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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.

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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

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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!

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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.

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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 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

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

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.

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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.

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

¹ Several reunited in one.

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.

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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.

“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

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.

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.

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

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.

I ask you to mention to Georges [Loetsch] to write me a short letter in which he will make his *coupe* 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

¹ See letter no. 490.

² Jules Chaminade, nephew of Fr. Chaminade.

³ Joseph Bourgeois, chief cook in the establishment.

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.

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.

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

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!

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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.

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

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.

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!

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

² Mother of a postulant.

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.

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

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.

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!

* * *

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

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.

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 Rothéa for our six sisters in Rheinackern, to have them go to the former abbey of Acey. I am sending it to Brother Rothéa 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 Rothéa 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 Besançon and that, going to Besançon 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

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.

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 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.

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

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

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

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

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.

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.

¹An old gold coin worth about 100 francs.

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 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 Nicolai, 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 or circumstance 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

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).

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.

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

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.

¹ Another postulant sent by M. O'Lombel.

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. 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

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

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.

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

¹ If it happened to become known.

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

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

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. . . .

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

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 Libermann, 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.

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.

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.

* * *

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,

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.

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

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

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.

* * *

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

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."

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.

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.

* * *

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).

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.

* * *

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.

* * *

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.

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

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

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.

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).

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

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

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.

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.

* * *

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

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.

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.

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. Our intention is to do work for the merchants. The place you have picked out for the locksmith shop is

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.

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 Rothéa. 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.

* * *

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

¹ The letter is dated Easter Monday.

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 Ribeaupillé 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 grip. 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

¹ About Count de Noailles, see letter no. 50.

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.

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.

¹ Brother Gaussens.

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.

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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¹ Of the State of the Sodalists Living as Religious in the World, see letter no. 355.

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.

* * *

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

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).

he professed the most profound veneration. Brother Silvain has left interesting notes about the first years of the Society of Mary.

*

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

¹ See the letter of September 29, 1833.

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.

* * *

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. On what conditions have you admitted him to the seminary at Beauvais? I do not presume he is in your seminary with any particular bourse, 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

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.

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.

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 Belfort, 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

¹ Bro. Mémain the elder, then director of the school in Agen.

² Bro. Mémain the younger.

³ Bro. Claverie. See letter no. 433.

was very necessary that Brother Troffer should come and spend some time in Bordeaux. I am with profound respect . . .

* * *

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. I am sometimes affected unto tears, and when I ask myself what is the matter with me, I

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."

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 *Comèdien*. 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.

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

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.

² The director named for Belfort, who had taken refuge at Saint-Remy.

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 Barthelemy, 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.

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

¹ Perhaps M. François de Lala had invited his uncle to take refuge in his home during the trouble of the revolution.

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.

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

¹ See letters no. 474 and no. 475.

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.

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.

**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.

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!

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.

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

¹ Chaplain of the convent in Agen.

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.

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

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.

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.

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.

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.

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."

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.

* * *

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

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.

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 any great consequence . . . Mother Gonzage has checked all her bills up to the present and

¹ Mlle Louise de Maignol, niece of Marie-Thérèse de Lamourous

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. 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

² Marie Dubourg, the servant of Father Chaminade.

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.

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

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.

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.

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.”

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

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 Emilen (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).

¹ “Such a way appears straight to a man, the end of which leads to death” (Proverbs 16:25).

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.

* * *

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.