accepted becoming the guardian of M. O'Lombel's two young daughters.

In his last letter to you, M. O'Lombel appoints you as his proxy in. That matter requires that we two have a meeting, both to give you his line of credit and the procuration which is still at the notary, and to give you some explanations regarding this letter of credit.

I am flattered, Monsieur, that the absence of M. O'Lombel gives me the opportunity to communicate with you, whom I have always held in high esteem. I am more than ready to give you a proof of my high regard at any time.

With these sentiments I ask you to accept. . .

* * *

In considering the introduction of the Society of Mary into Spain, Father Chaminade was presenting it under its complete form, as the 49 articles of the earliest Statutes described it, and not under the reduced version of 19 statutes authorized in France (letter no. 335).

The return to Agen of the novitiate of the Daughters of Mary is now decided; Father Chaminade writes about this.

553. To Mother Saint-Vincent, Agen

October 28, 1830, Bordeaux

Original, Arch. FMI

My dear Daughter,

I would not have been able to decide upon sending you the nucleus, as you call it, of the novitiate, if I did not see your complete determination to introduce among all our dear Daughters the spirit of faith and to govern them in the same spirit. For this, time will doubtless be necessary, but with constancy and prudence you will arrive at what we seek. The good God will grant you the favor of a complete reform before your death.

Sister Marie-Thérèse¹ has renewed into my hands her resolution of working with a type of stubbornness at struggling with her self-love, which is such an enemy to the love of God. Her greatest fear was that you would despair of her vocation and that you would not wish to bestow upon her your maternal care. I believe I have left her convinced that you ardently desired both her salvation and her perfection, that she has is always to open her heart entirely to you, just as to Father Serre, whose direction was similar to yours, both full of the spirit of faith and waging open warfare with self-love. My dear Daughter, I do not need to tell you with what consideration this soul must be treated, this soul still so weak and so much of a novice in the practice of solid virtues; but by means of encouragement she could be led to it little by little. . . . She wrote to me this evening that she and her aunt, Mlle de Lamourous, desired that she would be permitted to write some notes on her interior dispositions, and with other small weaknesses which cannot be of

¹ Mlle Louise de Maignol, niece of Marie-Thérèse de Lamourous

any great consequence . . . Mother Gonzage has checked all her bills up to the present and supplied her with certain furnishings which she would have believed would be included in her board of 800 francs per year. We concluded that because she had not sufficiently explained herself, the bills would remain as Mother Gonzage had made them, but that henceforth all small furnishings needed for her maintenance would be included in her yearly tuition of 800 francs.

With Mother de l'Incarnation, talk over the intention you might have of naming Mother Emmanuel as Mother of Zeal. She will be the first person to encourage you once she knows your motives, and Mother de l'Incarnation, limited to the one office of Mother of Work, will be more able to improve herself in the spirit of faith and mental prayer. This will not prevent her from receiving for direction those who would have a real and precise confidence in her.

The niece of Marie² is leaving with the novitiate to occupy the bed which you had the kindness of having reserved for her. The means for her board and lodging according to her state will be duly furnished, but in money she will be giving only 120 francs a year, as we have stated. Marie is very glad that I am recommending her to you, and I am offering you her respectful remembrance.

At another time, I will speak with you of temporal matters. I wish you the love and the peace of the Lord.

* * *

Because Brother Morfaux was unable to go to Noailles, Father Chaminade sends Brother Olivier.

554. To Bro. Jean Olivier, Saint-Remy

October 28, 1830, Bordeaux

Autograph, Agmar

My dear Son,

I am giving you a means of exercising your zeal what you have always desired. Count Alexis de Noailles and his respectable pastor desire a religious of Mary to teach a class for a small number of children who are in the parish of Noailles, and especially to train servers for holy Mass. Everything is ready, and you may leave immediately. If you hurry a little, you may still get to meet the Count, but even if he should have already left for Paris, the pastor and his business manager will furnish you with whatever you may need. I will notify the Count, and I will again write to you, but at greater length, after I get the first news that you have left. Noailles is about 4 or 5 miles from Brives, in the department of Corrèze. Be careful always to conduct yourself as a true Child of Mary.

P.S. From Clermont in Auvergne there is a direct highway route to Brives.

* * *

The difficulty of Father Chaminade's position is more clearly revealed from one letter to another. All the foundations of the edifice he has built are shaken, and still his confidence never weakens. He has some of his assistants come to him, Fathers Rothéa and Lalanne and Brother Clouzet, the last two at the beginning of October. He has succeeded in drawing Father Rothéa back to the ways of docility and generosity.

² Marie Dubourg, the servant of Father Chaminade.

Less fortunate with Father Lalanne and Brother Clouzet, whose stay in Bordeaux has been too short, by correspondence he seeks to accomplish what his few and brief interviews were unable to do. He exhibits both strength of soul and forbearance during these troubled days; at the same time, he is obliged to keep track of the prejudices of Brother Clouzet about the Constitutions, the excessive confidence of Father Lalanne in his ideas of reform and his financial incapacity, and finally the inevitable clashes resulting from joining Father Lalanne and Brother Clouzet in the same undertaking.

555. To Fr. Jean Lalanne, Saint-Remy

October 29, 1830, Bordeaux

Autograph, Agmar

My dear Son,

Finally I have received your short letter dated October 19. You say nothing about your travel to and your stay in Paris, nor do you say anything about Brother Clouzet.¹ Doubtless, you must consider me insensible or indifferent.

I am very astonished that Brother Morfaux has made up his mind in the negative, if he has been spoken to in the language of reason and religion to which he was quite susceptible.

I do not have as much confidence in Olivier when it comes to remaining alone as I would have had in Morfaux.² However the case may be, you will be able to give an obedience to Olivier to go to Noailles. It is so important to render to Count de Noailles every possible service, not only in the hope of assuring the future of a great project we have planned, but also for the actual matters of which I am going to give him charge in Paris. I am writing a short letter to Brother Olivier.

Regarding the normal school, you may substitute Brother Claverie for Brother Olivier, for he is worth at least twice as much as Brother Olivier in similar functions. If you have someone to replace Brother Olivier more suitable than Brother Claverie, I would be only too glad. I am not worried about Brother Claverie, because if we know how to lead him, he can be made to walk along the most difficult roads. Regarding the elder Brother Mémain, I was about to send him an obedience to go immediately to Agen when I received your short letter. Brother Weber, having received further letters from his brother the priest, suddenly left Agen to return to his home. At about the same time, I received a letter from the procurator general of Colmar which acquainted me with the claims made by the Weber family to the Minister of Justice, asking me for strict and exact information regarding the manner in which the young man had been connected with the Society. The sudden disappearance of Brother Weber will have little effect in Agen if Brother Mémain arrives there promptly, because he was unhappy. I had predicted several times to Brother Weber, and that more than six months ago, that some serious accident would befall him or he would have some enormous fall, if he did not better struggle against the self-love which was devouring him.

¹ Who had just left Bordeaux and regarding whose trip he wanted to be assured.

² These matters are unknown; doubtless this was about the interests of the Society of Mary being safeguarded with the new public authorities.

Hardly had you gone, my dear Son, when I was informed that Brother Chopard¹ had a very high fever and that no one knew what to do about it; it was dysentery. It seems that before asking about it, you knew very little about his health. He is in need of great care. We even fear a complete collapse for him, especially because of this last year. I would have had you take notice of it if I had not been so surprised at the manner in which you asked me about it, as well as regarding Brother Bonnet.² I had already explained to you that it was Brother Bonnet. I have been very awkward in the answer I gave you regarding the request of these two subjects; I believed I should add a touch of severity in it, in order to have you feel how it was opportune following various reports, and you saw in this only a certain considerable hardness. As it were to force myself to do what could have troublesome consequences, and in fact very annoying ones, you practically told me I was under the obligation to alter the nature of the community by calling in assistants, etc. —Most certainly, for nothing in the world, I will never place you under the obligation of abandoning your subordinates in the ways of piety and religion, or of being lacking in justice toward the parents who confide to you the education of their children. But (1) I do not presume that all your classes are so numerous that you are not able to put two together without serious inconvenience. In addition, this would be only a provisionary measure which would not have serious consequences. (2) You could call these or those assistants who would not prevent the community from living in great regularity. Here for some time in the little seminary there have been assistants, more or less, and regularity and fervor have never suffered. I do not, however, conceal from myself that this matter is not without some embarrassment. The group of the Doctrinaires⁴ formerly had completely changed their nature by having indiscriminately made use of what had been called “hired men.”

¹ Biographical note. Fr. Louis Chopard (1809-92), born in Russey, Doubs, a pupil then a postulant at Saint-Remy, made his novitiate in Bordeaux (1828) and taught at Saint Remy, Layrac, Ebersmunster, Saint-Hippolyte, and Besançon. When the Society of Mary gained its footing in Paris, he was a part successively of the Institution Sainte-Marie on Rue Bonaparte (1852) and of the Collège Stanislas (1855); after his late ordination he took charge of the little Collège Stanislas, then the Institution Sainte-Marie on Rue Monceau (1866-74). He served as chaplain in Cannes, in Bordeaux (1877), and again on Rue Monceau (1883), where he died. Fr. Chopard was small in stature, of a nature alive and alert, a jovial character, and distinguished manners. He led a very religious life, was animated with great zeal, and was dearly loved by the children.

² Biographical note. François Bonnet (1808-35) came from Mauriac, Cantal, made his novitiate in Bordeaux in 1830, followed Father Chaminade to Agen, and served him as secretary for some time in 1883. He was then sent to Saint-Remy, where he died of consumption. In his memoirs Bro. Silvain writes, “Fr. Chaminade often showed himself very severe in the trials he imposed upon subjects who seemed to him pretentious, before admitting them into the Society. One of them—it was Bro. Bonnet—was sent to three establishments, which earlier had received orders to receive him only with great difficulty. Fr. Chaminade—I do not know just why—told me of this, telling me that he needed men, or young men capable of becoming such.”

⁴ The Priests of Christian Doctrine, better known under the name of Doctrinaires, were founded in Avignon in 1592 by the Venerable César de Bus (1544-1607) as a secular congregation with the one vow of obedience, for the teaching of Christian doctrine in the country and in the cities. They became a religious order, uniting themselves with the Somasques of Saint Jérôme Emilien (1616-47), and then became a Congregation with simple vows, with a fourth vow of stability; finally in 1783 they returned to their original form of secular congregation. The French Revolution destroyed their houses, which had reached 40 in three provinces, Avignon, Paris, and Toulouse. A attempt at reconstitution of the Congregation took place in the middle of the 19th century. An Italian branch of the Doctrinaires united to the French branch in 1747 survived, and its seat is in Rome at Sainte-Marie in Monticelli, where the body of the founder rests.

The history of the Doctrinaires is full of internal quarrels, without speaking of the ravages caused by Jansenism. The fact pointed out by Fr. Chaminade doubtless refers to the period of this history, which followed the suppression of the Jesuits in 1762. Without being prepared, at this time the Doctrinaires wanted to take and effectively did take charge of several of the schools abandoned by the Jesuits. “In these circumstances,” Father Chaminade wrote later, “the Doctrinaires, jealous to multiply and spread beyond all measure, wore themselves out” (December 5, 1840).

My dear Son, I am writing to you with my own hand, and so to speak in trembling, in the fear of hurting you, and certainly I do not have this intention. You are doubtless very good, but I would want you to be better. Will you do me the favor of believing this? I think so. But you will no less believe that today ideas are much more developed, more extensive; that, that. . . . From now on, my dear Son, I will be very careful not to contradict your ideas, however unacceptable I may find them from the practical point of view, because I am only an old man, and one who can have only old ideas. . . . I will limit myself to saying, and because it is my duty, "Take care! *Est via quae videtur homini recta, cujus extrema*, etc."¹ Self-sufficiency often makes a person blind. However enlightened someone believes himself to be, it is very dangerous for anyone to be full of his own notions and ideas; it is a matter of prudence to consult in difficulties, before making a serious statement or settling something of importance. We must always be diffident about ourselves, or even about our ideas. . . . If it is still expecting too much to recall old maxims, then we must fall back on patience. . . .

Alas, my dear Son, we are in very bad days, and they will grow worse, perhaps soon! Let us hasten to do good; let us hasten above all to grow ourselves in the spirit of faith, which is itself the spirit of all the virtues! Let us save ourselves, whatever may be the price; let us also save others! Let us tighten more and more the links that bind us together. Faith, hope, and charity are able to make us triumph, but the spirit of disunity can be the ruin of the Society and several of the members who have provoked it.²

In order to have a more convenient refectory, Brother Auguste has just had a separation made that Brother David judges will cost some 200 or 300 hundred francs, and the mansion is worth at least 2,000 to 3,000. He does not seem to have any worry about afflicting us and in some way exposing his creditors and ours. . . .

The entire novitiate of the Daughters of Mary, which is in Bordeaux, leaves tomorrow for Agen. The house is then to be rented. . . .

I can hardly afford to send the younger Mémain alone. His brother could take him in hand and bring him along to Agen. I will write to tell him about this.

Father Rothéa in Saint-Hippolyte had asked me for Brother Deshayes and had even begged me to allow him to have him. He truly has no one in whom he can confide. Come to an agreement with him, and to compensate him send him Brother Bonnefoi,¹ whom you can do without because you have Brother Clouzet. Do what you can to send someone to Orgelot.

Sleep and weariness are overpowering me. Nevertheless, after All Saints I hope to be able to occupy myself seriously with the Constitutions.

My dear Son, I am embracing you very tenderly.

* * *

¹"Such a way appears straight to a man, the end of which leads to death" (Proverbs 16:25).

² That is to say, of its founders.

¹ Biographical note. Charles Bonnefoi (1795-1855) from Gray was drawn to the Society of Mary in 1826 by Fr. Lalanne, then principal of the *collège* of Gray, whom he served as secretary until 1833. He then became the secretary to Fr. Chaminade and in 1835 was named Secretary General of the Society. He was charged to found and direct the works of the Society of Mary in Barsac (1841), Coubeyrac (1849), and Villeneuve d'Ornon (1855), where he died. Bro. Bonnefoi was a religious of profound faith, great austerity of life, and unshakable firmness. He had distinguished manners, loved order, and was deeply attached to the Rule, but he had a hard and absolute character which later created difficulties for him with his colleagues, and even with Fr. Chaminade.

Father Chaminade writes to the Daughters of Mary on the unity of direction, indispensable in the communities.

556. To Mother Saint-Vincent, Agen

November 4, 1830, Bordeaux

Original, Arch. FMI

My dear Daughter,

I had forgotten to speak to you of the article about the confessor, and because of an unsuitable or untimely preoccupation, my secretary¹ had been in a hurry to mail the letter. I am making up for it by writing a second one.

I would highly approve if Father Baret would help Father Serre with the Confessions. He could come to an agreement regarding the unity of direction because—let Father Serre pay close attention—the great good he is called upon to do among the Daughters of Mary is in the unity of direction, of which he has clearly grasped the principles.

Once it has been deeply instilled in the central house, this true spirit of faith which leads to the perfect love of God and to the entire renunciation of ourselves will penetrate little by little into the houses of the Institute; of this we already have ample and convincing proof.

The distinction you make regarding professed, novices, or postulants, and regarding the community and the novitiate is good only to diminish the amount of work, but in the end it would be harmful if there were no unity of direction. The direction of the novitiate is still more essential than what is called for in the community because the good spirit, well-instilled in the novitiate, may more easily be preserved in the community unless confessors habitually go against the first directions given, something which is hardly ever to be supposed.

Father Bouet, present with me here, asks me to present to you the assurance of his kind remembrance, first of all to our travelers² and then to the entire community. Marie tells me the same. Once more, I am wishing you, my dear Daughter, the peace of the Lord.

* * *

Brother Clouzet had just left, and his sentiments do not satisfy Father Chaminade completely.

557. To Bro. Dominique Clouzet, Saint-Remy

November 6, 1830, Bordeaux

Original, Agmar

My dear Son,

I am experiencing great anxiety at not yet having received any news from you since your departure from Bordeaux. Upon arriving in Saint-Remy, Father Lalanne wrote to me and did not say a word to me about you, and in my reply I called his attention to this fact. It seems, in fact, that I am indifferent or insensible. I am glad to believe you have arrived in Saint-Remy and that if you had been the victim of some sort of accident, however slight, someone from the establishment would have had enough charity to notify me about it. This is what leads me to write to you.

¹ Biographical note. Fr. Chaminade had a new secretary, Bro. Victor Morel. This young religious, born in Faimont, Haute-Saône, February 28, 1809, had entered the Society of Mary in Bordeaux on November 11, 1826, and had been employed in the schools in Villeneuve. He died in Agen on November 6, 1832.

² The religious sisters of Bordeaux who had just arrived in Agen.

During your stay in Bordeaux, you were able to notice how much in need the General Administration of the Society finds itself. You have seen how dried up are the resources upon which I had a right to depend and which had been the motive for which I had borrowed money. Could I imagine, for example, that the *boni* of Gray would be reduced by 500 francs? I am not speaking of the other establishments; they have also experienced losses or accidents, more or less. That of Saint-Hippolyte, of which the administration has been so faulty, at least gave me the consolation of honest and detailed admissions on the part of its First Head, Father Rothéa, who himself recognized in his expenses those which were excessive, those which were useless, those which were unwisely undertaken or handled, etc.

During your stay in Bordeaux, I would have greatly desired that we had entered in far greater detail into the temporal administration of Saint-Remy; however, you know only one question occupied us, a question which could have been discussed as well and even better through correspondence, at least in its present state.¹

I have a secret sorrow in my heart that such precious time was not used, first for the sanctification of our souls and then in taking the means of reform in the spiritual life of the members of the Society; and following that, so many other practical questions on the maintenance and future fate of our different establishments!

Although all these questions occupy me very seriously and I am working toward their possible solutions, I am placing no less interest in the improvement and perfecting of our Constitutions. I often say to myself, "These Constitutions will never be of any service except to those possessed of a truly religious spirit, or who will have at least the goodwill to work at being penetrated with it." We have never been without Constitutions, or at least without something similar, which contained both the same spirit and the same obligations. And see what certain members of the Society amount to! What seems to interest some heads of the Society particularly is what concerns its organization and government. Those who do not seek to permeate themselves more and more with the spirit of poverty, chastity, and obedience, and with zeal for the salvation of souls and devotion to the Most Holy Virgin, will always find reasons to rationalize and to criticize the articles of organization and government because (1) in the application of principles what is arbitrary always enters, and (2) self-love may find itself more or less annoyed. In what concerns the organization and the government, I have always in mind approaching as much as possible the organization and government of the Catholic Church. The more we will move away from this plan, the less will there be solidarity and stability in the Society.

In taking up my pen to write to you, I did not intend to speak to you about the Constitutions, but I willingly let myself go along, led by the mutual confidence we have in one another and also because I am not writing to Father Lalanne, for you will be able to pass this letter on to him.

My dear Son, the principal end I proposed to myself in writing to you, and which you have been able to suspect by the short description at the beginning, is to exhort you to fulfill the functions of your charge as perfectly as possible in (1) the economy of the establishment; (2) the management or administration of the properties; and (3) the general visitation of our establishments in the north of France. I will follow these three articles, one after another.

(1) Economy. I understand by *econome* what in certain communities is called "property manager" and in others, "treasurer." This office has the administration of all the receipts and expenses of the establishment. It does the marketing, concludes matters, etc.—in a word, it takes care of everything we designate as the temporal or material of the establishment, including repairs required by ordinary maintenance. Regarding extraordinary repairs, which are a matter of simple convenience, ornament, or choice, he is not to make them or consent for them to be made without special and express permission from the First Superior of the Society.

¹ This is doubtless the question of the Constitutions.

Brother Auguste has again missed this essential point and thrown himself, or rather thrown us, into new trouble. I believe I said something about this to Father Lalanne in my last letter.

My dear Son, I had not dared to question you about your manner of administering the finances this year, when I saw that you had so few reserve funds. Your year has been very good, both regarding your number of boarders, your normal school candidates, and your sources of revenue. Nevertheless, you just nearly made ends meet. In other words, there must have been unnecessary or poorly-devised expenses. I do not ask you to answer me on this last observation, for there is no longer a question of the past but rather of the future. You would not only be failing against your vows of obedience and poverty, but you would be even sinning against justice, and from there what disturbing consequences! If not the definitive suppression, I have just made at least the suspension and transfer of the novitiate of the Daughters of Mary on Rue Mazarin, and I am arranging for the rent of the house at least for three years; but the details of all these matters are useless to you. I am making these reflections just to fill you with a deep sense of your obligation in regard to the first of your functions. Let us pass to the second.

(2) Management or administration of the properties of Saint-Remy and of Marast. It is clearly understood, my dear Son, that in this administration, well conducted, the Society is to find its principal source of support, especially in the situation in which it finds itself and as long as these calamitous times will last. The revenues must not be confounded with what the establishment will be able to give.¹ The costs of farming, clearing land, the allowance of Father Bardenet are to be taken from the revenues, while everything which serves and is consumed by the community is to be calculated and paid with the funds of the establishment. In you, the bursar and manager are to be like two different people; the one gives an account to the other. The clearing of the land and the improvements to the property must be made gradually, with wisdom and moderation, in such a way as to use a very moderate sum, even more so because of the pressing need of revenues. With the blessing of the Lord, the revenues and the *bonis* of the establishment will provide everything Providence has in view for the maintenance and support of the Society.

(3) General visits, etc. These visits may be necessary, but they will need to be made only when really necessary because of the expenses involved in traveling and also because of the harm often brought about by frequent absences. I hope each of the establishments of Alsace will be supervised closely by Saint-Hippolyte. Orgelet, Courtefontaine, and Besançon will remain. At Orgelet, Brother Olive is exact enough in his small administration. I believe the same can be the case with Besançon. Brother Bousquet also seems very exact. You need to supervise Courtefontaine more; Brother Galliot works with great care, but he allows himself to become preoccupied easily.

I am writing to you at considerable length. It is to be feared that our correspondence has slowed down. Political matters are going from bad to worse. Always get along with Father Lalanne; as much as possible, enter into his way of thinking. If you are not at times in agreement with him regarding expenses to be made, respectfully make your observations to him and represent to him your obligations as well as mine, the urgent need we have for practicing economy during these difficult times of which no one can foretell the outcome.

Remain closely united. Our strength will be in our union because the good God will bless it. He will bless it especially if it has as its principle charity and humility, which are the first fruits of faith. I want to write a reply to Fathers Brunet and Chevaux. I desire that Father Lalanne will find in this letter, as in the one I wrote to him recently, the ardent desire for our sanctification and the perfect accomplishment of our respective duties. I am embracing you very tenderly, my dear Son, and I am with an entirely paternal devotedness. . . .

¹ The net revenues, or *boni*, with the gross returns of the establishment.

* * *

This is a letter to the pastors of parishes neighboring the abbey of Ebersmunster.

**558. To Father Kelhetter, Pastor of Ebersmunster,
Father Rague, Pastor of Kogenheim, and
Father Spitz, Pastor of Ebersheim**

Beginning of November 1830, Bordeaux

Copy, Agmar

Reverend Fathers,

I had Father Rothéa buy the former abbey of Ebersmunster solely because of the interest, which as I was often told, you placed in the idea the Society of Mary withdraw from profane hands this beautiful edifice until this time consecrated to religion, to make of it a religious establishment which might become a great advantage to the parishes of Ebersmunster and the surrounding areas, and in time the usefulness of which would be extended throughout the province. The letter of last October 12 which I had the honor of receiving from you is a very satisfactory confirmation for me of this interest which you have so clearly manifested.

You may be sure, Reverend Fathers, that I will enter into your views to the fullest extent possible to me. However, you know to what an extent difficulties have increased and are continually increasing each day since this fine acquisition. Any unwise measures or imprudent steps might easily hinder our plans, and so let us not hasten their completion. I have the matter too much at heart not to do everything which will be possible, and this as soon as the condition of matters will prudently permit it.

Reverend Fathers, please help Father Rothéa with both your counsel and your means, and release him from the commitments he has contracted. The crises may still grow worse, but what will have been done will at least be that much to the good. It would seem to me advisable to speak very little and cautiously about what we may desire to do, or about what we could do, in this entire matter. Nevertheless, it is a great deal already that the acquisition has been made fully in accord with the requirements of law. I am with profound respect . . .

* * *

559. To Fr. Jean Lalanne, Saint-Remy

November 9, 1830, Bordeaux

Original, Agmar

My dear Son,

I am answering Brothers Etignard, Brunet, and Fridblatt. I am leaving the letters unsealed in order to package them better. You will be able to seal them before delivering them, if you believe the brothers would prefer it that way. I am also writing to Father Chevaux and particularly expressing to him the regret I feel at not receiving any news about Brother Clouzet. My dear Son, I immediately answered the short letter you wrote to me at the time of your arrival in Saint-Remy. I also wrote a few days later, a very long letter, to Brother Clouzet to make clear to him the duties he had to fulfill in Saint-Remy, as he had requested and as I had promised him to do.

On the eve or on the day before your departure from Bordeaux, I had received a sample copy of the new prospectus which you had had printed for Saint-Remy. I did not speak to you about it, since you believed you did not have to speak to me about it yourself. I did not receive it from Saint-Remy. If you wish God to shower blessings on the establishment which you are called upon to direct, do not introduce any type of novelty into it without first consulting the appropriate people.

In your last letter, I believe you were telling me you were going to send Bro. Georges Loetsch to Bordeaux. I answered nothing in regard to this matter; no doubt you interpreted my silence as consent. Already several times since, I have been on the point of writing to him to let him know the conditions under which I would receive him. But you have surely made up for that.

I am almost up to date with all my affairs and my correspondence, and even in a position soon to occupy myself with our Constitutions and our Methods of teaching. The three months which have passed since the first revolutionary crisis have been very busy, although without any great fruit. I am not yet completely certain as to who will bring about the change in the Ministry.¹

See among the young men in Saint-Remy those who are eligible for military service. Let me have their enlisting papers, duly filled out, and please do the same for Besançon, Orgelet, and Courtefontaine. This year, let us try not to become too much behind in our work. I am going to write to Alsace and to the Haut-Pays with the same objective in mind.

I often pray for you, as I should for a dearly loved Son. On your part, pray for one who will always be your good Father.

* * *

S. 559-2. To Bro. Auguste Brougnon-Perrière, Bordeaux

November 12, 1830, Bordeaux

Original, Agmar

I kindly ask Brother Auguste to answer Madame Laurenceau for me and to give her the reasons her check for 500 francs was never cashed. Perhaps Brother David would like to reread the draft of a letter he prepared for me. You may make use of it.

G.-Joseph Chaminade

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¹ As the result of a popular uprising calling for the death of the former ministers of Charles X (October 18), the moderate members of the Lafitte cabinet had retired and had been replaced by some partisans of the "movement" on November 3.

S. 559-3. To Mme Laurenceau, Widow, Pans

October-November 1830, Bordeaux

Copy, Agmar

I am sorry for the worries you have been having; you know their causes, and that I only have a share in the resulting nuisance. As soon as the document of last August 8 appeared, my lawyer shared his misgivings with M. Faugère, your lawyer, who is usually ours. I told you how difficult it would be for me to pay you without compromising my own interests. The documents are being checked in the office of M. Faugère. Until I receive procuration from M. Rosaz, I have told Brother Auguste to agree with M. Faugère on the method of transferring 500 francs to your account. This letter has only one purpose—to prove to you my goodwill. I am asking both M. Faugère and Brother Auguste to inform you of everything and to set your mind to rest. If we had met when you came to Bordeaux, or if you had at least seen my lawyer, all these irritations could have been avoided. Madame, I am most respectfully yours. . . .

* * *

560. To Mother Saint-Vincent, Agen

November 15, 1830, Bordeaux

Original, Arch. FMI

[With insert from S. 560]

My dear Daughter,

I have received your letter of November 13, and by this letter I undertake to answer it. The news little Aimée herself gave was very pleasing to her family. I will have Father Caillet write to the good mothers of the north.

I imagine, my dear Daughter, that you have had Mme Belloc and Mlle de Rissan summoned, that you have spoken to them and brought them to the point of appreciating your reasons—in a word, that you have succeeded in consoling them.¹ Remain in peace and in close union with them, and also through them with the Sodalties, as much with the young women as with the mothers of families, without however forgetting the Third Order. I am not attributing to any bad intention your haste in speaking to the archbishop, but you have probably learned what we commonly call a good lesson.

You may give the holy habit on the Feast of the Presentation to Clémentine Peronne and to Anne Bassan. As for Madeleine Lavigne, we will need to wait quite a long time to see if the light of faith can penetrate her heart and help her understand that not only is obedience preferable to sacrifices, but that she must love this obedience, which always offers to God the sacrifices he loves the most. My dear Daughter, you know faith is not to be only a simple conviction of the truth, but that it must inspire love.

I have sent you a third promissory note for 550 francs in Reganeau's name. All three notes, of which you have been informed or are informed by this letter, total 1,400 francs. All are payable on demand.

¹ We do not know of the misunderstanding referred to which had occurred between the convent and its faithful friends.

After the death of our pious and beloved Mlle de Trenquelléon, M. Lacoste had offered to write her life.² His offer was neither accepted nor rejected. Father Collineau then spoke of several people who in his opinion were likely to do a better job. However, nothing was done. I still have all the memorandums in hand. At this time, M. Lacoste is not very busy and perhaps might like to begin the work. I will have all the papers I have sent over to him, but M. Lacoste must not look upon this invitation as a last resort.

Always take courage, my dear Daughter, and spare your health. You must not look upon this care of your health as an opinion or an invitation I would be giving you, but rather as an order which I believe it is my duty to give you.

May the spirit of faith, my dear Daughter, take deep root in all the hearts of the Daughters of Mary, and may it reign especially in yours!

* * *

561. To Fr. Jean Lalanne, Saint-Remy

November 16, 1830, Bordeaux

Original, Agmar

My dear Son,

Your letter of November 9 came to me today by way of Paris. Brother Mémain has not yet put in his appearance. From Besançon he went to Orgelet to see his brother, according to what Brother Bousquet has written to me.

I am somewhat mortified at the annoyances I am having you experience, but I assure you, it is not with any definite purpose. Nothing could be further from my mind. Because you still have Brother Bouly, I will write him a short letter to encourage him. I think you will do well in not letting him make definitive vows in the Society, not even vows of long duration.

I have begun the review of the Constitutions and will try to hasten the work. Later I will speak to you about it in greater detail, at the time when I have it more advanced.

My dear Son, you are having me reflect upon the very observations which I believed it was my duty to make to you. My thanks to you for this. I was already deeply persuaded that I was full of defects, and of defects far greater than those my duty obliges me to reproach in others. Today I am acquiring a new and stronger conviction of this fact.

I was anxious about not receiving any news either directly or indirectly from Brother Clouzet. Father Rothéa wrote to me from Colmar that he had spoken to him during his trip to Saint-Remy. Perhaps Brother Mémain has been given charge of some letter. I greet you most heartily.

Your Good Father.

* * *

² Immediately after Adèle's death, Fr. Chaminade wished to have someone write her life (see the letter of her mother, January 9, 1828). In the council of the Society of Mary held September 2, 1828, several writers were proposed, including M. Lacoste, one of the most devoted friends of the Institute of Agen; Fr. Lalanne; Mlle de Batz de Trenquelléon, a relative. . . . Not until 1861 did one appear, with her spiritual counsels and her letters, by a Benedictine of the Congregation of France (Paris, Palmé). The author of this work, Dom Pradié, had used the notes of Mother Marie-Joseph de Casteras, Adèle's cousin and the third Mother Superior of the Institute. A notice about Adèle appeared in the *Univers* in 1869, signed by Léon Aubineau; it was reproduced in book two of the *Servants of God* in the 19th century (Lyons, Vitte). In 1921, after prolonged research and with the aid of unedited documents, Fr. Henri Rousseau published a complete biography, *Adèle de Batz de Trenquelléon, Founder of the Institute of the Daughters of Mary*.

562. To Bro. Dominique Clouzet, Saint-Remy

November 20, 1830, Bordeaux

Original, Agmar

[With inserts from S. 562]

My dear Son,

I have finally received a letter from you, dated November 6 and handed to me by Brother Mémain. Your very long silence had me worried that some accident had happened to you. Mme de Chifflet just wrote to tell me of her astonishment at seeing young Peg arrive without warning, for he was the bearer of no letter, etc. She requests an immediate answer from me. I am mailing this at the same time as my letter to you and am sending you a copy. If you have lost my letter and the accounts, why did you not advise her of the departure of the young man?

M. Deshayes seems to have used given you a story of failure. Why is it that since there was a question of sending those 600 francs, he has not seen his banker? Was it not through his banker that he would receive my receipts? If there was a mistake in the first letter of my name, the banker would have known that this name was not known in Bordeaux, etc. You were in Rouen over a month ago, and I still have no news. Do you know who his banker is? Would he be in Rouen? In Rouen it is very easy to have checks drawn on some firm in Bordeaux because of the numerous contacts between the businessmen of these towns. M. Deshayes the younger could give you some details; he could also write to his father. Tell him that now that he is established at Saint-Remy, he should write me and give me a detailed description of his interior life.

I am thanking God that your trip has been a very happy one. When you were in Rouen the newspapers announced troubles there, and not receiving any news, I regretted very much having given you that commission.¹

I am astonished that for so small a number of boarders and candidates, so large a number of teachers is necessary. The revolution may well diminish the keep and assistance in certain regards, but not in all. On the contrary, the Sainte Marie boarding school has had a satisfactory admission of boarders and half-boarders, according to what I have been told. I am afraid the diminishment at Saint-Remy has been brought about by the means being taken to prevent it, and on the contrary, to make the house well-known.² The true Christians will be afraid to send their children because they will not see there in Saint-Remy, or at least think they do not see being given there, the Christian education they had reason to expect. The people of the world will not send their children there because they will not find in Saint-Remy, or at least think they do not find there, an education of a sufficiently worldly character. I understand clearly enough that for the time being you cannot do much about this, and you will have enough to do to oppose all unnecessary expenses. Nevertheless, given the time and place, you or someone else among the heads may be able to find some fortunate moment or circumstance to make some useful observations to Father Lalanne.

A short time after the departure of the letter to which I am answering, you must have received a very long letter in which I recall, and with great detail, all the principal duties of your office. Although the letter does not have the form of an order, it has all the force of one.

I will send you M. Perrin's bill soon. I wrote recently to Madame Perrin. As soon as possible, send me the 4,000 francs from M. Oeuvrard and Huguenin. Two hundred or 300 francs more will be coming from M. Huguenin under the new terms; I will let you know when they arrive.

¹ Bro. Clouzet was to settle a money matter.

² The reference is to the new prospectus edited by Fr. Lalanne.

Father Lalanne some time ago remarked to me that he had placed Brother Fridblatt in the place of Brother Olivier. I wonder if the latter's departure has been delayed, for I have no direct notification that he has gone. I did not risk sending his rule of conduct to Noailles. The obediences should be carried out promptly, otherwise more disadvantages result than someone would think.

Saint-Hippolyte is indebted to the extent of 3,000 francs, 500 francs more than was believed. You must understand, my dear Son, how many thorns I have in my feet which prevent me from walking. Nevertheless, there is a lessening of the suffering caused by those of Saint-Hippolyte in the consideration of the Rothéa brothers, regarding the grief of which they are the occasion, although unwillingly. Father Rothéa is altogether unrecognizable, and to his great advantage, since the last trip he made to Bordeaux.

I am, my dear Son, yours with complete paternal devotedness. . . .

* * *

S. 562-2. To Mme de Chifflet, Besançon

November 20, 1830, Bordeaux

Copy, Agmar

I received your letter of November 12. In the interval I had received one from Brother Clouzet, in which he tells me that he lost M. Peg's statement.

In early October, Father Lalanne and Brother Clouzet went to Bordeaux. Young Peg had already asked me to go to Besançon as a boarder, or to Gray or Saint-Remy so he could continue his studies. He feared the results of the revolution, and also he did not feel up to observing the schedule of the house. After a thorough examination of his case, it was decided that young Peg would be returned to you in the company of two virtuous young men.

Brother Clouzet was the first to leave, and I asked him to give you (1) a letter from me with an account of the young man and (2) a statement of what he owed. Brother Clouzet was to be in Besançon several days before the arrival of M. Peg. I did not doubt that everything would happen as planned. Although Brother Clouzet gave me no account of an interview with you, I did not worry because I knew that young Peg had arrived in Besançon.

However, I must tell you of a little incident which took place during the night before their arrival in Besançon. The young man who held the purse found 26 francs missing when they left the inn. M. Peg was questioned by M. Bousquet, the head of the charitable institution in Besançon, and although he noticed the agitation of the young man he did not charge him with anything. M. Peg had no money, and he would have been suspect if he had made any purchase. The bill given to Brother Blouzet amounted to 330 francs, 200 francs for tuition for one year, 160 francs for the trip, and the rest for his upkeep. I set the tuition at 200 instead of 400 francs because you refused to accept the error made by Father Lalanne. You told me I was free to send him back; however, because of the severe winter and the possible loss of a year of schooling, I decided to wait for the holidays and to rely on your sense of justice. I would have kept him longer if he had been more disposed to adopt the state to which he seemed attracted. His behavior as a

student was flawless; he studied and deserved the commendation of his teacher. His trunk which is being forwarded contains all the trophies he has won. With two more good years of study, he will be ready to pursue an honorable career.

I am with profound respect, Madame. . . .

P.S. I am going to continue to write to Brother Clouzet. You could save him a trip to Besançon either by sending him the 330 francs, the amount of the lost bill, to which 35 francs for scholastic dues should be added. Anything else is left to your sense of justice and your generosity. Or you may pay M. Bousquet at Saint Jacques Hospice, but after informing Brother Clouzet at Saint-Remy.

* * *

This letter is of interest as much for the revelations of Father Chaminade's views on certain essential points of religious life—formation of postulants and novices, proper character of the government of the Society of Mary, and conduct to be followed by religious in times of persecution—as by the energetic expression of his faith in the future of the Society, the work of Mary.

563. To Fr. Jean Lalanne, Saint-Remy

November 22, 1830, Bordeaux

Original, Agmar

My dear Son,

I am working with a sort of persistence at our Constitutions. Current matters are numerous and are often complicated by the difficulties of the times. No matter, I have attentively reread all our Constitutions with your observations close at hand. Most of the time, I could leave things as they are. Your observations gave place to others which I have duly noted down as they occurred to me.

I gave the seven paragraphs indicated by the number 107¹ to several of our older religious, with the request that they make new observations which their experience might suggest. In general, everything which is interior is the most difficult to regulate, and it is also that which concerns the greatest number.

¹ The Article 107 of the Constitutions of 1829, edited by Fr. Lalanne under the direction of Fr. Chaminade (letters no. 474 and no. 475) and was worded, "The community Rule or way of life comprises all the exterior acts of the religious, and all the material things which may influence them. In these are included (1) the division and employment of time; (2) the relationships of the religious among themselves; (3) the relationships with the outside world; (4) the lodging; (5) clothing; (6) the food; and (7) the care of the body in health and in illness."

Regarding your observations about article 314 and those following it,² it seems we have never come to any satisfactory agreement. The Society has need of novitiates, but it also needs houses of study. We have always believed it is our duty, in imitation of the oldest and holiest Orders, to bring up some children adaptable to training in the religious state, according to the will and fortune of their parents and also according to the means at hand or which we can procure for ourselves. We have always called these children “little postulants.”

When the Society began to grow, I made Saint-Laurent into a novitiate. Saint-Laurent was at the same time the novitiate and a house of studies. The need for dividing the subjects, novices, and students was felt, and as soon as we were able, we bought the house at no. 3¹ and the separation was begun. At about the same time Saint-Remy was acquired, and a novitiate was started there, in principle nearly the same as the one at Saint-Laurent.

These novitiates have not entirely corresponded to our plans because (1) of the lack of good Masters of Novices and (2) because the piety of the young men often enough has not been sufficiently developed and their faith has not been firmly enough grounded; studies place an obstacle in the way of piety; often also, the need we have had for subjects has obliged us to employ them before they have been adequately trained, either in religious life or in the work of teaching. In this state of things, we believed it was our duty to decide that the two years of novitiate would be divided into two parts—one of strict novitiate, in which young men would occupy themselves in instructions and religious practices, and once they would be seen to be solidly constituted in the virtues of their state they would be occupied according to their full novitiate term. Last, that the truly pious young postulants would not yet begin their novitiate, but as postulants move into the studies with the novices, or even with the professed students.

Are distinct houses of study and novitiates needed? Without having need of houses of study, could we not send the postulants and student novices to the boarding schools or *collèges* which the Society would direct? I answer that (1) if we wish the novitiates to be well run, there must be a sufficient number of them; that all the time that the Society will admit only a small number of novices, the students, whether young postulants, regular novices, or even professed students, must be left there. These students are supposed to be in their first fervor and in that way, very helpful to the novices properly so-called, and even to the young postulants, if there would be any. If there happened to be a too great number of students or if there should be other difficulties, either for some classes or some types of knowledge for which teachers could not easily be secured, all this would not prevent them from being sent to other establishments of the Society where they could make their studies according to their need, always taking it for granted that there would be no danger to the fervor and piety of these young students. It would be up to the superior to judge the matter according to the reports of the Masters of Novices.

² Here are the articles alluded to. “314. Postulants who are still in need of studies will be sent—as soon as aptitude and vocation will have been recognized—to houses of study, which are called little communities for those who could be trained for the priesthood, and boarding normal schools for the laymen destined for the schools.

315. The little communities and the boarding normal schools, being only postulates or houses of secondary probation, do not follow the regulations of the novitiate but have a particular regulation by which the exercises of piety allow more time for literary studies.

316. Classes are not always held in these houses. Pupils may be sent from there to neighboring *collèges*, but only for class time and without having any other relationships with the pupils of these *collèges*. Things are so arranged that the student who would have several classes to attend does not stay during the entire time of his studies in the same house. He is made to go from one house of study to another, for the better accommodation of his character to all sorts of people and regions.

318. The studies of a postulant may be interrupted to have him enter the novitiate, when this is judged proper. After leaving the novitiate, he resumes his studies.”

¹ Later, nos. 8 and 10, Rue Lalande, alongside the Madeleine (letters no. 146 and no. 183).

I had made an exception for Alsace. The difficulty of the two languages, the nature of the Alsatian character, and other considerations have caused me to decide upon instituting a house of studies in Saint-Hippolyte, under the name of normal boarding school but entirely composed of postulants, novices, or professed of the Society, but not of a novitiate properly so-called. The regular novitiate is to be in Saint-Remy. It is so difficult to find good Masters of Novices that it has already been a great matter to have two novitiates, one in Saint-Remy and the other in Bordeaux.

It is a great treasure for any Order to have one or two good Masters of Novices. An Order degenerates very quickly and falls into relaxation when it can no longer find subjects fitted for this office. Being in Saint-Remy and busying myself with this important matter, I thought we might succeed in training Father Chevaux for Saint-Remy and Brother Gaussens for Saint-Laurent, and thus I named them. I have had frequent interviews with Father Chevaux during the remainder of my stay in Saint-Remy. Would he have succeeded if things had turned out as they had been planned? I believe he would have succeeded, at least up to a certain point. I saw him at work somewhat, and I saw he was not doing badly at all. There were difficulties to be overcome in Saint-Remy but we saw the means with which to overcome them, and for the time being that was sufficient. An institution will never be fully organized overnight, as it were, no matter how small it may be. The good God has wished to console us in presenting before our eyes the entire work of creation; first we see only chaos, then successively we see it all disentangled according to the admirable plan laid out by God's eternal wisdom.

I had another design in mind in the formation of the novitiates, that of having older religious return in proportion as they could be replaced in order to complete their religious or even their literary education. Also, to have those return who might have lost their first fervor. We have had some success in Bordeaux from this last point of view.

Regarding the novitiate properly so-called and the novitiate of the students, the distinction is not very striking (1) because of the small size of the place and (2) because the Masters of Novices are not yet up to the efficiency called for by their office. We are trying to compensate for this by a great regularity, by frequent conferences, and finally by allowing the subjects all the time they need, even at times to the prejudice of their studies, to devote their attention to the exercises of piety for which they have a personal need; this is working out well up to a certain point.

The slight interest, my dear Son, which I saw you place into the novitiates of Saint-Laurent and the Madeleine, and even in that of Saint-Remy, made me believe we had not come to any type of agreement, and doubtless this is my fault. Last year I should have made certain before we separated that we did agree, especially after having named you superior of the beautiful establishment of Saint-Remy.

You might then retouch somewhat the chapters of the Constitutions which present the postulate and the novitiate in the sense I have just spoken about, which is exactly the plan arranged with you in Gray but doubtless in too great a hurry, since we were not agreeing on the same things. You will still have time to send these chapters on to me before I have finished everything. I am right now examining the observations of Brother Gaussens, which are very numerous and composed from a point of view different from that which guided or suggested your observations.

I am coming now to two important observations which you have made, on (1) my dispositions of last wills and (2) the chapter of the Superior General. Regarding the first, although it presents a large number of drawbacks, I will conform to it because it can also have many advantages and surely the application will have been made before this long letter reaches you. Regarding the second, write it up as you understand it yourself. It is difficult to take more

precautions without casting some poor reflection on the Society which would be taking them. When I gave you notes on the government of the Society and the General Administration, I had in mind the government of the Church. Everything goes well regarding the bishops and even the pope when care is taken in the choice of worthy and capable subjects.

I still must answer a note which ends all your observations. You tell me a stipulation is constantly being requested which would regulate the division of properties in case of dissolution.

My dear Son, this request surprises me a great deal. Does it come from you? Does it come from somewhere else, because I cannot imagine it comes from a large number. It seems impossible that it should come from you; no doubt you are here merely as the intermediary of, at most, a small number who would be ashamed to make such a proposition. But you, why have you not explained to them the difference between a civil and a religious dissolution? That the civil dissolution was actually only a dispersion but did not essentially affect the religious union; that, dispersed and reunited, the Society of Mary's members were always religious; that if they could not then conduct themselves according to the letter of their Constitutions, they were to conduct themselves according to the spirit; and that no matter where they happened to be, they were to be ready always to carry out the orders they would receive from their superiors.

But all this seems to me not to answer the question. Have they no rights regarding the properties of the Society? They have a right, then, in the dispersion—that is to say, to assistance more or less great according to their greater or lesser needs, and according to the means of the Society. These aids are not given *ex aequalitate*.¹ They are not given even according to the merit or talents, or even according to services rendered, but according to needs. All those who may be able to secure places for themselves by their talents or their knowledge should assist their brothers who may be deprived of means. If the dispersion was prolonged and the poor of the Society would be unable to survive without any other type of means, then properties would be sold in order to be able to come to their assistance. In this, we would be imitating the Church.

Those who would have contracted bonds of some type with the Society, or rather with God in the Society, only in the hope and even in the certitude of never lacking anything, would be very little worthy of God and of the Society which would have received them. Little by little, I will try to discover the sentiments of those with perpetual vows, and if I find among them fearful and disinterested ones who in making the vow of poverty did not abandon themselves entirely into the hands of Divine Providence, I will look into what there is to be done; but I do not see how these could be chosen for the battles of the Lord. The revolution will be in the hands of the Lord, the sieve he will make use of to sift out and cast aside those who call themselves his servants.

I am not speaking here, my dear Son, of the troublesome and unjust consequences which a temporary division of properties might have, either for the present or for the future. It would be necessary to go into details which prudence and charity must necessarily silence.

The considerations which your short note obliges me to make are going to cause me some uneasiness regarding the new beneficiaries I will have to choose because, finally, if my beneficiaries consider a civil dissolution as an absolute dissolution of the Society, would their first operations not be the type to bring about a division? And again, would they not make a family division? Perhaps, blinded by their merits, they would believe themselves justified in claiming and keeping the greatest part. . . . I hope the most blessed Virgin will protect the Society which glories in bearing her name.¹

¹ That is to say, in equal parts.

¹ By a written and signed will dated January 14, 1830, Fr. Chaminade had made Fr. Caillet his universal beneficiary. Fr. Lalanne was asking that the transfer of goods of the Society “be made rather by sale than by testament, the ownership of each building being acquired by two Society members.” At first Fr. Chaminade agreed to this. The final note of Fr. Lalanne made him hesitate; he modified nothing for the time being and waited until 1835 to have the property of Saint-Remy transfer to Bro. Clouzet and to Louis and Charles Rothéa.

In spite of the need there is in Agen for Brother Mémain, I am keeping him a few days here in Bordeaux to examine with Brother Gaussens the Method of primary teaching, to try to settle upon it and to introduce it into our schools. Mutual teaching is what is asked for. In Marmande, the Brothers of the Christian Schools were sent away because they did not wish to follow the method of mutual teaching. You may know what happened in Colmar. In Agen up to the present time, our so-called "Mixed Method" seemed to satisfy everyone.²

At the present time I am very seriously occupied with all the aspects of our physical and civil existence, but I believe I must put an even greater interest in procuring for my Children all the means for advancing in virtue and of sifting the wheat from the chaff. Pity the straw! Pray for me, my dear Son, that the Lord may deign to grant me the lights and the courage I need to fulfill my duty in these difficult times, so that after having preached to others, I may not myself become a castaway.

I am embracing you, my dear Son, with very paternal tenderness.

P.S. Father Mühe, the uncle of M. Durr, deprived of the salary the commune formerly paid him, has asked me as a favor that he would no longer be obliged to pay tuition for his nephew. I answered him that from now on, we would no longer request any from him, but he should at least do what he can to supply something for his daily maintenance.

* * *

Father Chaminade finds time to occupy himself with the Method of teaching. The following letter is very instructive. It missed the destruction of the correspondence with the Rothéa brothers and with Alsace. Along with valuable advice for the direction of religious communities are some provocative thoughts on the question of bilingual teaching in Alsace.

564. To Bro. Louis Rothéa, Colmar

Bordeaux, December 3, 1830

Copy, Agmar

My dear Son,

I have received your letter of last November 26 with the two short letters which were included.

Before answering it, I want to let you know I have finally settled upon our Methods of primary teaching. Brother Mémain left today for Agen; he is going to implement them. I will prescribe them only after they have been tested on a large scale, as it is relatively easy to do in Agen where there are more than 400 pupils in the schools without counting those in the special school. If things go on exactly as planned, and I have reason to believe they will, Brother Mémain will go from Agen to Villeneuve, where he will do the same thing as at Agen, then to Moissac and then to Lauzerte.

In the meantime, I am going to settle upon a short Method of moral and Christian education, especially for the smallest children. I noted that in none of our schools do our teachers, even the best educated, know how to go about forming or training the minds and the hearts of the young children.

² See letter no. 472.

Our Methods are the same as the former ones, but greatly improved. I will not lose sight of our Alsace establishments, or of some others, such as Orgelet, etc. . . . I will send someone who will be able to do in the north what we are beginning to do in the south. Especially in the north, it is to be presumed that there will be several subjects slightly qualified for teaching who will need to be replaced. From now on, we will destine for primary teaching only those who are truly competent to become good teachers.

Alsace offers one more difficulty to overcome, that of teaching the two languages. The methods may be the same, but there are some questions to be asked, to which I would be very glad to have an answer from you.

With which of the two languages would it be the best to start? Or can they be taught simultaneously? We divide our classes into three parts: the beginners, the intermediate pupils, and the more advanced ones. That of the more advanced is the one we call the large class. I would be of the opinion that only the German language would be taught in the beginners' classes and in all those of the intermediate pupils. My reason is that ordinarily the children of the beginners' classes are so small, that in wanting to have them learn the two languages at the same time they only become hopelessly confused; furthermore, how do we expect to train their minds and hearts by speaking to them in a language in which, for so long a time, they are unable to think or reflect? We ordinarily think in our mother tongue, and only after a long-standing habit can thinking be done in a foreign language. When the child begins to speak French, for a long time he will do no more than translate his German thought into French. At the end of the intermediate classes, French can be begun either by reading or writing. The large class would be especially for French reading and writing. In it, German reading and writing would only be improved; the same would be the case for arithmetic and linear drawing. Catechism would always be learned and explained in German, but in the large class it would need to be translated into French.

There may be another means I would even prefer much more, above all for the children who presumably would not be destined for purely mechanical types of work. This would be to teach only French, even to the smallest children; at the end of their classes, only a short time would be needed to train them well in the German language. During the time of their French classes, they would have learned to read German almost by themselves. In the large class, the French pupils are trained in several kinds of writing; now what would prevent their being trained in the German style? If the children were taken from the age of five or six, and if a teacher spoke only French to them, they would learn much more easily to pronounce it and to speak it easily. They would soon understand it sufficiently to receive instructions suited to their level; they would think, we might say, much more in French than in German and nevertheless, they would always preserve great ease in pronouncing German well. This is nearly what I had thought was to be done when I sent brothers to Colmar for the first time.

In my visits to Alsace, I noted that there are places where only German was wanted, and where there would be very few pupils for French. We might easily get along with all these differences and tastes, but we would have to be notified in advance as to what would be expected of us, and about what we might be able to do. The teachers could rarely be the same. Those destined to teach French should be French, and for teaching both German and French, Germans who had learned French would be needed. Regarding this, you would do well to consult the pastor of Colmar; thus everything would be determined and settled in due time.

Regarding the Methods, I believe them so good that you will no longer fear being questioned about mutual teaching. If this should happen, nevertheless, all you would need to do would be to invite the authorities asking about it to judge for themselves regarding its better and more rapid results. Most certainly, they would accept such a challenge, unless they definitely had in mind to create difficulties for you.

I have received the observations of almost all of our older teachers and members about the edition of the Constitutions distributed by Father Lalanne. I am now in a position to give it the final touches, and the work is advancing.

I will now return to your letter, with that of your brother priest, to whom I will have only a very short letter to write, as to Brother Weber.

I am going to draw up a short report for Mme Desfeuilles.¹

I am going to send to your address, and by speedy carriage, the goods and chattels of M. A. Bernhard. Father Caillet, to whom the matter was referred, was not in favor of this, considering these belongings only as a very small compensation for the expenses of maintenance which we were in no way obliged to assume. In an amiable and diplomatic way, you will see what you can do with Mme Bernhard, his mother.

It is very good that Saint-Hippolyte is being helped in eliminating its most pressing debts, but even more, we must try to arrange matters so the place can be self-sustaining, able to pay its debts and pay back your loans. When at the end of last year you drew my attention to the poor condition of the finances at Saint-Hippolyte, when M. Xavier, your brother, wrote to me in the name of your entire family about the absolute incapacity of the priest in the management of temporal matters, I promised them to remedy the situation; I then decided by myself to send you there with complete authority over everything which concerned temporal matters. Since then, Father Rothéa seemed to me to have such confidence in Brother Robe regarding order and economy that I no longer considered anything but to have you watch him and to see if in reality he was doing well. But to judge from his letter as well as from yours, it seems that he did not know how to use him as effectively as his ability seemed to warrant. A head who has no head at all knows neither how to foresee nor to judge things, even if he had more people around him; on the contrary, a good head, with very little help, even of mediocre quality, is always able to manage matters suitably and promptly.

It is said proverbially that “a good horseman would be able to make a wooden horse walk.” You will then go, my dear Son, to direct and lead these poor small temporal matters. I am sending you there not because you have requested this, my dear Son, but much more because I had the intention of doing so, as I have just said. Always remain quiet and composed! Nevertheless, because the pastor of Colmar would not like to see you leave Colmar, you will still continue to have the title of head of the establishment there and will go there from time to time. In the beginning, it will be suitable to go and spend at least one day each week there, and perhaps even more on certain occasions, perhaps less on others. I will send Coustou a small certificate to make him assistant to the head, or replacing the true head.

I will observe to you, my dear Son, (1) not to make any changes in either establishment without these having been well considered and matured—in Saint-Hippolyte, with Father [Rothéa] who will keep the title of superior—and in Colmar, with Brother Coustou, sometimes even with several or even with all of your other brothers. When you find your opinions differ from those of the people you consult, withhold your decisions. I am making this first observation to you, my dear Son, because in general you are inclined to act too hastily. You need to reverse your original orders, and this produces a bad effect by diminishing the authority of the head, or at least the confidence he should enjoy in the minds of all.

(2) When there is resistance on the part of some subjects, or when you surprise them in some faults, begin by controlling yourself, and never exasperate or drive them to any extreme. The more they may be guilty, the more you need to have complete self-possession. There are subjects whom it is inadvisable or even dangerous to reprimand in the presence of others. In a short private interview, ordinarily the subject soon enters within himself and makes it a type of duty to repair his fault in the presence of those who may have been scandalized by it.

¹ Biographical note. The mother of a young religious from one of the most distinguished families in Colmar, who had just died May 17, 1830, in the novitiate of Saint-Laurent. “Prosper Desfeuilles was the nephew of a deputy,” writes Bro. Silvain in his memoirs, “and had renounced, not without the opposition on the part of his family, a large fortune and a brilliant future. After his death, Fr. Chaminade often spoke to us of the means this young man had taken to die in union with Our Lord Jesus Christ.”

(3) Your hastiness, your intensity, and sometimes your fits of passion harm you a great deal. The same defects also harm your brother the priest. In general, all the religious, Alsatian or French, respect both of you, but they have little love for you both, and for you in particular. You sometimes have recourse to extreme severity; you admit this, but the harm done to hearts is not completely healed. I am limiting myself to these three observations. In due course of time, little by little, I will make others to you.

In Saint-Hippolyte you might start a small store to provide all the things the pupils habitually need. You would sell them at retail prices to the pupils of Saint-Hippolyte and furnish them to the heads of the other establishments wholesale. These objects must not cost more for the pupils than they would cost in the ordinary stores of the city where the establishment happens to be. It would even be good to be a little below the prices of the city merchants. I will not go into other explanations, for you will know how to conduct this little business to the best advantage.

It is to be presumed that when there will be order in Saint-Hippolyte regarding the food, the supervision, education, in the pupils' bills, I say it is to be presumed that the number of boarders will increase, there being only primary teaching.

It seems to me in Saint-Remy there have always been more subjects than were actually needed. When there are so few pupils, why would the same teacher not combine several types of instruction? Actually, it is direction on the part of the heads which is lacking. How many boarding schools have a greater enrollments, where there is really only one teacher, with at most only one helper! I could cite examples which are before my very eyes, so to speak, but your good brother cannot bring himself to observe, to reflect, to foresee, and to put things together. This is unfortunate, but we must remain patient.

When you arrive in Saint-Hippolyte, you must undertake the reforms or changes which you would deem necessary with great circumspection. If you failed to act wisely, the only result would be a storm of protests against you and an increase in the existing evils. It would be a good policy before undertaking each change or reform to have it approved by your brother and by all those who are interested in it; in this way no doubt you will be advancing somewhat slowly, but you will be walking on solid ground. Pupils who note the change for the better will write to their homes about it, and the reputation of the house will be reestablished even in the city of Saint-Hippolyte itself. Do not be anxious, but be wise, mild and moderate, although firm. When you see some danger in the removal or change of certain things, or even in their elimination, stop a moment, remain patient, consult, and do not risk all types of danger until it has been well and clearly seen that the risk must be taken.

In Colmar give Brother Coustou enough latitude and liberty to accustom him to the work of government. If you do not accord him this latitude and liberty, he will gain no liking for it; he would not accustom himself to serious reflection and would acquire no experience. If he happens to make a few minor mistakes, you will see that he will promptly correct them and be the wiser for the experience. You will not even need to call them to his attention, for he will correct them himself; otherwise he would be lacking in goodwill, and as a result he would not be very able to become a good head. Regarding the small cashbox of the establishment, you are always the one who holds it, are concerned with feeding it, and are in charge of the funds.

If Brother Colin in Ribeauvillé could be replaced, it would be good to send him to me in Bordeaux. I hope he will change for the better in not too much time, especially if he comes to recognize the self-love which dominates him. Furthermore, he could be trained in all our Methods and sent back to you before long. You are proposing Brother Houlné to replace him. The pastor who would want to have him is greatly displeased, for he does not have the intelligence required in the head of an establishment. It will already be a great deal if he makes himself docile and obedient. Try, really, to have him replaced, but suitably. It would have been very good for Ribeauvillé if your brother had won his confidence and had brought him to the point of desiring to cure himself of his self-love.

Brother Cholet¹ has made several mistakes. First, he went to his home without permission, and this fault is serious. In the second place, he took it upon himself to pay a sum of money, and in this he acted directly against his vow of poverty. How can anyone who has nothing and who can acquire nothing take it upon himself to pay? If he had taken upon himself these commitments in view of something he might inherit later, he might have been able to gain authorization for what he did. In the third place, his creditors must be truly ignorant, for his commitments have absolutely no value. They are what we call “oak leaves.” If by that he meant to force us to pay them, the wrong would only be greater. I told him we really could not do this, even if there were a question of a less considerable a sum. He must surely know that we have not since increased our sources of revenue but on the contrary, since the revolution our measure of need is about as high as it can ever be. Brother Cholet has made still a fourth mistake, that of depriving himself of the hope of our being able to come to the assistance of his brother. In fact, I would have had the intention of helping this family, if we had been able to get beyond our own needs. Now, if I had the imprudence of withdrawing one of these bills or of giving some partial payments in advance, I would be giving them a hold over me, not only for the remainder of his obligations, but even for those other commitments for later on. Judge for yourself if I would wish to expose myself to such serious drawbacks. In the fifth place, if he intended to meet his commitments with the funds he would make in the establishment of Sainte Marie, he would be greatly mistaken, for (1) the establishment must pay its own debts by means of its savings. (2) Is it suitable for the savings of this establishment to be used to pay debts not belonging to the Society, while other establishments also have debts to pay? (3) Finally, and this is the strongest, Brother Cholet would seem to be obliging me to keep him as head of the schools of Sainte-Marie-aux-Mines until he has finished paying his debts. Now you know I have the intention of replacing him as soon as I can conveniently do so, and I will do this much sooner if similar relationships with his family continue.

Write to Brother Cholet nearly everything I am telling you, basing yourself on the information you have given me about the commitments he made during this vacation. Within a reasonable time, let me know if he has withdrawn his commitments, whether he is truly repentant over his faults, and what he intends to do in the future.¹

Yesterday evening I was this far with this letter when I opened one from Brother Colin. I believe I should send it to you, and you will then communicate it to your brother, and you and he will act in regard to Brother Colin as if you had not known anything about it. I am giving you this communication just as a lesson. What a use—or rather what an abuse—your brother should be making of his office of superior over our small establishments in Alsace! If the heads do not conduct themselves well, to bring them back to a sense of duty why not first make use of all the means of instruction and of insights which reason and religion offer? If these means are powerless, then those based on authority are to be used, and then penalties applied with wisdom, charity, and justice. A professed should never be threatened with being expelled. If there is a lack of docility, an insubordination, then the matter is to be referred to the Superior General. In giving reprimands, a superior must never use injurious expressions, etc.

In imprudently recounting what he had seen or heard in Bordeaux, your brother has exaggerated if he spoke as reported by Brother Colin. Whatever the case may be, I am going to write a short letter to the latter to dispel the bad impressions he may have received as a result. Ask your brother to point out to me in detail the various failings of Brother Colin. Until the present time, I have learned of nothing serious on the exterior other than the discontent of the pastor of Ribeauvillé, and you must have discovered by this time how difficult it is to please and satisfy him.

¹ Director of Saint-Marie-aux-Mines.

¹ There was more ignorance than malice in the case of this director, who had acted only after taking the advice of counselors barely qualified to give any.

Brother Clouzet recently sent me a letter your brother Xavier wrote to him. Xavier surely was out of his ordinary character in writing such a letter. On his part, Brother Clouzet also makes his mistakes in his manner of answering the requests for funds which Xavier has been making to him since the acquisition of Ebersmunster, but he does not have the failings that Xavier reproaches him for so dryly and ironically. Whatever the case may be, I am going to send on to Brother Clouzet an authorization for borrowing the entire sum which is due to your brother, if that is possible for him, and which he hopes actually is. Doubtless, your brother Xavier must have written to Brother Clouzet as he did only to urge him to make efforts, and possibly he has achieved his purpose. Brother Clouzet has actually made up his mind in the matter, and I will uphold him in his determination. I am only sorry a matter begun and continued as a really good work is ending so badly.

In rereading the article in your letter in which you speak to me of Ebersmunster, you tell me Brother Clouzet showed you a letter in which I prohibited him from doing any borrowing. Most certainly, in the letter he showed you, you could not have read such a prohibition. When your priest-brother had seen the pastor, the creditor of Brother Menet, according to all his promises, after all we had either said or promised, your priest-brother believed he was soon to receive amounts close to 10,000 francs, of which he thought he would pay the first quarter, leaving it up to you to provide for the remainder. After several letters in which these hopes were entertained, I wrote to Brother Clouzet to quiet him about the loan, which I thought would not be possible since the revolution.¹ If this is possible in the departments of Upper-Saône and the Doubs, it must be that financial matters are not as troubled as they are in Bordeaux. This matter of Ebersmunster has not been managed according to the same plan, and no doubt this is why it has failed. The lack of success, as usual, must be ascribed to me.

How is it that M. Walliser the elder is not paying back for his son for 300 or 400 francs?² How is it that the son does not have his father pay this sum from what will eventually come to him? Whatever the case may be, I will have a certificate made for him by the baker of the Miséricorde, under whom and with whom he has worked, and the same with Dubarry, who is actually a baker.

Before sending the bill to M. Desfeuilles, I would like to know whether the money order for 200 francs which Mlle Desfeuilles sent for her brother should be deducted from the bill. Do not forget to let me know as soon as possible. May the Lord give you prudence and courage. I am embracing you with an altogether paternal tenderness.

* * *

S. 564. To Bro. Louis Rothéa

December 3, 1830, Bordeaux

My dear Son,

I had just finished this letter when I received one from Brother Cholet dated November 30. He tells me your brother gave him permission to visit his family. There he made an agreement to purchase a house built by his brother. There was a mortgage for 300 francs on that house alone, and he still has to pay 800 francs, 500 by next October 28 and 300 one year later. The public contract he signed is a public scandal for all those who know he is a religious. The payment of his debts will give rise to another scandal, for everyone knows he has nothing and can possess

¹ See letters no. 537 to no. 539.

² At this time, a young man called to the military service after receiving a poor number on the conscription lists could "buy himself back" by paying a substitute.

nothing. If he would pay from savings from the house of Sainte-Marie-aux-Mines or from any other establishment of which he might be the director, the scandal would only be worse. The case is more complicated than you had first described it. Brother Cholet adds that he has especially consulted the pastor of the town and his cousin, the mayor. I will make no decision until I learn how his advisers were able to solve such difficulties.

Send Brother Cholet a copy of the two paragraphs of this letter which mention him. I do not intend to answer him directly.

Along with this letter I am including the statement given me by Brother Cholet of the income and expenses of Sainte-Marie for the past year. This statement does not indicate the deficit left by M. L. - - - when he left, or the actual deficit.

Brother Cholet must tell Brother Nicolas to make his request to me directly, to let him know that he consulted with me, and to give him my address.

* * *

S. 564-2. To Bro. Dominique Clouzet

December 9, 1830, Bordeaux

Original, Agmar

My dear Son,

I received your letter of November 21 with the 409 francs as final payment for the tuition of M. Oeuvrard and M. Huguenin. Near the end of last spring or early summer, I do not remember which, I had in my hands a letter from the Oeuvrard family to the young man, who was then at Moissac, which said that you had requested 500 francs at first and then sent a bill for about 300 francs, and that they were sending payment for the same to Besançon. I believe it was to M. Piéloup. I think this is what happened, especially after your mention that what you had received was for final payment.

I am happy that you agree with my notion of the management of Saint-Remy and Marast. You may see me adopting more of your ideas. The financial administration of Saint-Hippolyte is a shambles. I have just confided it to Bro. L. Rothéa. He retains the title of director of Colmar. and I have given him Brother Coustou as sub-director or replacement. I wrote to him about the letter Father Xavier sent you and which you referred to me. After all my complaints, I close my letter by telling him I am authorizing you to borrow 8,000 francs, adding that I would exhort you to furnish all or part of that sum. Do what you can, my dear Son, and let him know that all you needed was my approval; you will find this enclosed.

I certainly do not believe that the houses in Alsace need no visitation; however, visits will not accomplish much if their organization is faulty and the personnel is incompetent.

Your letter crossed another I was sending you containing the bill destined for Mme de Chifflet. I believe the matter is settled and I should be receiving the amount shortly. Your 400 francs arrived just two days before a bill for 400 francs of flour was due, and I was without funds. Do your utmost to send me something every now and then. Our locksmith machine is progressing but is the cause of many unexpected outlays. The lathe is in operation and helps with the other parts to be added. I do not think a similar machine could be manufactured for less than 12,000 francs. I would never have allowed its construction if Brother Seguin had told me the true cost. If Saint-Laurent is not a financial failure, or even if it is, the machine could be installed there or elsewhere and from its proceeds we certainly could support a number of young men.

I glanced at the bill Father Lalanne sent me. It is useless to make any remarks today, but imagine my dilemma when I compare this account with what I had expected. I do not see how we can owe 120 francs, much less 200, to M. Paringau. I am surprised at Father Bardenet's veiled threats to dismiss the religious of Acey because of the superior's poor accent and his blaming the poor number of boarders on that accent. The superior is not there to teach; also, the institution is to serve young women of the middle class. A change of superior might bring a change of accent and more French manners, but it would mean a loss in the qualities a superior should have, especially in a new community with limited resources. In any case, can the situation be remedied by threats, and threats made to those who have no power to remedy the situation? From your letter does it not seem that he has placed the burden upon you? However, from respect for Father Bardenet, speak of this to Father Lalanne and see if there is no easy way to give him satisfaction. If there is a sister at Arbois who could be superior and who is available, the Superior General could be approached. This is not the time to be making changes or to be traveling.

At different times I have asked for a copy of the bill of sale of Saint-Remy, but you have always forgotten to send it to me. Please send me a copy so I can decide on something I would like to have done.

May the Lord, my dear Son, grant you peace.

* * *

564-3. To Bro. Dominique Clouzet, Saint-Remy

December 10, 1830, Bordeaux

Original, Agmar

I, the undersigned, proprietor of the château and grounds of Saint Remy, department of Haute-Saône, do authorize Brother Clouzet (Dominique) to borrow the sum of 8,000 francs, to promise to pay the interest agreed upon, and to give every legal guarantee just as I would do myself. I do so empower.

G.-Joseph Chaminade

* * *

565. To Fr. Jean Lalanne, Saint-Remy

Bordeaux, December 10, 1830

Original, Agmar

I do not want to allow the long letter I am writing to Brother Clouzet to go to the mail, my dear Son, without saying a word to you about my work on the Constitutions.

I have considered with care and order all the observations which have been made to me up to the present time. In the careful and attentive reading of the second book, I thought I should make another edition of the four principal chapters, one on the categories of persons composing the Society, one on the college of priests, a third on the educated members, and the fourth on that of the working members. I am changing nothing; I do not believe there is anything to be changed, even in the general plan.

I thought I should start my work on the second book, because of the influence it can have on the first and third books.¹ The work of the first book will not cost me a great deal, I believe, with the exception of a certain number of points in which the articles are too meticulous and must be transferred to the third book.

The Constitutions will need to be accompanied, at least in part, by a Manual of Direction, which will be made up almost entirely of notes on the articles of the Constitutions which will need explanation.

I am stopping here, my dear Son, because the mail is about to leave, as well as because I am not yet fully decided regarding the dispositions I would want to make, those I imagined and about which, nevertheless, I will consult Brother David regarding the form, or if he is not available, some other person skilled in law. I am writing to Brother Clouzet to send me the extract of the purchase contract of Saint-Remy.

I am at your service, my dear Son, from heart and soul!

* * *

Brother Olivier arrived in Noailles. Father Chaminade immediately sent to him detailed advice for his conduct in the delicate situation which in the thought of Father Chaminade was only temporary, awaiting the realization of the grand projects planned before the Revolution.

566. To Bro. Jean Olivier, Noailles

December 12, 1830, Bordeaux

Copy, Agmar

My dear Son,

I have received your letter of December 4. I had received the preceding one which announced your arrival in Noailles. Hardly had you left Bordeaux when I received one from Sister Stanislas, who was writing to me in the name of the pastor and the object of which was only to urge your return to your post. My answer was thus unnecessary, for you had already left. Please assure the pastor of my respectful remembrance and Sister Stanislas of my hearty greetings.

As I told you, I wrote to the Count de Noailles. I told him you would be alone until further orders, that you would busy yourself only with some Noailles children, that you would train as Mass servers for the ceremonies and chants of the Church, and that in this way you would be in charge of the lectern. I settled everything regarding the expenses I had in sending you to Noailles, and I set your salary at 600 francs. Regarding these matters, here is the Count's answer in his exact words. "Brother Olivier will be able to take in his service one or two children. The wages will be for the instruction he will give them. I am allowing him 50 francs a month, each year a cask of wine, wood for carpentry, with a vegetable garden all his own. He will have gifts in kind from the parents of his pupils, and perhaps even steady and regular pupils." The travel expenses have been repaid to me in Bordeaux.

My dear Son, here you have my reflections on your new position. Hold resolutely to what we have agreed to verbally, and for your regular class, take only children belonging to the parish. You can count among the children those who would be up to 12 or 13 years old, and by some exceptions approved by the pastor, up to 14 years. Young people of 18 to 20 years of age can no longer be classed as children. Nevertheless, you might receive all the young men who may desire

¹ The first book, entitled *Of the Means*, presented the religious profession and of Christian education; the second book, *Of the Organization*, discussed the personnel and government; the third book included the Particular Regulations. See *Spirit of Our Foundation*, no. 828.

to be better instructed in religion several times a week, and if among those there should be any who would wish to profit from the occasion of their meeting with you to learn or even to write better, you might place yourself at their disposal. However, never lose sight of the fact that religious instruction is the essential point, and that at least one-half of the meeting time must be devoted to it. You will read this part of my letter to the pastor, talk the matter over with him, and see if this does not arrange everything satisfactorily. If among the youngsters you have dealings with there should be any with a beautiful voice, who are at the same time modest and pious, you can have them with your selected boys, either for lessons in singing or for the church ceremonies. In all this, my dear Son, you have enough to keep you busy, but there is not too much for your natural activity and your preference for these types of exercises. Furthermore, each thing must be well regulated and all exercises kept within their just limits. Always reserve for yourself ample time to make your own religious exercises well, and let it be literally true when it is said that you are living in Noailles as a “solitary.”

Live frugally, but let your food be sufficient in quality and quantity to keep you in good health. No sensuality or social invitations. Never eat outside your place of residence. If the pastor urges you beyond measure in certain circumstances, you may accept his invitation once or twice, but asking him, nonetheless, not to invite you because of the fact that your customs and regulations are against your eating elsewhere than at home.

Pay no visits, except those which propriety or necessity may require. Never be familiar with anyone, either with your pupils or with young people in general. Be good, kind, and obliging but not talkative. Put no more time into any particular exercise or tasks than is necessary to do it well. Avoid all private meeting places, either with your pupils or other young men who come to you. Never receive any woman into your private room on any pretext, not even religious sisters; but if some one of them desires to speak to you, this must in a place open to the sight of all going or coming, with doors always open. If you have to go to the sisters, you must stop at the door and have the sister called to whom you wish to speak, but in general, do all you can not to have any need of going to the sisters or of having them come to you.

You will acknowledge the reception of this letter and tell me at the same time about the arrangements you have made in order to conform to everything contained therein. If there are difficulties you are unable to surmount, all you need to do is to tell me about them. May everything be so clearly stated that at each hour of the day I may know what you are doing, as well as if I were actually seeing you.

Keep your little account of receipts and expenses. Make all current and necessary expenses without scruples. If there happens to be an exceptional one to be made and not foreseen, let me know of it. Take no money from anyone for services you may be able to render.

You may accept gifts in kind, but never ask for them or leave the impression that you expect them. Be certain you do not tire the steward or his family. I am now closing this first letter in exhorting you to advance steadily in virtue, to repress self-love at all times, and to live as a true solitary. I am embracing you paternally.

* * *

After his flight from Agen (see letter no. 551), Bro. F.-X. Weber had returned to his home and busied himself with putting his conscience in order. Father Roth  a, to whom he had revealed himself—it seems through the intermediary of Father Rittling, his pastor—consults Father Chaminade about what to do in his regard.

567. To Fr. Charles Rothéa, Saint-Hippolyte'

December 13, 1830, Bordeaux

Copy, Agmar

The vows made in the Society of Mary are only simple vows because to confirm them, there is no authentic authorization on the part of the Roman Church. Nevertheless, we act generally, as if they were so solemn (1) because from the beginning, the Sovereign Pontiff was indirectly informed about this in telling him of the formation of the Society and in asking for various favors, among others that of a plenary indulgence at the time of the profession of perpetual vows; and (2) in view of the constant intention maintained, of asking Rome for an authentic authorization and the manifestation to the Apostolic Nuncio that we had delayed making this request only not to compromise the Holy See with the French government.¹

Regarding young François Weber, at the time of a serious illness he was not asked to make his perpetual vows. On the contrary, this is a favor which one of our priests, Father Collineau, thought he should grant to the requests and to the tender piety of the young invalid. Since that time, for several years the young religious has always blessed God for his holy promises; several times he has asked to renew them and has in fact renewed them. Brother François Weber relaxed little by little. He has little by little given entrance to the passions of his heart, and especially to an extreme self-love. You know who has ended by leading him astray. I consider him a true apostate.

I am not complaining about all the trouble he has caused us by his sudden and clandestine departure, but he will not reenter the Society even if he should ask to do so, unless he will have as greatly edified by his repentance as he was able to scandalize by his conduct previous to his apostasy, and by his apostasy itself.

I know of no sufficient cause for dispensation; nevertheless, if he would conduct himself in a Christian manner at his home, I would be of the opinion that he was dispensed from the vows of stability and of teaching and that regarding the vows of poverty and obedience, their practice would be reduced to the rules given by the Sovereign Pontiff to religious obliged to leave their convents by the first Revolution. Regarding the vow of chastity, you have nothing to say to Father Rittling, for dispensation from it is strictly reserved to the pope.

You could copy this entire part of my letter as your answer to Father Rittling, but make no complaint against the young man, and do not speak in writing about Father Weber, who is perhaps even more guilty than his brother. Nevertheless, in person you might speak of this to Father Rittling, because this young priest may be very harmful to the Society in the new position which has been assigned to him; and in this last case, you would speak to him about it only if he has given you his formal promise never to compromise you. Father Rittling will be very glad to learn from others what, at first, he will have learned from you. It is very annoying that he has been placed precisely near to the university.

* * *

¹ It was known that since the Revolution, the law no longer recognized the vows of religion.

568. To Fr. Jean Lalanne, Saint-Remy

December 16, 1830, Bordeaux

Original, Agmar

My dear Son,

I am far from having the assurance of obtaining the ordinary exemptions from the military service. I have been very careful to take the precautions necessary to assure myself of it.¹ When the time comes, I will send in the ordinary way, my nominative State² by the hand of the rector of the Academy of Bordeaux, if he is willing to take charge of the matter. A subprefect of the Upper Rhine has refused to legalize the signatures affixed to such commitments; he even indignantly threw away some which were being presented to him. No difficulty was placed in the way of matters in the prefecture of Colmar in the matter of legalization. Regarding Brother Georges Loetsch, it would be good to contact the diocesan authorities of Strasborg.³ You may avail yourself of the services of his priest-uncle in submitting your request.

A prospectus could well be the effect of your transfer to Saint-Remy, but the form of a prospectus would not be a matter of indifference, especially in revolutionary times. Several people have spoken to me of your speech at the distribution of prizes, but no one gave me a copy of it. I will always be interested in receiving all your observations regarding the Constitutions. Regarding the detailed account of the expenses and receipts in the *collège* of Gray, it now becomes entirely useless.

You have presented Brother Stignard for the sub-diaconate. Doubtless, you have considered him worthy of this. He must know a little theology. No doubt the Holy Spirit must have enlightened you as to what policy to follow in regard to Brother Fridblatt.

Your position in my regard, my dear Son, must truly be rather painful for you. You believe you receive from God the mission of afflicting and annoying me; you add that you have no place in the ordinary ways of obedience and of religious dependence, but that I am the one who has taken from you all possibility of walking in these ways. Pray then, my dear Son, to the good God to enlighten me so I may sufficiently correct myself, that it may not be necessary for him to give you such a disagreeable mission, and also that you may not be obliged to walk on a road so dangerous for salvation.

Brother Clouzet had sent on to me the complaints and threats of Father Bardenet regarding the Sister Superior of Acey. I have given him a short reply, and I asked him please to try to come to an understanding with you.

I believe the Sister Superior of Arbois is mistaken regarding the feeling she has that the Mother Superior wants to withdraw her from Arbois. The Mother Superior only expressed to me her grief over the fact that the spirit of faith was not the ruling power in that convent; what causes her still greater grief is the fear that the novices are not being well-trained. She has the same fear with regard to Acey. Her correspondence with Arbois does no more than allow her to see purely human views. This is nearly a summary of what I was able to understand. Since my last visit to Agen, the entire community, but especially the Mother Superior, seem to understand very well what a religious sister is supposed to be, what it really means to live by faith, and what the government and direction of the Mother Superior is expected to be. The two confessors of the

¹ As a matter of prudence, because of the political situation Fr. Chaminade believed he should remain silent and avoid all proceedings, awaiting the development of events.

² Religious called by age to military service and dispensed through a commitment to serve for 10 years in the work of teaching.

³ Bro. Loetsch was to be dispensed because he was an ecclesiastical student.

community are filled with the same sentiments. The time of the vacation was made use of to work with the superiors of Condom and Tonneins, as well as with some of the principal sisters in view of their further religious development, and we have the satisfaction of seeing that as a whole, these communities are truly living by the principles and sentiments of genuine faith.

I have just received a letter from Brother Clouzet. I will send him some words in reply. I am always yours with an altogether paternal affection, etc. . . .

P.S. Happily, my letter did not leave last evening, and I received the promises of Brother Georges with all the signatures legalized by those in power. This will now end the matter, providing these promises are accepted.

* * *

569. To Bro. Dominique Clouzet, Saint-Remy

December 16, 1830. Bordeaux

Original, Agmar

[With insert from S. 569]

My dear Son,

Your letter of December 7, posted on December 11, came to me on December 16, and I am answering it immediately—in fact, right after having written to Father Lalanne.

Try to expedite the matter with Mme de Chifflet and whatever must be done with that of M. Deshayes. According to the detailed circumstantial evidence furnished by M. Keller, there is no doubt that M. Peg took 26 francs from the pocket of his guide. Because this theft is no longer a suspicion but a certainty, Mme de Chifflet cannot refuse to add those 26 francs to young Peg's bill.

With these same fears you have, I am taking all the possible precautions to save our entire family and to provide in the best way possible for its continued existence. In these same views, above all, I am telling you to retain the revenues of the properties of Saint-Remy and Marast and to make them reach as far as possible, etc., etc.

Today you propose to me the formation in Saint-Remy of a model farm. I also have some ideas about something of the kind, but because there are several ways of going about this, let me have your plan with all suitable details. I do not believe, however, that we will have the time and the means of realizing the idea in its entirety, and still less of having it approved by the Government; but it is already something to have a well-conceived plan, the execution of which has already made a beginning.

Strengthen yourself in the practice of true virtue, my dear Son, and especially in the practice of mental prayer, of faith, and of self-abnegation. I am embracing you tenderly.

* * *

Here is the same attitude of firmness and moderation, but also sadness and a resigned hope for better times.

570. To Fr. Jean Lalanne, Saint-Remy

December 22, 1830, Bordeaux

Original, Agmar

My dear Son,

The day before yesterday I received the small case of books in which were enclosed the long letter you wrote to me, the commitments of Brother Guillegoz,¹ and a note for Brother David. The case had been opened, although it was in good condition inside. Transportation cost 10 francs, 10 centimes.

I will be careful, my dear Son, about answering your observations on article 314, which are only a repudiation of my reflections on the same article in my letter of last November 22. I believe it is only with the good in mind and to speak the truth that you express yourself for some time in such an astonishing manner in my regard. If your correspondence were with someone other than me, I would believe it was my duty to have you take notice that when past acts are referred to in order to condemn them, the times, places, persons, and other circumstances should be omitted from consideration. However, in my own case I am not to judge in the same way I would judge in the case of another, for in me there is such a great amount of imperfection and such a want of light that everything I do proclaims this fact. Nevertheless, I am not discouraged, in the hope that the divine assistance will help me find a middle way between an ideal perfection and a practical perfection in the institution of the novitiates and houses of study. An old proverb says "Each should measure himself by his own standard."

I am now moving on to number 20 of your observations, where you say, "I have not asked, I believe, that any notable change be made, for the local powers seem to me well enough balanced, etc., etc." Nevertheless, in a letter you wrote to me at the house on Saturday at 3 o'clock, you devote two pages to protest against the articles which determine the authority of the Superior General. I have seen few criticisms more biting, and you pretend, nonetheless, always to have a light coming directly from God.

The last three pages of this same letter are still worse, independently of some annotations made at the end of your remarks. You tell me in number 21, which I am answering, "that there were no bad intentions involved . . . that there was also carelessness." I do not easily attribute bad intentions to anyone, with all the more reason to you, but three pages of a letter which you wrote as a guarantee for the designs of a great number of others, and in which you express on your own account great threats . . . it must be admitted that this carelessness is of a very peculiar kind.

¹ Biographical note. Etienne Guillegoz (1810-73) from Gouhenans, Upper-Saône, entered in Saint-Remy in 1828 as a pupil, then as a postulant and novice; he made his first profession in 1830, and was employed there as a teacher,, succeeding Bro. Clouzet as director in 1851. For more than 20 years he governed with the aid of four sub-directors: one for the secondary boarding school or the château; one for the community of Working Brothers of Saint Joseph; another for the farm school, of which he has been named director by a decree of February 25, 1853; and, the one for the mill of Faverney, acquired in 1863.

Beneath a rather cold and authoritative appearance, Bro. Guillegoz was a religious of profound faith, of solid virtue, with practical judgment and a strong attachment to the Society. Upon the difficulties of the Society in 1865, he played an important and conciliatory role. "What everyone claims," he wrote to Fr. Lalanne on November 23, 1865, "is (1) concord; (2) the study of the question; (3) the cooperation of the higher clergy; or above all else, (4) the protection of the Most Holy Virgin. Do we not call ourselves her Children? Is it not up to her to do everything for us, especially in this painful circumstance? If my prayer were worth anything, I would ask her one only thing, union. In the sight of others, union makes for strength, and also before God." Bro. Guillegoz became ill and was sent to Besançon for better care; he died there March 5, 1873. See in *Spirit of Our Foundation*, no. 510, the letter of Bro. Guillegoz to Fr. Chaminade on the eve of his perpetual profession.

I am not saying anything in fact about one of your observations regarding those who are not employed in primary teaching or who would be employed in secondary teaching, but I had this clearly in mind when I rewrote the chapter on the organization and the three chapters on the three *collèges*.¹ I did not send them back to you because in retouching them as a whole, I may wish to return to these. Moreover, I will perhaps find another expedient, because another thing is to prove the need of having the Society composed of priests, teaching brothers of all grades, and of artists and Working Brothers. Another thing is to have establishments of secondary education. This seems of less consequence today, when we have only the boarding school of Sainte-Marie and that of Saint-Remy to defend; both precede to the approbation of the Society by the Government.²

I thank you, my dear Son, for the satisfying details you give me about Saint-Remy. I pray to the good God to accord you the lights and the strength to direct this establishment according to the designs of his mercy.

I had the notes which you sent to Brother David immediately sent on to him. I am always busy with the Constitutions, in spite of the constantly rushing torrent of affairs, but I am sometimes interrupted in order to solve some difficulties which arise here and there on questions of morals or Canon Law.

I have had Brother David told by Brother Auguste of the means I wish to take in order to assure Saint-Remy to the Society by an act of sale, without prejudice to the means already taken, but I have not yet received a reply. I would need the contract of sale, or at least a well-made extract of it. I asked Brother Clouzet for it; if he has not yet sent it to me, ask him please not to delay any longer. Certainly Brother David will ask for it if he has in mind drawing up the action I would want to take.

I embrace you, my dear Son, with great paternal tenderness.

P.S. This letter did not leave yesterday evening, for I had the intention of sending along with it two shorter ones, and today, the mail brought me your speech under separate cover as you had told me you would send it. I read it from start to finish without delay. However elegantly written this speech seemed to me, I admit to you, my dear Son, that I was unable to defend myself against a painful feeling from the beginning up to the end of the reading of it.

This speech shows real talent and even some genius on the part of its author. It also gives evidence of virtue, of faith, skill and courage, but I doubt greatly that it would be approved by people who are serious and of sound sense. You suppose to be true and certain principles which will forever be contested, and it would be the greatest of evils if in fact they were generally accepted. I believe you composed it in the purest of purposes; you thought of finding the means of recalling the ideas and the need of religious virtues, but how will you succeed? You are so far from understanding by “liberty” what the leaders of liberalism understand by it, or what the daily papers and the rank and file of their readers understand by it! Liberty and equality, as you understand them, would not be that powerful food which makes all heads turn, which is the most powerful weapon of impiety, etc. . . .

¹ The three *collèges* of the priests, teaching brothers, and working brothers or artisans, an expression borrowed from the edition of Bro. David of the Constitutions of 1818 and which was not retained by Fr. Chaminade.

² These lines are obscure because we do not have the observations of Fr. Lalanne to which they refer; they seem to indicate that Fr. Chaminade hesitated to speak explicitly of secondary teaching in the Constitutions, for fear of drawing upon himself disagreement on the part of a Government hostile to religion and more obstinate than ever in the maintenance of the monopoly over education and teaching.

I do not read the *Avenir*,¹ but from the little I hear about it from time to time, this newspaper pushes principles too far and is bound to do more harm than good. I am not at all astonished that the bishop has forbidden it in his diocese.

I wanted to say only two words, and I see I have said more than four. Pity me all you want for having none but traditional ideas!

*

This speech to which this letter refers has been preserved. It is a pamphlet of 32 pages, "About Religious Education Considered as the Surest Guarantee of Public Liberties, a Discourse Given at a Literary Exercise of the Institute of Saint-Remy (Haute-Saône) by Father Lalanne," Paris, found in the bookshop of Gaume Brothers, no. 5, Rue Pot-de-fer. The forward includes this declaration of principles in which Father Lalanne—not without some pride—poses as a partisan and almost a precursor of the ideas of the Correspondant (1824) and of the Avenir (1830).

"The opinions the author expresses in this discourse have not been imposed on him by the force of circumstances. In 1827, before the distinguished writers, who make so noble a use of their talents and of their knowledge in the Correspondant, before this sublime word, 'God and Liberty'² has resounded all over France and which will be one day its very salvation, this man, doubtless drawn along by his sincere love for religion and for this country, had voiced the same doctrines in a writing entitled 'Appeal to Public Opinion, for the Justification of the Clergy of France and Their Reconciliation with all Frenchmen,' with this epigraph, 'Strike but listen!' He then wanted and even had to remain anonymous. However little a person may have of good sense and prudence, he is not so easily protected against a certain fear when venturing alone on a new and perilous road. . . ."

The discourse itself is full of generous ideas, enlivened by a fine inspiration but too often mingled with overly utopian schemes and errors then brewing in the minds of the young Catholics of the liberal school. The more significant passages are included here. Father Lalanne says in principle that, in a free state, a liberal education is necessary.

"Close all your religious schools" is going to be shouted from all sides, "because it is known that they are totally opposed to all liberal ideas." An unjust accusation, gentlemen, and it shows that the human heart and the needs of the people are as little known as the spirit of religion. From here, on the contrary, I will cry out, and I will repeat with an accent of profound conviction, "Do you want the public liberties? Do you wish this work, which you believe to have been brought to its end by so many generous efforts, by such heroic sacrifices, to be preserved? Do you wish that this liberty, the conquest of which you exalt, may be always for you a subject of joy and glory? Well then, friends of liberty, do not hesitate, open religious schools everywhere!"

In fact, what is public liberty, which Divine Providence offers us the priceless benefit? Allow, gentlemen, that here I may descend to a definition of principles, better to bring home a truth most people ignore today, but of which one day your children, I hope, will see the triumph. . . . It is incontestable that among us, since the July revolution, the liberty of the people is nothing else than their sovereignty. It is the right which a great nation has claimed, to receive neither laws nor magistrates, but those who are from its own ranks. This is a magnificent attitude, and the proudest that a civilized people has ever taken. The grand thing is to preserve it!

¹ *L'Avenir* was a paper founded in October 1830 by Fr. de Lamennais with the collaboration of Gerbet, Lacordaire, Motalembert, and other liberal Catholics. It went to such excesses of language and of doctrine that in November of 1831 further publication was suspended and condemned by the encyclical of Gregory XVI, *Mirari Vos* (August 15, 1832).

² Slogan of *L'Avenir*.

However, if an almost divine wisdom is needed by a single person to accomplish all the duties incumbent on sovereign power, can it be imagined that millions of people, who all more or less participate in the government of the State will exercise both their power and their rights with neither tumult nor disorder, if they are neither wise nor virtuous?

Well then, gentlemen, these virtues, our only salvation, our surest guarantee, the indispensable condition by which liberty can be safeguarded and maintained, these public virtues—if we do not have them, who will be able to give them to us? If we have them, who will be able to preserve them for us? For great sacrifices, for constant virtues, more powerful, more elevated, more universal motives are needed than those which would be dictated in the uncertain light of a philosophical torch . . . Gentlemen, once men no longer see sovereignty in any other man, then, for them, I no longer recognize any master for them but God; it is a check, it is his law, it is a bulwark, it is religion. . . .

In the enthusiasm of victory, some friends of liberty would have wished for France be constituted into a republic. The imprudent fellows! Do they really know on which condition a republic can subsist? Listen to Montesquieu, for he is worthy of confidence in this matter; his is the language of a man who has again found the lost titles of the liberty of the human race.¹ Not much honesty is needed so that a monarchical government or a despotic government may be maintained. The strength of the laws in the one, the ever-lifted arm of the prince in the other, rule and control everything, but in a popular state, one more force is needed—and this is virtue.² Nevertheless, I will not fear to affirm that if in hoisting the standard of the republic the French embrace at the same time instead of lowering it the august sign of the Christian religion, there is little likelihood that a republic, however severe, however absolute it would be desired to be, would be a real calamity. Let us reproduce, in effect, the portrait of a good citizen, just as I have already described him from the pen of Montesquieu, and let us see if the true Christian would not be a striking image of him. . . .

It is not that I ignore or I hide from myself so many presumptions, let us rather say, so many irritations, which arouse today such indignation in the hearts of many free men against the authority of religion. But do not be mistaken; dark clouds have often hidden the sun from our eyes, but often an hour, a moment, has been enough to bring back all its—brilliance. These are the destinies of religion, and far from imagining fears which I consider valid, I seem to see in the future the triumph of truth. Yes, gentlemen, the truth which is a source of light needs freedom to spread itself in the darkness, and it is in the truth that finally, at the end of their earthly pilgrimage, these misguided men but who are in good faith now going about in the entire world will seek happiness and peace. Peace! Ah! I am only too certain that neither the families nor the states will know where to find it except in the shadow of religion, not to see from here, arriving at the feet of the old altars of the Christian faith, all those who love peace and who truly seek for it, altogether free from passions and prejudices. . . .

In some notes placed at the end of his discourse, Father Lalanne furnishes some interesting details of his thought.

From all this, it must not be concluded that the right the government has of providing for its present and future security carries that of reducing education to a type of state management, of which it has the monopoly. Very far from this, my thought and my opinion of this matter agree with those of all the sincere friends of liberty. If it is not desired for liberty to be a matter of decision, then the rights of the government must never be extended to the detriment of those of individual liberty. Now one of the most indefeasible rights of individual liberty is that of having our children reared as it seems good and useful to each person. That the Government should exercise a certain policy with regard to the schools so that in them no type of political discord will be abetted is

¹ “The human race had lost its titles,” said Voltaire, “Montesquieu has found them again and returned them to it.”

² *Spirit of the Laws*, book, Chapter 3.

something which may not be refused to it. That it should even have its own schools, collèges, academies, and even boarding schools may be an actual need on its part and a real benefit for the nation. But that whether directly or indirectly it should oblige all the citizens to have their children attend its schools under penalty of ignorance or slavery, that would be at the same time a dishonorable avowal of the weakness and unpopularity of its public institutions and a crime against liberty by the governing power. Education is inseparably united with religion. To place obstacles in the way of educational liberty is to attack freedom of religion in a special way. To exclude from college degrees all those who have not attended classes in the royal or communal collèges is like forbidding the professions of lawyer, doctor, and all public functions or charges to whoever does not go to Confession or who does not perform his Easter Duty.

I wish neither evil nor harm to the university. Far from being its enemy or even having been such, as has been said, in its service I spent three of the best years of my life, and I am ready to do for it all the good which lies in my power. But full of ideas for the betterment and development of secondary studies, and at the same desiring finally to bring into liberal education required by our times the saving principles of religion, I would like to place myself in a position where I can realize in all liberty and freedom what observation, experience, and perhaps a touch of genius have made me conceive. Now, if this is not accorded to me, I will ask, in a loud voice, "Where is liberty, where is the love for the homeland?"

* * *

571. To Fr. Jean Lalanne, Saint-Remy

January 1, 1831, Bordeaux

Original, Agmar

My dear Son,

Your letter of last December 23 lets me know even more with regard to the rector of the Academy of Besançon than I had imagined. Your prudence will know how to take all the precautions to diminish the criticisms he has against you, and of which the establishment of Saint-Remy could easily feel the effects. As soon as I had received your letter, I sent an obedience to the head of the normal school.

In a marginal note you say, "At the time of closing this letter, I have received one from you in which you tell me how much I afflict and annoy you. . . . God knows my intentions!" I do not believe, my dear Son, that I have told you purely and simply that you afflict me or that you annoy me. I have answered following the supposition you were making yourself, in which you really felt you were afflicting me. Your supposition is completely correct, but I did not complain about it. I have already told you I ascribed to you no bad intentions at all, and so it is useless for you to call God to witness in the present case. . . .

You add that a serious man whom you knew at the sacred tribunal has scorned your scruples. You are then free to say and to do everything you want, even with the opinion of a serious man pronounced in the sacred tribunal. The same thing has already happened in Saint-Remy. Brother David, sent with the first group to found the establishment of Saint-Remy, following only his ideas and even believing himself obliged to do this, pretended to be quite at ease in cutting, concluding, deciding this and that, with the plea that it was the advice of his confessor; he even went so far as to name him.

Father Collineau and Brother Auguste deeply disapprove of your pamphlet. Both look upon it as a great evil. If this is so, this would be quite a stain on our reputation. They also fear the harm which might come to the Society of Mary as a direct result. The day following the one on which I told you I had received a copy of it, Brother Auguste came to see me. I spoke to him of your discourse. He manifested a desire to read it and to make it known to the teachers of the

boarding school. I allowed him to communicate it only to Father Collineau and to Brother David. He did not have to tell them about it, as Brother David has a copy of his own. You see, my dear Son, that someone can do a great deal of harm even with the best intentions. If our young people of Saint-Remy have adopted your ideas and your sentiments, this is an additional misfortune. I am astonished at such a grand silence on the part of this establishment at the end of the year; I believe this is the first time the thought of the proximity of the first of the year has come to no one. It may also be that some package of letters has been delayed somewhere in transit.

My heart is greatly restrained and oppressed, my dear Son, by all types of circumstances; the matters of the revolution do not bother me as much. But nonetheless, I can say to you that in my heart there is neither gall nor bitterness, and that in all sincerity I am wishing you, as well as all those in Saint-Remy whom I can still consider as my Family, a happy New Year and the abundance of heavenly blessings.

P.S. I believe I should include in the Constitutions two chapters, one on faith and the other on devotion to the Blessed Virgin, and perhaps even a third on several other devotions; otherwise, there will never be a real correspondence between the Constitutions and the Manual of Direction, and also with the Regulations of the novitiate and the Master of Novices.

*

The last lines of the preceding letter show to what degree Father Chaminade was afflicted. Did he know if he could consider all the religious of Saint-Remy as belonging to "his family"? He felt some relief upon receiving their New Years greetings and good wishes.

572. To Bro. Dominique Clouzet, Saint-Remy

January 14, 1831, Bordeaux

Original, Agmar

[With insert from S. 572]

My dear Son,

Answering your letter of last December 27, I begin by thanking you for the good wishes you offer me and for your prayers to the Lord for me at the beginning of this New Year. You are deeply engraved upon my heart, and I can say that in it there is, as it were, a continual sigh that you will obtain eternal life, for which doubtless you have entered the religious state. But my dear Son, let us not lose sight of the fact that if our life is not truly religious, it would be for us no motive for expecting eternal life.

I have just learned about your trip to Colmar. You have settled all your debts with M. Xavier. His brother, Bro. Louis Roth  a, seemed to notice some moodiness in you. This grieved him even more because M. Xavier had just made known to me his good dispositions regarding Saint-Remy, as a result of the reproaches I had made to him about the letter you had written to him. I answered yesterday that you were not actually guilty of the delays you had given to your release, after everything that had been said and done, and that everything was now ended and we should speak of it no more.

Insist with Mme de Chifflet, with decorum however, and do not forget the 35 francs we paid for his scholastic fees and forgot to add to his bill of 330 francs. Justice would demand that she add also the 26 francs which young Peg stole from his guide. She should not hesitate, especially since the tuition was given as 200 francs and that I have never asked for less than 400; this was due to an error on Father Lalanne's part, which I pointed out immediately, that he asked for 200 instead of 400.

I told you that M. Deshayes had written to his son; he confirmed this when you passed through Rouen. He had promised to send the sum to Bordeaux, but his son wrote to tell me that you wanted it sent to Saint-Remy and from there it would reach me in Bordeaux. I told M. Deshayes that you must have had good reasons for your suggestion; at the end of December you tell me of the exchange of letters between father and son. I cannot understand his type of “circumlocution.”

You are doing well in taking care of the poor workmen of the village of Saint-Remy and in having them work when the weather permits. I am not saying anything to you about the misery which reigns in Bordeaux and of the ever-increasing cares and worries among which I find myself. You are aware of this, and so, everything is said.

I wrote at the beginning of this year to Father Bardenet, as much for the occasion of the New Year as for letting him know of the grateful sentiments of the sisters of Acey and Arbois and at the same time of my observations about the somewhat inopportune change of the superior of Acey.

I had someone ask Brother David for a copy of the deed of sale at Saint-Remy. I have not yet received an answer.

I am going to write a few words to Father Lalanne and to Father Meyer. I ask you please to give them their short letters and to receive my tender embraces.

* * *

573. To Fr. Jean Lalanne, Saint-Remy

January 14, 1831, Bordeaux

Original, Agmar

My dear Son,

Today I received with sweet tenderheartedness the New Year greetings and good wishes which you and our Children of Saint-Remy have offered me at the feet of the good Lord. My only sorrow is that I have provoked them, and in this way more or less obliged you to write sooner than you would otherwise have done.

You are not satisfying yourself, my dear Son, with wishing me happy New Year—you are still trying to make it the best one yet. In fact, it really depends only on you to make me better. The revolution and its annoying aftereffects are much less painful to me. I will pray to the good God with a good heart, it seems to me, to have you know what would be for me a better year. I am keeping continually occupied with the completion of our Constitutions, directions, and General and Particular Regulations. I would not want one part to appear without the other.

My dear Son, may the Lord shower upon you and all our Children of Saint-Remy his most abundant blessings!

* * *

Of the letter to Father Meyer, which accompanied the two preceding ones, only these lines remain.

574. To Fr. Léon Meyer, Saint-Remy

January 14, 1831, Bordeaux

Copy, Agmar

My dear Son,

You are correct to believe that human reason often replaces the spirit of faith which should dominate more and more in our more important establishments, and therein lies one of my greatest sorrows. The revolution which has come will have served as the winnowing fan of the Lord. Only the good grain will remain.

* * *

Now the university is contesting the rights of the boarding school of Saint-Remy, and for grades on the part of its head. Father Lalanne prepares to leave for Paris to arrange the matter and immediately writes to Father Chaminade.

575. To Fr. Jean Lalanne, Saint-Remy

January 20, 1831, Bordeaux

Original, Agmar

My dear Son,

Today I have received your letter dated January 13, but the departure of which is dated only on January 15. I am answering it by return mail.

Your departure for Paris is urgent, but it is annoying; nevertheless, we must adore the dispositions of Providence and submit to them. So leave for Paris as soon as possible. Before your departure write to Father Rothéa to be ready and with his certificate, but let him wait until you write to him, and in the meantime he should say nothing. Give him your Paris address.

You will do well to go and see Count Alexis de Noailles with confidence on my part. I have no doubt he will do everything he can to help you, but his standing must not be as good with the new government. I am somewhat anxious in his regard and also in that of his agent in Bordeaux. Both of us have written to him about very serious matters. I have sent him a promissory note of a major debt, a debt of some 7,000 or 8,000 francs, without including in it the interest for one year, and now it has been over a month since we have had word from him, who is usually so prompt with his mail. His debt was owed to M. O'Lombel, who left it with me when he left for Spain. It is from M. Berryer the elder, a famous lawyer. His son M. Berryer, is Deputy, and very well known to Count Alexis de Noailles. You may have noticed that M. Berryer was the defense attorney for M. de Kergolay.¹ M. Berryer the elder lives at no. 22, Rue Sainte-Anne, and the Count Alexis de Noailles lives at no. 95, Place du Palais Bourbon.

One person who may perhaps become more useful to you might be Mme de Montesquiou and the priest who lodges at her house. I have forgotten the name of this priest, as well as his address. I know Mme de Montesquiou knows me. Between us, let it be said, if I did not go to see her while I was in Paris this was because she had been the governess of the son of Napoleon, today the Duke de Reichstadt. Because she had been closely linked with the former governess of the Duke of Bordeaux, I did not think it was suitable to see Mme de Montesquiou.

¹ A determined Legitimist, against whom the government had launched a press campaign. Legitimists were supporters of the elder branch of the Bourbon dynasty, removed from the throne by the July revolution of 1830. They were opposed by the Orleanists, who supported the regime of the July monarchy in power after the 1830 revolution.

A letter of recommendation for some one of the deputies of Besançon or of Vesoul would serve you more directly, but if you cannot easily obtain this, proceed without any worry or anxiety.

Before leaving, make your arrangements in Saint-Remy so all may be at peace during your absence, which I take for granted will not be long.

We are in the midst of such a new world! I am in France almost like one in a foreign land. I seem not to know any longer what to say or do; for my part, I am waiting for events to come my way instead of going forward to meet them. I have no other policy than that of having daily recourse to the Blessed Virgin.

I am embracing you tenderly, my dear Son, and I ask the Lord to shower upon you his most abundant blessings.

* * *

Here are words of encouragement to Brother Clouzet on temporal matters.

576. To Bro. Dominique Clouzet, Saint-Remy

January 25, 1831, Bordeaux

Original, Agmar

[With insert from S. 576]

My dear Son,

I have received your last messages, which you forgot to date. I congratulate you for having so easily found a loan of 6,000 francs in Besançon. On the 8,000 francs due to M. Xavier Rothéa, you are paying 4,000 from your savings. On the one hand I am pleased with it, because Saint-Remy thus pays off its debts and our worries over Ebersmunster diminish and the same also for Saint-Hippolyte; but on the other hand, Bordeaux is being left pretty much to its worries and sufferings.

It is altogether good to clear up Saint-Remy more and more. You will there find the double advantage of occupying workmen, who would doubtless find themselves without work if you had nothing for them to do, and that of augmenting the revenues for this year. It will also be good to have the breaks in the enclosure walls repaired, at least by next spring. Nevertheless, calculate the expense because the entire job does not need to be completed all at the same time, even if there were sufficient funds in reserve for it. Saint-Remy is nearly our only source of revenue, not only to keep us going but also to pay many debts. It will not be the same, I hope, in several years. We were greatly in want before the revolution, but since then our needs have become much greater. However, I am not complaining about anyone, but my duty is to take rigorous precautions, although always mild and honest.

The idea of establishing a factory for finished farm tools would please me a great deal. Nothing would seem more suitable to Saint-Remy.¹ I cannot give you either Brother Seguin or Brother Etignard,² at least for some time. The machinery is far from finished. Nevertheless, I do not believe there will be much further delay in beginning to dispatch certain jobs while awaiting its completion. The suppliers of iron, lead, and coal are asking for partial payments in advance on what we owe them, and this is as much as 7,000 to 8,000 francs. They will be paid in work.

¹ From a letter of Bro. Clouzet to Fr. Chaminade dated March 5 we draw these details about his initiatives. "We are going to have the workshop enlarged in such a way as to be able to place in it at least six vises, a tower for the iron and the copper, and two fireplaces. . . . Our farm implements are acquiring fame. The plow especially is without forecarriage and works marvelously; from all sides, people come to see it work. The horse-hoe and the extirpator also bring forth admiration. . . . I have just built up a lime kiln. We will be using fire in it at the first fine weather we have."

² Louis Etignard, carpenter and brother of Fr. Augustin Etignard.

As for workers really able to work, we hardly have any others than Brothers Seguin and Etignard. The four others are only apprentices, and of the four there is hardly one who has enough virtue that we may even expect to keep him. Nevertheless, do not be disconcerted regarding your farm tool factory, because the very idea of it is excellent.

I will send you M. Perrin's bill immediately; I would have done so with this letter if I did not have to answer a note from Father Lalanne which has just arrived. Do not forget M. Peg's bill or the 600 francs owed by M. Deshayes.

The former relatives of Father Rothéa are asking me for Brother Geng.¹ These men tell me that everything which belongs to their own relatives will surely be given to the Society, and that it is just to come to their aid in their old age, and that, besides, etc. . . . M. Xavier now seems decided to give up the idea of marriage. I do not want to give you the impression that I have decided to give them Brother Geng, but you understand it would not be prudent, in the many requests that come in, to send him to Saint-Remy, at least not at present.

If this letter finds Father Lalanne still in Saint-Remy, you will please tell him I have had sent from the beginning of this month the nominative state of our young men who are asking their exemption from military service. I had it sent to the rector of the Academy of Bordeaux, just as had been prescribed for me last year, or rather two years ago. The rector promised to send it immediately. This is about all I know. It is to be presumed that it will be accepted; this is about all I can say to quiet the anxieties of those interested, as well as their parents.

I am embracing you, my dear Son, with an entirely paternal tenderness.

* * *

Father Lalanne was not obliged for the time being to go to Paris, for the university was more conciliating, but Father Chaminade continued to see the necessity of acquiring the diplomas, and he advises Father Lalanne to concern himself with this matter.

577. To Fr. Jean Lalanne, Saint-Remy

February 9, 1831, Bordeaux

Original, Agmar

My dear Son,

Your letter dated in Besançon on February 2 came to me yesterday. The hassles created for you in Gray will have produced the good effect of a type of reconciliation with the rector of the Academy. It will not be difficult for you to find some occasions for interviews with him. To the noisy reports of general war,² the new authorities, capable of reflection, will hardly be inclined to torture those they govern. The Statutes of the Society of Mary state clearly the primary teaching of the three degrees asked for by the university; they also state the formation of normal schools. The subjects must be licensed, without examination, on the mere showing of their obediences. The rector seems to be picking a bad quarrel with you. His predecessor did no wrong at all in admitting the normal school of Saint-Remy, as well as that of Courtefontaine. I do not mean by this observation to invalidate the one you make, namely that the subjects must be prepared.

You will always do well, my dear Son, to prepare yourself to pass an examination. It is widely assumed that whatever liberty the commission gives to teaching, grades will always be maintained, and if these new laws are abrogated others will be passed in which the heads will need to show titles of legal ability.

¹ See letter no. 441.

² At this time undergoing the aftereffects of the July revolution, Europe was in a very troubled situation.

You must know that the new Minister has maintained the burse and the half-burse for the normal school of Courtefontaine. The prefect of the Jura has also written that he was going to have a vote taken at the first General Council for funds to maintain this establishment.

The Minister of Ecclesiastical Affairs and of Public Instruction has just written to me about the occasion of the nominative state of the subjects who are asking for exemption from military service. He asks me for some information as well about what he calls novices of the Society, and about the bonds which attach them to the same. Brother David is taking care of the answer. Although he is sick and bedridden, there are times when he suffers less and can do a little clerical work. If this correspondence brings about anything I will let you know about it, for the questions seem to be insidious.

Recently Father Collineau had Brother David tell me about an answer you had given him to a letter he had written to you in reference to your last publication. I had not seen the letter; I did not even know he had written to you, but your answer did not please me. I am asking the good God with a good heart, it seems to me, to enlighten you and not to permit you to abuse the talents he has given you, following the example of Father de Lamennais.¹

Father Chevaux has just sent me the state of the personnel of Saint-Remy. It would have come in good time to answer the Minister of Public Instruction if its state were not purely moral. I will not be able to answer, except in a very vague way. As soon as possible, have someone make for me an accurate and complete list of names of the subjects of the Society who are in Saint-Remy— names, forenames, place of birth, property pointed out by the civil districts and departments, dates of birth, capacities, health, condition of the parents, dates of their entry, their work and rank or status in the Society, as well as the dates of these, and if there happens to be any matters of particular interest, have them mentioned. I will answer Father Chevaux a little later.

If I happen to be forgetting something, my dear Son, I will supply it either tomorrow or the day after while writing to Brother Clouzet; but do not lose sight of this state of the personnel, made out as I have just mentioned and just as it was to be inscribed in Saint-Remy. It seems very likely that Brother Clouzet must have it in his inscription register.

May the Lord always deign to shower upon you, my dear Son, as well as upon your labors, ever new blessings!

* * *

This letter announced for Brother Clouzet is short, but full of meaning.

578. To Bro. Dominique Clouzet, Saint-Remy

February 12, 1831, Bordeaux

Original, Agmar

[With inserts from S. 578]

My dear Son,

Every day I await some letter from you which will bring me some commission or charge, especially from M. Deshayes. I am surprised that I have not yet received the payment for young Peg's bill.

It would be difficult for anyone to gain an idea of the difficulty of my position. I am not saying this to complain; I even speak of it very little, for I always adore the secret designs of Providence. I have been particularly touched by the fact that it inspired M. Galliot to send me 700 francs at two different times, to which the brothers of Besançon added 150 francs. With these small sums, I have quieted, at least temporarily, some creditors more heavily in debt themselves.

¹ At this time, de Lamennais was far from being condemned. The *Avenir* did not cease to appear until the end of the year, and the pope did not condemn its tendencies until the following year.

I am sending you M. Perrin's statement amounting to 422 francs 95 cent. Please send me that sum and add whatever you can to it. Accept only a draft on a reliable firm. M. Pidoux gave one to Brother Galliot made out on a Paris firm, and it was cashed here without hesitation.

Two or three days ago, I wrote to Father Lalanne that the actual Minister of Public Instruction had maintained a burse and a half in Courtefontaine, created by Bishop Feutrier.¹ This is simply Father Chevassine, the pastor of Courtefontaine, who wrote about this to the new Minister in his capacity of chaplain of the normal school of the Jura in Courtefontaine.

I have to answer the Minister of Public Instruction about the subject of the exemption from military service. Brother David has been working on this answer all week and has not yet been able to finish it; I am very afraid that it will come too late. Recall to Father Lalanne the list I requested from him in my last letter. The central house should have an exact knowledge of all the subjects who are at Saint-Remy, and also specific information about everything that is happening there. The Order would be calling for this all the time, but much more particularly during a time of revolution.

I am embracing you very tenderly, my dear Son, and wish you the peace of the Lord.

* * *

Here are two short letters addressed to religious of the community of the orphanage of the Saint Jacques Hospice in Besançon.

579. To Bro. Pierre Gobillot, Besançon

February 23, 1831, Bordeaux
Original, Agmar

My dear Son,

Finally I have received a letter from you, dated last December 24. In it, you tell me all about your past troubles, since and including your departure from Bordeaux. Providence has placed you in Besançon. You have occasion to do great good there, and you possess a good will. Continue in peace until it will please the Lord to order otherwise. Always reanimate and encourage your brothers, and give good advice to Brother Bousquet. May peace and union reign among you all!

While instructing the pupils clearly in religion according to the capacity of their age, work always at refining them. An education in refinement always helps a great deal in Christian education.

Pray for your Good Father, who loves you tenderly and who is in an awkward position in the difficult times in which we are living.

P. S. I am learning from the letter of Brother Bousquet that your health is not good. Without any worry, take the cares and remedies which may be necessary to obtain its complete restoration.

* * *

¹ The Bishop of Beauvais, Minister of Public Instruction under Minister Martignac (1828-29).

580. To Bro. Augustin Perriguet, Besançon

February 23, 1831, Bordeaux

Original, Agmar

My dear Son,

I have not forgotten the promise I made to you last year,¹ but I am asking you whether you believe before God that it would be prudent to make such an important a change in the critical times in which we have been living these last six months. If you knew better what is going on, you would be the first to thank me for not having moved you when you were actually asking for a change. Far from asking now to keep my promise, my dear Son, remain quiet and continue to fulfill your duties well. Only in Besançon will you find the happiness which you would be seeking elsewhere in vain, until it will please the Lord to order your change.

The desire to become better makes you look upon Besançon as an evil and Bordeaux as a good. You are placing yourself under a great illusion, my dear Son; also, do you not know that there is no true happiness here upon earth, other than in the accomplishment of the will of God? Now, my dear Son, the will of God is clearly indicated for you, that you remain in Besançon until it will please God to order otherwise.

You must not entertain within yourself the thought of leaving Besançon, for this thought does nothing more than give rise to trouble and anxiety in you. It must also do a great deal to prevent you from advancing in virtue and preserving an entire peace of soul.

Regarding the inconveniences you may find in the nearness of your parents, these will soon disappear if in the first place you make a strong resolution to change only on the orders you may receive.

I will carry out my promise, if you wish. You could be employed in the boarding school, but I repeat, I do not believe you will be able to live as easily as a good religious as at Besançon. You would not find the same means of working out your salvation. I am speaking above all of the times in which we are living.

Regarding your parents, do not bother about any other matters than those which affect you personally. End them even with some little sacrifices, if possible, and they will leave you undisturbed.

May the Lord deign, my dear Son, to grant you peace of soul and the courage you need to disengage yourself from all worldly cares and troubles.

* * *

S. 580-2. To Bro. Dominique Clouzet, Saint-Remy

February 25, 1831, Bordeaux

Original, Agmar

My dear Son,

Along with your letter of December 18, I received your draft drawn on a Paris firm for the sum of 965 francs. I need not tell you how welcome it was; any form of legal tender is welcome in times of difficulty, all the more so now when that difficulty is extreme. My dear Son, M. Perrin is in an entirely different category from those whom you admit as novices.

1. M. Perrin's youth and light-mindedness have precluded his reception among the novices. However, in order not to stifle the good sentiments which the Spirit of the Lord inspired in him, it was right to bring him up religiously but not as a full novice. This process has been fairly successful. He makes daily progress in common sense, he is settling down, and he is becoming more attached to the service of God; but he has not yet become what he should be.

¹ See letters no. 416, no. 493, no. 504, and no. 528.

2. I accepted among the novices those you sent me without inquiring about the tuition they were paying. If you examine your accounts, you will notice that you are indebted to me. I have never considered M. Perrin other than a boarder who might develop leanings toward virtue and the religious life. We have never changed the rate of tuition at Saint-Laurent or at the Madeleine; it was 400 francs for those who could afford it.

3. I cannot think of any case when we allowed an arrears of two years in the tuition. I am not blaming your policy; you made it.

4. When the young men make their profession, we see in a kindly way what they can contribute toward their room and board, in gifts, etc., as a kind of dowry. Last month, for instance, the father of Bro. L. Roth  a sent him 200 francs for his board, and another 100 francs for incidentals.

5. When you spoke of charging for the bed, I did not think you meant the value of the article but more its use; this is done in several boarding establishments. Around New Year's, Mme wrote to her son that she had paid his board and only his bed was left to pay. The young man told me he did not understand, so I told him the meaning of the term; the question never came up again. To settle all disputes with Mme Perrin, I am going to write to her. Write up her account as you see fit, place it in the envelope, seal it and give it to her.

My dear Son, you insist on asking for Brother Seguin and some good workmen. I will see if I cannot halt the work on our machine during these calamitous times and then I will send you for or five workmen, but on two conditions: (1) that you send them back to me when I ask for them, which will be when I can prudently continue with the work, and (2) that you pay for their return trip. The expenses will not be that great, for all the men I can send you can make the journey on foot; they are all healthy. I may add a young carpenter. Answer me by return mail, and send me the funds for the first part of the journey.

You are making Saint-Remy produce as much as possible; this is very good. But do not invest all our revenues; reserve a good amount for me to tide us over. Of what good are future advantages if we collapse now? This is what I had in mind when I listed your duties as manager of the properties of Saint-Remy and Marast.

I wanted to respond to Father Lalanne, but I cannot do it for the next post. Tell him that the Minister sent the acceptance of the contracts of our young men to the rector of the Academy of Bordeaux in time, but then he demanded unworkable conditions. I wrote to him and gave him what I considered to be very good reasons for him to order the delivery. I have no answer yet, but this does not surprise me, in view of the grave events in Paris.

Meanwhile, let him do the best he can. He can always present to the review board (1) the contracts for 10 years and (2) proofs that they are teaching at the normal school of Saint-Remy, the testimony of the mayor of Saint-Remy or, at least, the legal signature of Father Lalanne. I am sending you a copy of these contracts.

I must stop; I embrace you very tenderly.

* * *

581. To Fr. Jean Lalanne, Saint-Remy

March 2, 1831, Bordeaux

Original, Agmar

My respectable Son,

I have spoken to you of M. le Chevalier de Rubelles, about 2½ years ago when I was in Gray. Perhaps you were able to see him during your stay in Paris. He always expressed the desire he had to enter the Society, but attachment to the world and possible secret passions have always prevented him from generously making his decision. He was employed at the Ministry in making a short analysis of the works which appeared and in giving of them a prompt and summary idea to the Ministry which employed him; this is at least what I understood in the matter.

At the time of the revolution, being without a place, he was accepted in Saint-Cyr as a secretary with General Richemont. He attended and took part in the service celebrated in Saint-Germain l'Auxerrois, the consequences of which were so unfortunate.¹ The General, knowing that he had assisted at the Mass, told him it was out of the question to keep him, considering his presence in the church was an act of hostility toward the government. He is now in Paris with no place to go and no means of livelihood. He remembered me and wrote to me; I am answering him by this mail. At the end of this letter, you will have a copy of this answer. His address in Paris is "Madame Dupuis, no. 10, Rue St. Joseph, to be given to M. Alphonse." My respectable Son, you will do everything you believe to be wise and prudent, and you will do nothing at all if everything seems to you against wisdom and prudence.

Following the serious disturbances which have taken place in Paris and of which I was unaware of at the time, I had a very impressive visit.¹ Everything happened indoors and quite properly. Outside, the common people occupied Rue Lalande all day, I am told, to the number of 300 or 400. Nothing really came of it, except of having the window glass of house at no. 3 all broken with stones and blows with sticks, because as I was told, an officious neighbor had furnished a ladder and sticks. The visit inside lasted only 3½ hours. Several days later, I was called upon as a witness in the matter of M. Estebenet, who had been arrested as a result of a visit made at the same time as that which I received. After much questioning, which lasted two hours and a half, the Judge of Instruction declared to me that I would not be called again, and that I could make use of the passport I had obtained the day before to go to Agen. The Judge of Instruction was always fair and honest. When you asked me to go to Saint-Remy, I had just received my passport for Agen, where I have really important matters to look after. Your invitation, nevertheless, served me. I said to the Judge of Instruction that I had just received a letter which told me my presence would be useful in another establishment, and that I had to decide which place would mark the end of my first trip; and whatever might be the utility of my presence in Saint-Remy, I am always more inclined toward Agen, simply because it is closer. I am not saying that later, in fact, I will not undertake this long trip. In the meantime, devote yourself generously to the sanctification of all those about you, and begin with yourself. You are clearly enough instructed; all you need to do is to guard yourself against illusions, and I see with pleasure that you like the Gospel maxim, *Porro unum est necessarium*. I believe the more the

¹ At a funeral service celebrated in the church of Saint-Germain l'Auxerrois on February 14, the anniversary of the assassination of the Duke de Berry, the crowd rioted, plundered the church, insulted the priests, tore down the crosses, and looted the archbishop's palace. That was the beginning of a renewed outbreak of popular passions, of which the counterstroke was to be felt in Bordeaux, as is shown in what follows in the letter.

¹ February 18. *The Life of Father Chaminade* has related the details of this arrival of the police and of the troubles of the day at the Madeleine and at Saint-Laurent. Fr. Chaminade tells of these incidents with calm and composure; he had certainly seen many others like it at the time of the great Revolution!

times are bad and difficult, the more we must give ourselves over to true prayer, and in a way that faith constantly grows within us. I believe by her powerful protection the most blessed Virgin will restore peace and order to us. Let us pray to her earnestly and with perseverance.

I will say nothing now, my dear Son, about the individuals you describe to me, for I am leaving all to your zeal and wisdom. I have answered you in the letter I wrote to Brother Clouzet in regard to the three subjects whom you have and who are in the recruitment class.

I am always embracing you with a new affection.

* * *

582. To Chevalier Adolphe de Rubelles, Paris

March 2, 1831, Bordeaux

Copy, Agmar

My dear Son,

I am sharing your difficult position. This is perhaps the last warning on the part of Heaven to make you break all the ties which still bind you to this world. You are happy in your misfortune, if this misfortune is but a means whereby God intends to draw you closer to him.

If we cannot reproach you for any other thing against the government, my dear Son, than having assisted at that Mass in Saint-Germain l'Auxerrois, I am going to try to find you a place, but be truly honest and do not expose us in any way. I have as a principle that nothing must ever be done against a Government already established; in this way, by the application of this principle, I have passed safely through all the revolutions, by occupying myself only with my ministry and being of service to my neighbor.

If nothing else can be brought up against you, although General Richemont is not wrong, the government knows very well that in general, all those who assisted at that Mass had no hostile intention and still less any idea of provoking public trouble or disturbances. By this mail, I am going to write to the head of one of our establishments where you could be employed advantageously. You will receive directly from him a letter which will tell you everything you need to know. I am giving him your Paris address. Possibly there may be some delay, to make certain you are not being sought or searched for by some police agent.

In the meantime, see whether before God you truly wish to assure for yourself the possession of the crown of immortality by a detachment from all created things and, consequently, by penance and the mortification of your passions.

With pleasure, my dear Son, I have received these last marks of your confidence. I ask you to believe me, etc.

*

The Chevalier de Rubelles remained in politics; he went into journalism and was incarcerated (letter no. 565). Following events in Bordeaux, Father Chaminade chose the path of disappearing from public view for some time and going to stay among his religious in Agen. But this absence from Bordeaux, which in his mind was to be for only a few weeks, was prolonged for several years until the fall of 1836.