

june 1991

n. 2

FMS

*MARIST*  
*NOTEBOOKS*

information  
studies  
documents

CASA GENERALIZIA

FRATELLI MARISTI

C.P. 10.250 00144 ROMA

**Record of the printed version (original in English)**

**Editor / Organizer:** Casa Generalizia dei Fratelli Maristi delle Scuole, Paul Sester, FMS

**Marist Notebooks:**

The Marist Notebooks aim to disseminate documents and research on the origins, spirituality, development and expansion of the Marist Institute in the world. It addresses studies on the Society of Mary, historical personalities and themes that characterize the apostolic mission of the Marist Brothers. The production of the content is a collaborative work made by several authors. It is printed in four languages: Spanish, French, English and Portuguese.

**Contact:**

Casa Generalizia dei Fratelli Maristi delle Scuole  
Piazzale Marcelino Champagnat, 2 – 00144, Roma – Italia  
Tel. (+39) 06 54 5171 / E-mail: [comunica@fms.it](mailto:comunica@fms.it) / [www.champagnat.org](http://www.champagnat.org)

**Layout and printing:**

Tipografia Città Nuova della P.A.M.O.M.  
Largo Cristina di Svezia, 17 – 00165, Roma – Italia

**Record of the digital version**

**Coordination:** *Communications Department* of the General Administration / Marist Spiritual Heritage Commission / Marist Memorial. The digital version is a facsimile of the original printed work, which was scanned, processed and cataloged by Maria Palicz (CRB9 PR-202207/P), at the Memorial Marista, in Curitiba – Brazil. E-mail: [memorial@marista.org.br](mailto:memorial@marista.org.br) / [www.memorialmarista.org.br](http://www.memorialmarista.org.br)

**Cataloging in Publication data (CIP)**

---

C12 Marist Notebooks: information, studies, documents. -- no. 2 (Jun 1991) -- Roma : Casa Generalizia dei Fratelli Maristi delle Scuole, 1991.  
97 p. : il. ; 24 cm

Yearly.

Editor: Casa Generalizia dei Fratelli Maristi delle Scuole / Paul Sester

Digital version in Portuguese: <https://champagnat.org/pt/biblioteca/cadernos-maristas/>

ISSN 1122-7125

1. Marist Brothers – History. 2. Spirituality. 3. Cultural heritage. 4. Fratelli Maristi delle Scuole

CDD 200

---

## CONTENTS

### INFORMATION

- Our Archives Today . . . . . pag. 1
- Center for the Study of the Marist Spiritual Patrimony » 25
- Marist Publications . . . . . » 29

### STUDIES

- Bro. Jean-Baptiste Furet (continued) . . . . . » 33
- Mary, our Good Mother . . . . . » 53
- First Foothold in Paris . . . . . » 61

### DOCUMENTS

- Instruction on the Rosary . . . . . » 73
- Sermon on Devotion the Rosary . . . . . » 81



# INFORMATION

## OUR ARCHIVES TODAY

Br. Paul Sester

After the past, let us look at the present. After having seen how our archives have come down to us, it is interesting to know in what state they are at present, as much from the point of view of the premises and the furniture where they are kept, as their contents and classification.

### **Present situation**

The premises which house the archives and their appurtenances take up a quarter of the second floor of the Generalate. The archives themselves cover some 50 square metres, but at no great height, so much so that the full capacity of the rooms is not used. In addition to the above, two offices and a reading room have been allocated to the archivists.

The furniture for classification of entries is made up of three systems: filing cabinets with hanging folders, cabinets with hinged compartments and sets of shelves. These last have a total length of 11.40 metres and are three metres high, giving us eight shelves, that is a total length of 91.20 metres. They hold mainly books and registers and, quite recently, boxes holding files have been added. These shelves are fairly well filled up. The cabinets with hinged compartments, numbering 17 units of 20 and one unit of 30 compartments, are used for the provisional classifica-

tion of bulletins, photos and plans which are awaiting definitive classification. This type of furniture is not, in fact, very practical and only half of the space it takes up can be used. The filing cabinets with hanging folders number 28 with three drawers and two with four drawers and contain chiefly archives which are still being added to: archives of the general administration and the provinces, which are constantly growing. They contain also, in part, some closed archives: those of old Provinces, notably those of France in the last century. The archivists, for the most part, agree that this system of arranging by hanging folders is not the best for the efficient preservation of documents and for ensuring against their disappearance. Therefore we are thinking of replacing them by a more suitable system.

We must count among the archives the Champagnat library which takes up more than 80 linear metres of books which can be used for the study of Father Champagnat and our origins. Moreover, bulletins from different Provinces and books published by the Institute are also part of the archives. An inventory has not yet been made of all these books, several are even more or less just lying around. All these works are lined up on bookshelves whose total length is more than a hundred metres.

## **Computerisation**

As the first number of "Marist Notebook" has already mentioned, the work of the archivists has been concentrated mainly on the recording of all our archives on a computer. Started three years ago, the job is still far from being finished, although already 15,228 personal cards and 31,749 documents have been recorded to date. These latter comprise all the documents concerning the Founder and the French Provinces, covering already a good part of the history of our origins and the first decades of the Institute. Nevertheless, the History shelf, containing particularly the "Annales de Frère Avit" has not yet been touched. In the same way, since the registration of personnel is going backwards in chronological order, the cards of the early Brothers are still waiting their turn. Nevertheless, researchers can still count on the services of the computer in a wide field.

## **New premises**

In view of the smallness of the rooms on the one hand and, on the other, the fact that putting records on the computer demands the exact arrangement of all the documents, thus requiring more room than a mere

stockpiling operation, the place reserved for the archives is proving too cramped. That is why the General Council has decided to transfer them to a much more spacious location. The choice finally fell on the basement, using two of the six big compartments under the block of the general administration just beyond the boiler room. These vaulted compartments, 8 metres high, are divided heightwise into two by a concrete floor 3 metres from ground level. The work has nearly been completed, but it will be only during the course of the year 1991 that the removal will take place.

The new premises will offer some 200 square metres of usable space for depositing the archives, while the archivists will continue to use the three offices on the second floor. Therefore they will remain among the secretaries of the general administration and it is there that they will receive and serve those who wish to consult the archives. Access to the deposit will normally remain forbidden to the public as is the general practice.

### **Arrangement of the archives**

Here is a rough idea of how the archives are classified. With regard to what has already been said on this matter in the first volume of the "Lettres de M. Champagnat", there are some minor differences of detail. These come from the fact that, owing to lack of space, some documents, which had been included in the general arrangement, had been heaped up together in the basement.

#### — General classification

- 1 - FOUNDER: Marcellin CHAMPAGNAT
- 2 - GENERAL HISTORY of the Institute
- 3 - ADMINISTRATION
- 4 - EXTERNAL RELATIONS
- 5 - PERSONNEL: the Brothers of the Institute
- 6 - PROVINCES of the Institute
- 7 - FINANCES and MATERIAL GOODS

— Detailed classification

1 - FOUNDER

10 - **Generalities; Biographies**

- 101. - Life of Marcellin Joseph Benoît Champagnat, (Fr. Jean-Baptiste)
- 101.10. - different editions: 1897; 1983; 1989
- 101.20. - translations: German; English; Chinese; Korean; Spanish; Italian; Portuguese;
- 101.30. - summaries of this Life
- 101.40. -
- 101.50. - criticisms of this Life: Bedoin report
- 101.60. -
- 102. - Brother Sylvestre, abbreviated Life of Father Champagnat
- 102.10. - Notebook no. 1
- 102.15. - Notebook no. 2
- 102.20. - Notebook no. 3
- 102.25. - Notebook no. 4
- 102.30. - Notebook no. 5
- 102.35. - Notebook no. 6
- 102.40. - Notebook no. 7
- 102.45. - Notebook no. 8
- 102.50. - Notebook no. 9
- 102.55. - Notebook no. 10
- 102.60. - Notebook no. 11
- 102.65. - Notebook no. 12
- 102.70. - Observations, criticisms etc. of this text
  
- 103. - Biographies of the 20th century
- 103.10. - Mgr. Laveille, Marcellin CHAMPAGNAT, 1921
  - correspondence between the author and the Superiors
  
- 103.20. - Fr. Sebastiano, Vita del Venerabile servo di Dio, Marcellino Champagnat, 1931
- 103.26. - editions - Una vita per Maria, 1955
  
- 103.30. - Guy Chastel, Marcellin Champagnat, 1939
  
- 103.40. - Fr. Ignace Thiry, Le Bienheureux Marcellin Champagnat, 1956
- 103.50. - Mgr. Cruysberghs, Le Bienheureux Marcellin Champagnat, 1961
  
- 103.80. - Shortened biographies for popular use



103.90. - Small propaganda brochures

**11 - Correspondence sent:**

111 - Letters and circulars to the Brothers, 111.1 to 111.59

112 - Letters of Champagnat to Mazelier, 112.1 to 112.15

113 - Letters of Champagnat to different people, 113.1 to 113.28  
The last six are photocopies taken from either the Archives of the Marist Fathers, 113.23, or the National Archives of Paris, 113.24 to 113.28.

**12 - Correspondence received:**

121 - Letters from Brothers to Father Champagnat, 121.1 to 121.12

122 - Letters from J.C. Colin to Father Champagnat, 122.1 to 122.30

123 - Letters from Courveille to Father Champagnat, 123.1 to 123.3

124 - Letters from Cattet, vic. gen. to Champagnat, 124.1 to 124.14

125 - Letters from Mazelier to Champagnat, 125.1 to 125.3

126 - Letters from Pompallier to Champagnat, 126.1 to 126.10

127 - Letters from Douillet to Champagnat, 127.1 to 127.8

128 - Letters from Bishops to Champagnat, 128.1 to 128.15  
The last one is a typed copy, transcribed from a volume of "Correspondances, arrêtés, ordonnances" of Mgr. De Pins, from the 1st August 1832 to the 31st May 1836, kept in the Archives of the Archbishopric of Lyon.

129 - Letters from different people to Champagnat, 129.1 to 129.84

**13 - Other writings of Marcellin Champagnat**

131 - Resolutions, 131.1 to 131.6

132 - Notebooks (carnets et cahiers)

132.01.00 - notebook no. 1 - 50 pages, format 23 × 17.5

Title: Constitutions of the Company of Jesus with explanations, all put into French by the order of my Superior. Only the first 15 pages correspond to this title, the rest contain some statutes of the Little Brothers of Mary (pp. 19 to 23), then rough copies of letters.

- 132.10.00 - Account book: expenses - 199 pages, format 25 × 18  
 Title: Account book of the house of l'Hermitage de Notre-Dame, for the expenses of the year 1826.  
 It has been used up to the 30th December 1841. The last pages have been used by Father Champagnat, but the wrong way round, starting from the back, for rough copies of letters, aide-mémoire, etc...
- 132.20.00 - notebook no. 2 - 156 pages, format 24.5 × 19  
 Title: Account book of the house of l'Hermitage de Notre Dame for the expenses and receipts of the year 1826.  
 It has been used up to the end of 1842, but with large gaps, and for some time Father Champagnat used it for making rough copies of letters and drafts of rules.
- 132.30.00 - notebook no. 3b - 92 pages, format 28.5 × 19.5  
 No title. Exercise book for rough work which Father Champagnat used for noting down bills and remarks. After him someone has used the blank spaces for rough drafts of talks and different things.
- 132.40.00 - notebook no. 4 - 58 pages, format 22 × 17  
 No title. It contains notes, remarks to be made, draft for a prospectus, lists of Brothers, etc... and some blank pages.
- 132.50.00 - notebook no. 5 - 42 pages, format 22 × 17  
 No title on the cover, but on the top line of the first page is written: Rule of the Little Brothers of Mary, a title in keeping with the contents of the whole notebook, which is none other than a draft of a rule. The text is written on the odd-numbered pages, the even-numbered pages are blank, except some which bear what are no doubt later additions in the hand of the Founder.
- 132.60.00 - notebook no. 3 - 24 pages, format 22 × 17  
 No title on the cover, but page 3 begins as follows:  
 Vivent J.M. St J. Regulations of the mother house of the Brothers of Mary. In fact the whole notebook contains nothing but different regulations written in several hands, and includes a method of meditation.
- 132.61.00 - notebook no. 6 - 48 pages, format 22 × 17.3  
 No title on the cover. The notebook contains a set of regulations for the mother house of the Brothers of Mary (pp. 4-24), considerations on obedience (pp. 24-27), examination of conscience (28-29), on humility (30), on vocation (31), the circular of the 12.08.1837. The rest is not in Father Champagnat's handwriting.

- 132.70.00 - notebook no. 7 - 48 pages, format 22 × 17  
 Rule and Statutes of the Brothers of Mary (pp. 1-6), Regulations of the Brothers of Mary (pp. 7-32), Dignitaries of the mother house (pp. 34-35). The last pages are filled, in another writing, with texts still concerning house regulations.
- 132.80.00 - notebook no. 8 - 86 pages, format 19.5 × 13.5  
 Produce of the establishments in the years 1825-1831 (pp. 1-41), list of the Brothers who have not finished paying for their novitiate (pp. 43-44), notes and remarks (pp. 46-51), accounts concerning furnishers (pp. 52-58), then, taking the notebook the other way round, drafts of a prospectus and regulations, in different handwriting including that of Father Champagnat.
- 132.90.00 - notebook no. 9 - 6 leaves of different format bound together.  
 Talk on keeping Sunday holy, on prayer, on the death of the sinner, on confession and examination of conscience, contrition, satisfaction and the absolution of the priest, on the duties of parents towards their children, observations, election of the Director General.

**133 - Small scattered writings**

- 133.01.00 - pocket notebook - 44 pages, format 15.5 × 12.5, with a cover of old parchment, containing some remarks and many blank pages and spaces used for pencil sketches very roughly drawn.
- 133.02.00 - various others: list of postings, letter of obedience, promissory note, etc.
- 134 - Sermons, talks, "instructions", 134.01 to 134.28
- 135 - Register of entries, kept, till 1838, by Father Champagnat himself, 290 pages, format 35 × 22.5.

**14 - Documents concerning M. CHAMPAGNAT**

- 140 - His identity, his social position, his family  
 Genealogical tables; copies of deeds concerning his father; Civil status, copies of extracts, passports; etc...
- 141 - His priestly status; certificate of ordination; powers of absolution, of blessing devotional objects.
- 142 - Official deeds, notarised.  
 Deeds of purchase, of property sales.

- 143 - His work in his lifetime:  
State of the Institute; List of Brothers; Statutes of the Society;  
Prospectus 1824.
- 144 - Spontaneous testimony of contemporaries on the Founder as a man.
- 145 - History of his time; of his district.
- 146 - Physical and human geography of Marlies.

**15 - Copies of his writings**

- 150 - General compilations
- 151 - Copies of letters
- 152 - Copies of the Rules
- 153 - Copies of sermons
- 154 - Copies of different writings
- 155 - Sayings, aphorisms

**16 - Works of research**

- 160 - On his family: genealogies, social situation
- 160.08.00 - Correspondence arising from this research
- 161 - On his life and his work
- 162 - On his qualities and his virtues
- 163 - On his pedagogy
- 164 - On his Spirit, his Spirituality, his Charism
- 165 - Literary works concerning Fr. Champagnat: poems, plays.
- 166 - Oratorical art: sermons, panegyrics
- 167 - Musical works about him.

**17 - Iconography**

The paintings, monuments and pictures of all kinds on which a study has already been done have not yet been given a reference number.

**18 - Cause of beatification and canonisation**

- 180.00.00 - Efforts to promote the Cause
- 181.00.00 - Stages: the different processes

- 182.00.00 - Studies: (Positiones)
- 183.00.00 - Decrees: heroism of virtues; Beatification
- 184.00.00 - Exchange of correspondence occasioned by the Cause
- 185.00.00 - Publications, printed matter concerning the Cause
- 186.00.00 - Ceremonies at the times of the different stage
- 187.00.00 -

**19 - Feasts, Cult, Devotions**

- 190.00.00 - Relics of Blessed Marcellin Champagnat
- 191.00.00 - Places of Marist interest: Marlhès, La Valla, N.-D. de l'Hermitage, etc...
- 192.00.00 - Cult: liturgical texts, prayers, novenas, etc...
- 193.00.00 - Anniversary feasts: accounts of these manifestations
- 194.00.00 - Tributes to Father Champagnat:  
places, plants bearing his name, philately.

**2 - HISTORY**

**20 - Generalities**

- 201 - General history: political, social etc...
- 202 - History of the Church
- 203 - History of Teaching - from the beginnings to our days.
- 204 -
- 205 - General History of the Institute

**21 - Annals of Brother Avit**

- 210 - Summary of the Annals of the Institute, Br. Avit
- 210.1 - Cahier N° 1 : de 1775 à 1835, pp. 1-100
- 210.2 - Cahier N° 2 : de 1835 a 1839, pp. 101-200
- 210.3 - Cahier N° 3 : de 1839 a 1844, pp. 201-300
- 210.4 - Cahier N° 4 : de 1844 a 1851.06.20, pp. 301-400
- 210.5 - Cahier N° 5 : de 1851.06.20 à 1858, pp. 401-500
- 210.6 - Cahier N° 6 : de 1858 à 1865, pp. 501-596
- 210.7 - Cahier N° 7 : de 1865 a 1883.04..., pp. 597-786
- 210.8 - Cahier N° 8 : de 1883.04 à 1891.05.31, pp. 787-860
- 210.9 - Cahier N° 9 : Renvois, pp. 1-24.

- 211 - Annales de la **PROVINCE D'AUBENAS**, Fr. Avit
- 211.01 - Anduze, Gard
  - 211.02 - Aps, Ardèche
  - 211.03 - Aubenas, Ardèche
  - 211.04 - Baix, Ardèche
  - 211.05 - Barjac, Ardèche
  - 211.06 - Beaulieu, Ardèche
  - 211.07 - Berrias, Ardèche
  - 211.08 - Bessèges-Forge, Gard
  - 211.09 - Bessèges-Mine, Gard
  - 211.10 - Burret, Ardèche
  - 211.11 - Castillon, Gard
  - 211.12 - Chalancon, Ardèche
  - 211.13 - Chamborigaud, Gard
  - 211.14 - Chassiers, Ardèche
  - 211.15 - Cheylard (Le), Ardèche
  - 211.16 - Chomérac, Ardèche
  - 211.17 - Connaux, Gard
  - 211.18 - Gagnières, Gard
  - 211.19 - Ganges, Hérault
  - 211.20 - Goudargues, Gard
  - 211.21 - Grospierres, Ardèche
  - 211.22 - Jaujac, Ardèche
  - 211.23 - Joannes, Ardèche
  - 211.24 - Joyeuse, Ardèche
  - 211.25 - Labastide, Ardèche
  - 211.26 - Lablachère, Ardèche
  - 211.27 - Lafarge, Ardèche
  - 211.28 - Lalevade, Ardèche
  - 211.29 - Largentière, Ardèche
  - 211.30 - La Roque, Gard
  - 211.31 - La Rouvière, Gard
  - 211.32 - Lavilledieu, Ardèche
  - 211.33 - Lavoulte, Ardèche
  - 211.34 - Martinet (Le), Gard
  - 211.35 - Mayres, Ardèche
  - 211.37 - Meysse, Ardèche
  - 211.38 - Molières, Gard
  - 211.39 - Montpezat, Ardèche
  - 211.40 - Montréal, Ardèche
  - 211.41 - Payzac, Ardèche
  - 211.42 - Postes fermés: Les Mages; Le Chambon; La Beaume; **Prades**;

Les Assions; Valvignères, St.-Remèze; St. Didier-sous-Aubenas;  
N.-Dame de Bon-Secours.

- 211.43 - Pouzin (Le), Ardèche
- 211.44 - Revières, Gard
- 211.45 - Robiac, Gard
- 211.46 - Rochessadoule-Alais, Gard
- 211.47 - Rochessadoule-Bessèges, id
- 211.48 - Rocles, Ardèche
- 211.49 - Sablières, Ardèche
- 211.50 - Saint-Agrève, Ardèche
- 211.51 - St.-Alban-s-Sampron, Ardèche
- 211.52 - St.-Ambroix, Gard
- 211.53 - St.-André-de-Cruzière, Ardèche
- 211.54 - St.-Barthélemy-le-Plein, Ardèche
- 211.55 - St.-Bauzille-de-Putois, Hérault
- 211.56 - St.-Etienne-de-Fontbellon, Ardèche
- 211.57 - St.-Etienne-de-Lugdarès, Ardèche
- 211.58 - St.-Florent, Gard
- 211.59 - St.-Fortunat, Ardèche
- 211.60 - St.-Hippolyte-du-Fort, Gard
- 211.61 - St.-Jean-de-Maruéjols, Gard
- 211.62 - St.-Jean-le-Centenier, Ardèche
- 211.63 - St.-Marcel-d'Ardèche, Ardèche
- 211.64 - St.-Martin-de-Valamas, Ardèche
- 211.65 - St.-Maurice-d'Ibie, Ardèche
- 211.66 - St.-Paul-le-Jeune, Ardèche
- 211.67 - St.-Pierreville, Ardèche
- 211.68 - St.-Privat, Ardèche
- 211.69 - St.-Quentin, Gard
- 211.70 - Salindres, Gard
- 211.71 - Sanilhac, Ardèche
- 211.72 - Tavel, Gard
- 211.73 - Teil (Le), Ardèche
- 211.74 - Thueyts, Ardèche
- 211.75 - Tournon, Ardèche
- 211.76 - Valgorge, Ardèche
- 211.77 - Vallon, Ardèche
- 211.78 - Vals, Ardèche
- 211.79 - Vans (Les), Ardèche
- 211.80 - Vernoux, Ardèche
- 211.81 - Villeneuve-de-Berg, Ardèche
- 211.82 - Vinezac, Ardèche

211.83 - Viviers, Ardèche

212 - Annales de la **PROVINCE DU BOURBONNAIS**, Fr. Avit

- 212.01 - Arfeuilles (+ noviciat), Allier
- 212.02 - Beaubéry, Saône-et-Loire
- 212.03 - Beaune, Allier
- 212.04 - Bellevue, Saône-et-Loire
- 212.05 - Blanzly, Saône-et-Loire
- 212.06 - Bourbon-Lancy, Saône-et-Loire
- 212.07 - Bourbon-l'Archambault, Allier
- 212.08 - Busset, Allier
- 212.09 - Chagny, Saône-et-Loire
- 212.10 - Champeix, Puy-de-Dôme
- 212.11 - Charolles, Saône-et-Loire
- 212.12 - Chauffailles, Saône-et-Loire
- 212.13 - Châtel-Montagne, Allier
- 212.14 - Courpières, Puy-de-Dôme
- 212.15 - Decize, Nièvre
- 212.16 - Digoïn, Saône-et-Loire
- 212.17 - Evaux, Creuse
- 212.18 - Génélard, Saône-et-Loire
- 212.19 - Graçay, Cher
- 212.20 - Chaumont-Grandrif, Puy-de-Dôme
- 212.21 - Gueugnon, Saône-et-Loire
- 212.22 - Hérisson, Allier
- 212.23 - Issy-l'Évêque, Saône-et-Loire
- 212.24 - La Clayette, Saône-et-Loire
- 212.25 - La Guerche, Cher
- 212.26 - La Machine, Nièvre
- 212.27 - La Palisse, Allier
- 212.28 - La Prugne, Allier
- 212.29 - Le Bois-du-Verne, Saône-et-Loire
- 212.30 - Magny-Sanvignes, Saône-et-Loire
- 212.31 - Le Vernet-le-Varenne, Puy-de-Dôme
- 212.32 - Mainsat, Creuse
- 212.33 - Marcigny, Saône-et-Loire
- 212.34 - Marsac, Puy-de-Dôme
- 212.35 - Montceau-les-Mines, Saône-et-Loire
- 212.36 - Mont-Dore, Puy-de-Dôme
- 212.37 - Noyant, Allier
- 212.38 - Pouilly-sur-Loire, Nièvre
- 212.39 - Rochefort-Montagne, Puy-de-Dôme



- 212.40 - St.-Amand, Cher  
 212.41 - St.-Bénin-d'Azy, Nièvre  
 212.42 - St.-Bonnet-de-Joux, Saône-et-Loire  
 212.43 - St.-Léopardin-d'Augy, Allier  
 212.44 - St.-Menoux, Allier  
 212.45 - St.-Pourçain-sur-Sioule, Allier  
 212.46 - St.-Rémy-sur-Durolle, Puy-de-Dôme  
 212.47 - St.-Vallier, Saône-et-Loire  
 212.48 - Semur-en-Brionnais, Saône-et-Loire  
 212.49 - Souvigny, Allier  
 212.50 - Torteron, Cher  
 212.51 - Tramayes, Cluny, Saône-et-Loire  
 212.52 - Varennes-sous-Dun - Le Bois-Ste. Marie, Saône-et-Loire  
 212.53 - Vic-le-Comte, Puy-de-Dôme  
 211.54 - Etablissements suspendus ou fermés: Vaubaun, Saône-et-Loire, Ebreuil, Allier; Beurrières, Puy-de-Dôme; St.-Just-de-Baffie, Puy-de-Dôme; Viverols, Puy-de-Dôme; Bertignat, Puy-de-Dôme; Digoin-Sarreguemine, Saône-et-Loire.  
 212.55 - Brandon et Matour, Saône-et-Loire  
 212.56 - Montchain-Creusot, Saône-et-Loire  
 212.57 - Montcenis, Saône-et-Loire  
 212.58 - Mazenay et Santenay, Saône-et-Loire  
 212.59 - Verdun-sur-le-Doubs, Saône-et-Loire  
 212.60 - Demigny et Chaudenay, Saône-et-Loire  
 212.61 - Montchanin Tuilerie, Saône-et-Loire  
 212.62 - Toulon-sur-Arroux, Saône-et-Loire  
 212.63 - Maisons fondées de 1886 à 1901: A - L  
 212.64 - Maisons fondées de 1886 a 1901: L - T
- 213 - Annales de la **PROVINCE DE N.-D. DE L'HERMITAGE**, Fr.  
 Avit  
 213.01 - Ambierle, Loire  
 213.02 - Balbigny, Loire  
 213.03 - Bellegarde, Loire  
 213.04 - Belmont, Loire  
 213.05 - Boën-sur-Lignon, Loire  
 213.06 - Boulieu, Ardèche  
 213.07 - Chandon, Loire  
 213.08 - Charlieu, Loire  
 213.09 - Chavanay, Loire  
 213.10 - Chazelle-sur-Lyon, Loire  
 213.11 - Chevières, Loire

- 213.12 - Cordelles, Loire
- 213.13 - Craponne-sur-Arzon, Loire
- 213.14 - Crémeaux, Loire
- 213.15 - Cuinzier, Loire
- 213.16 - Doizieux, Loire
- 213.17 - Ecoche, Loire
- 213.18 - Firminy, Loire
- 213.19 - Grand' Croix, Loire
- 213.20 - Izieux, Loire
- 213.21 - Jonzieux, Loire
- 213.22 - La Talaudière, Loire
- 213.23 - Lavalla-en-Gier, Loire
- 213.24 - Lay, Loire
- 213.25 - Létrat, Loire
- 213.26 - L'Hermitage, Loire
- 213.27 - Le Chambon-Feugerolles, Loire
- 213.28 - Lorette, Loire
- 213.29 - Maclas, Loire
- 213.30 - Marlhès, Loire
- 213.31 - Mars, Loire
- 213.32 - Montagny, Loire
- 213.33 - Néronde, Loire
- 213.34 - Panissières, Loire
- 213.35 - Peaugres, Ardèche
- 213.36 - Pélussin, Loire
- 213.37 - Périgneux, Loire
- 213.38 - Perreux, Loire
- 213.39 - Pouilly-les-Feurs, Loire
- 213.40 - Préaux, Ardèche
- 213.41 - Quintenas, Ardèche
- 213.42 - Régny, Loire
- 213.43 - Renaison, Loire
- 213.44 - St.-Alban-d'Ay, Ardèche
- 213.45 - St.-Chamond, Loire
- 213.46 - St.-Didier-sur-Rochefort
- 213.47 - St.-Etienne, Loire
- 213.48 - St.-Félicien, Ardèche
- 213.49 - St.-Genest-Malifaux, Loire
- 213.50 - St.-Genis-Terrenoire, Loire
- 213.51 - St.-Georges-en-Couzan, Loire
- 213.52 - St.-Germain-Laval, Loire
- 213.53 - St.-Jean-Bonnefonds, Loire

- 213.54 - St.-Jean-Soleymieux, Loire
- 213.55 - St.-Julien-Molin-Molette
- 213.56 - St.-Just-en-Bas, Loire
- 213.57 - St.-Just-en-Chevalet, Loire
- 213.58 - St.-Marcel-les-Annonay, Ardèche
- 213.59 - St.-Marcellin, Loire
- 213.60 - St.-Martin-en-Coailleux
- 213.61 - St.-Martin-la-Plaine, Loire
- 213.62 - St.-Martin-Lestra, Loire
- 213.63 - St.-Maurice-sur-Loire, Loire
- 213.64 - St.-Médard, Loire
- 213.65 - St.-Nizier-sous-Charlieu
- 213.66 - St.-Pal-en-Chalancon, Hte-Loire
- 213.67 - St.-Paul-en-Jarret, Loire
- 213.68 - St.-Pierre-de-Boeuf, Loire
- 213.69 - St.-Pierre-du-Champ, Hte-Loire
- 213.70 - St.-Rambert-sur-Loire, Loire
- 213.71 - St.-Romain-en-Jarret, Loire
- 213.72 - St.-Romain-la-Motte, Loire
- 213.74 - Serrières, Ardèche
- 213.75 - Sorbier, Loire
- 213.76 - Sury-le-Comtal, Loire
- 213.77 - Tarentaise, Loire
- 213.78 - Terrenoire, Loire
- 213.79 - Tiranges, Haute-Loire
- 213.80 - Usson-en-Forez, Loire
- 213.81 - Valbenoite, Loire
- 213.82 - Vanosc, Ardèche
- 213.83 - Violay, Loire
- 213.84 - Vion, Ardèche
- 213.85 - Etablissements fermés ou suspendus: Bourg-Argental, Loire; Feurs, Loire; St.-Julien-Molhesabate, Loire; St.-Pal-en-Chalancon, Loire (bis); Uniex, Loire; Andance, Ardèche Pont-Salomon, Hte-Loire; La Séauve, Hte-Loire; Bussièrès, Loire; Beyrouth et Ghazir, Liban.

214 - Annales de la **PROVINCE DE SAINT-GENIS-LAVAL**, Fr. Avit

- 214.001 - Allevard, Isère
- 214.002 - Ambérieux-en-Bugey, Ain
- 214.003 - Ampuis, Rhône
- 214.004 - Anse, Rhône
- 214.005 - Apprieu, Isère

214.006 - Aveize, Rhône  
214.007 - Bagé-le-Chatel, Ain  
214.008 - Beaucroissant, Isère  
214.009 - Beaujeu, Rhône  
214.010 - Beaurepaire, Isère  
214.011 - Bessenay, Rhône  
214.012 - Bizonnnes, Isère  
214.013 - Bois-d'Oingt, Rhône  
214.014 - Bougé-Chambalud, Isère  
214.015 - Bully, Rhône  
214.016 - Champier, Isère  
214.017 - Chanas, Isère  
214.018 - Chaponost, Rhône  
214.019 - Charly, Rhône  
214.020 - Charnècles, Isère  
214.021 - Chasselay, Rhône  
214.022 - Chatte, Isère  
214.023 - Chazay-d'Azergues, Rhône  
214.024 - Clelles, Isère  
214.025 - Coublevie, Isère  
214.026 - Cours, Rhône  
214.027 - Denicé, Rhône  
214.028 - Dolomieu, Isère  
214.029 - Duerne, Rhône  
214.030 - Eclose, Isère  
214.031 - Ecully, Rhône  
214.032 - Fleurie, Rhône  
214.033 - Foissiat, Ain  
214.034 - Frontenas, Isère  
214.035 - Genas, Isère  
214.036 - Grand-Lemps (Le), Isère  
214.037 - Grandris, Rhône  
214.038 - Grigny, Rhône  
214.039 - Izeaux, Isère  
214.040 - Joux, Rhône  
214.041 - L'Arbresle, Rhône  
214.042 - La-Côte-St.-André, Isère  
214.043 - La-Côte-St.-André, Pens.  
214.044 - La-Frette, Isère  
214.045 - Les-Roches-de-Condrieu, Isère  
214.046 - Lyon, Providence Caille  
214.047 - Lyon, Inst. Denuzière

- 214.048 - Lyon, St.-Nizier
- 214.049 - Marboz, Ain
- 214.0450 - Millery, Rhône
- 214.051 - Miribel, Ain
- 214.052 - Moirans, Isère
- 214.053 - Monsols, Rhône
- 214.054 - Montluel, Ain
- 214.055 - Morestel, Isère
- 214.056 - Mornant, Rhône
- 214.057 - Murinais, Rhône
- 214.058 - Nantua, Isère
- 214.059 - Neuville, Isère
- 214.060 - Neuville, Pens, Rhône
- 214.061 - N.-D. de Fontaines, Rhône
- 214.062 - Pact, Isère
- 214.063 - Péage-de-Roussillon, Isère
- 214.064 - Pierre-Bénite, Rhône
- 214.065 - Poule, Rhône
- 214.066 - Ranchal, Rhône
- 214.067 - Renage, Isère
- 214.068 - Rives, Isère
- 214.069 - Romanèche-Thorins, Sault-Brenaz
- 214.070 - Roybo, Isère
- 214.071 - St.-Antoine, Isère
- 214.072 - St.-Clair-de-Roussillon \*
- 214.073 - St.-Cyr-au-Mont-d'Or, Rhône
- 214.074 - St.-Didier-sur-Chalaronne
- 214.075 - St.-Etienne-de-St.-Geoire
- 214.076 - St.-Forgeux, Rhône
- 214.077 - Ste.-Foy-l'Argentière, Rhône
- 214.078 - St.-Genis-l'Argentière, Rhône
- 214.079 - St.-Genis-Laval, Ext. Rhône
- 214.080 - St.-Genis-Laval, Pens.
- 214.081 - St.-Geoire, Isère
- 214.082 - St.-Igny-de-Vers, Rhône
- 214.083 - St.-Jean-la-Bussière, Rhône
- 214.084 - St.-Lattier, Isère
- 214.085 - St.-Laurent-de-Chamousset
- 214.086 - St.-Martin-en-Haut, Rhône
- 214.087 - St.-Maurice-sur-Dargoire
- 214.088 - St.-Pierre-de-Bressieux
- 214.089 - St.-Quentin-Fallavier

- 214.090 - St.-Romain-de-Popey, Rhône
- 214.091 - St.-Siméon-de-Bressieux
- 214.092 - St.-Symphorien-d'Ozon, Isère
- 214.093 - St.-Symphorien-sur-Coise
- 214.094 - St.-Vérand, Isère
- 214.095 - St.-Vincent-de-Rhins, Rhône
- 214.096 - Soucieu-en-Jarrest, Rhône
- 214.097 - Thizy, Rhône
- 214.098 - Thodure, Isère
- 214.099 - Thoisse, Ain
- 214.100 - Thurins, Rhône
- 214.101 - Torchefelon, Isère
- 214.102 - Vaux, Rhône
- 214.103 - Vernaison, Rhône
- 214.104 - Villechenève, Rhône
- 214.105 - Villié-Morgon, Rhône
- 214.106 - Virville, Isère
- 214.107 - Maisons fermées: Vienne, Isère; Grand-Serre (Le), Drôme; Sault-Brenaz, Ain; Villeurbanne, Rhône; Oyonnax, Ain; Rousillon, Isère Pont-de-Vaux, Ain; Loyes, Ain; St.-Chef, Isère; Chabons, Isère.

215 - Annales de la **PROVINCE DE SAINT-PAUL-TROIS-CHÂTEAUX**,  
Fr. Avit

- 215.01 - Allan, Drôme
- 215.02 - Auriol, Bouches-du-Rhône
- 215.03 - Aygalades (Les), Bouches-du-Rhône
- 215.04 - Barbentane, Bouches-du-Rhône
- 215.05 - Beausemblant, Drôme
- 215.06 - Beausset (Le), Var
- 215.07 - Bédarides, Vaucluse
- 215.08 - Berre, Bouches-du-Rhône
- 215.09 - Bezouze, Gard
- 215.10 - Bouillargues, Gard
- 215.11 - Bourg-de-Péage, Drôme
- 215.12 - Buis-les-Baronnies (Le)
- 215.13 - Caderousse, Vaucluse
- 215.14 - Camaret, Vaucluse
- 215.15 - Cassis, Bouches-du-Rhône
- 215.16 - Cazouls-lès-Béziers, Hérault
- 215.17 - Cette, Hérault
- 215.18 - Château-Gombert, Bouches-du-Rhône

- 215.19 - Châteauneuf-du-Pape, Vaucluse
- 215.20 - Chatillon, Drôme
- 215.21 - Clérieux, Drôme
- 215.22 - Courthézon, Vaucluse
- 215.23 - Die, Drôme
- 215.24 - Dieulefit, Drôme
- 215.25 - Entraigues, Vaucluse
- 215.26 - Etoile, Drôme
- 215.27 - Eyragues; Bouches-du-Rhône
- 215.28 - Fontveille, Bouches-du-Rhône
- 215.29 - Fuveau, Bouches-du-Rhône
- 215.30 - Garons, Gard
- 215.31 - Gémenos, Bouches-du-Rhône
- 215.32 - Gonfaron, Var
- 215.33 - Grâne, Drôme
- 215.34 - Grans, Bouches-du-Rhône
- 215.35 - Jonquières-et-St.-Vinc.
- 215.36 - Jonquières, Vaucluse
- 215.37 - La-Belle-de-Mai, Marseille
- 215.38 - La Bourine, Bouches-du-Rhône
- 215.39 - Lambesc, Bouches-du-Rhône
- 215.40 - La-Seyne, Var
- 215.41 - La-Valette, Var
- 215.42 - La-Verdière, Var
- 215.43 - Livron, Drôme
- 215.44 - Luc (Le), Var
- 215.45 - Maillane, Bouches-du-Rhône
- 215.46 - Malissard, Drôme
- 215.47 - Manduel, Gard
- 215.48 - Marguerittes, Gard
- 215.49 - Marsanne, Drôme
- 215.50 - Martigues, Bouches-du-Rhône
- 215.51 - Milhaud, Gard
- 215.52 - Montdragon, Vaucluse
- 215.53 - Monteux, Vaucluse
- 215.54 - Monpeyroux, Hérault
- 215.55 - Montredon, Bouches-du-Rhône
- 215.56 - Mormoiron, Vaucluse
- 215.57 - Mornas, Vaucluse
- 215.58 - Nyons, Drôme
- 215.59 - Peynier, Bouches-du-Rhône
- 215.60 - Pierrelatte, Drôme

- 215.61 - Piolenc, Vaucluse
- 215.62 - Pontent (Le), Vaucluse
- 215.63 - Puget-Ville, Var
- 215.64 - Roquevaire, Bouches-du-Rhône
- 215.65 - Saillans, Drôme
- 215.66 - St.-Barnabé, Marseille
- 215.67 - St.-Cannat, Bouches-du-Rhône
- 215.68 - St.-Donat, Drôme
- 215.69 - St.-Giniez, Marseille
- 215.70 - St.-Joseph, Marseille
- 215.71 - St.-Louis, Marseille
- 215.72 - St.-Loup, Marseille
- 215.73 - St.-Marcel, Marseille
- 215.74 - St.-Mauront, Marseille
- 215.75 - St.-Maximin, Var
- 215.76 - St.-Michel, Marseille
- 215.77 - St.-Paul-3-Châteaux, Drôme
- 215.78 - St.-Saturnin, Vaucluse
- 215.79 - St.-Tropez, Var
- 215.80 - St.-Trophime, Var
- 215.81 - Salon, Bouches-du-Rhône
- 215.82 - Séon-Saint-Herni, Bouches-du-Rhône
- 215.83 - Solliès-Pont, Var
- 215.84 - Sommières, Gard; Collège
- 215.85 - Simmières, Gard; Externat
- 215.86 - Thor (Le), Vaucluse
- 215.87 - Viols-le-Fort, Hérault
- 215.88 - St.-Hippolyte-du-Fort, Gard
- 215.89 - Postes fermés: St.-André-de-Roquepertuis, Gard; Châteauneuf-d'Isère, Drôme; Rocheguide, Drôme; Puy-Saint-Martin, Drôme; Lorques, Var; Bargemont, Var; Lapalud, Vaucluse; Suze-la-Rousse, Drôme; Taulignan, Drôme; Montfrin, Gard; La-Blancarde, Bouches-du-Rhône; Laurens, Hérault.
- 215.90 - Postes fermés: Montelier, Drôme; Tulette, Drôme; Mirabel-aux-Baronnies, Drôme; St.-Victor-la-Coste, Gard; Calmette (La), Gard; Charpey, Drôme; Châteauneuf-de-Mazenc, Drôme; Rians, Var; Carcès, Var; Collobrières, Var; Gordes, Vaucluse; Peyrolles, Bouches-du-Rhône; Menerbes, Vaucluse; Sarrians, Vaucluse; Robions, Vaucluse; Bessé-sur-Issole, Var; Ste.-Cécile, Vaucluse; Remoulins, Gard; Pujaut, Gard; Alleins, Bouches-du-Rhône; Ribiers, Hautes-Alpes, Aubais, Gard; St.-André-de-Majencoules, Gard; Aups, Var; Valleraugue, Gard.



- 216 - Annales de la **PROVINCE DU NORD**, Fr. Avit
- 216.01 - Maisons fermées: Lens, Pas-de Calais; Hénin-Liétard, Pas-de-Calais; Fruges, Pas-de-Calais; Pas-en-Artois, Pas-de-Calais; Arques, Pas-de-Calais; Montataire, Oise; Airaines, Somme; Frelinghien, Nord; N.-D.-aux-Bois, Nord; Fleurus, Belgique; Fauquemberge, Pas-de-Calais; Haspres, Nord; Wavrin, Nord; Couillet, Belgique; Laling, Nord; Monceau-sous-Sambre, Belgique; Braine-le-Comte, Belgique; Caëstre, Nord; Marquise, Pas-de-Calais; Fourmies, Nord; Somain, Nord; Jumet, Belgique, Velaines, Belgique.
- 216.02 - Albert, Somme
- 216.03 - Ste.-Anne, Somme
- 216.04 - Auchel, Pas-de-Calais
- 216.05 - Blanc-Four, Roncq, Nord
- 216.06 - Clamart, Seine
- 216.07 - Colombes, Seine
- 216.08 - Gohissard, Belgique
- 216.09 - Lille, Sacré-Coeur, Nord
- 216.10 - Lille, Banlieu, Nord
- 216.11 - Mouscron, Belgique
- 216.12 - Oisemont, Somme
- 216.13 - St.-Pol-sur-Ternoise, Pas-de-Calais
- 216.14 - Rimbart, Pas-de-Calais
- 216.15 - Rimbart, Roncq, Nord
- 216.16 - Huy, Belgique
- 217 - Annales de la **PROVINCE DE L'OUEST**, Fr. Avit
- 217.01 - Azerat, Dordogne
- 217.02 - Blanquefort, Gironde
- 217.03 - Bordeaux, Gironde
- 217.04 - Bort, Corrèze
- 217.05 - Hautefort, Dordogne et Cublac, La Cabanne, Corrèze: maison prov.
- 217.06 - Longon, Gironde
- 217.07 - Ménesterol-Montignac, Dordogne
- 217.08 - Neuvic, Dordogne
- 217.09 - Roche-Chalais (La), Dordogne
- 217.10 - Royan, Charente-Inférieure
- 217.11 - St.-Cyprien, Dordogne
- 217.12 - St.-Georges-de-Luzençon
- 217.13 - St.-Martin-de-Ré, Charente-Inférieure
- 217.14 - Saujon, Charente-Inférieure
- 217.15 - Terrasson, Dordogne
- 217.16 - Uzerche, Corrèze

- 217.17 - Verdelais, Gironde
- 217.18 - Villeréal, Lot-et-Garonne
- 217.19 - Maisons fermées ou suspendues: Bonnencontre, Lot-et-Garonne; St.-Laurent-de-Médoc, Gironde; Domme, Dordogne; Jumillac-le-Grand, Dordogne, Portets, Gironde; Thiviers, Dordogne; Villefranche-de-Belvès, Dordogne; Fumel, Lot-et-Garonne.

## 22 - **Union with other congregations**

- 220 - Generalities: list of the congregations which joined us:
- 221 - Frères de l'Instruction Chrétienne de Valence: St.-Paul-3-Châteaux.
  - 221.0... - General historical records; Chronicles
  - 221.1... - Nature of the congregation: Rules, Regulations
  - 221.2... - History of the congregation
  - 221.3... - Personnel of the congregation
  - 221.4... - Houses of the congregation
  - 221.5... - Negotiations with a view to the union; correspondence
  - 221.6... - Deeds concerning the union
  - 221.7... - After the union
- 222 - Frères de l'Instruction Chrétienne de Viviers
  - 222.0... - Chronicles of the institute; biographies of M. Vernet
  - 222.1... - Rules of the congregation
  - 222.2... - History of the congregation; letters, circulars of the bishop
  - 222.3... - Personnel of the congregation
  - 222.4... - Houses of the congregation
  - 222.5... - Negotiations in view of the union: correspondence
  - 222.6... - Deeds concerning the union
  - 222.7... - After the union
- 223 - Congrégation de la Mère de Dieu - Maternistes - Chine
  - 223.1... - Correspondence concerning the union
- 224 - Brothers of St. Peter Claver, Nigeria
  - 224.1... - (the documents have not yet been inventoried)
- 225 - Congrégations des Frères Ouvriers de Saint-Jean-François-Régis (All the contents of the archives of the congregation are in our possession. There is a considerable amount and it is still waiting to be inventoried in detail).
- 226 - Frères du Sacré-Coeur de Hué, Vietnam

## 23 - **Development of the Institute**

- 231 - Ecclesiastical approval of the Institute
- 232 - Government recognition of the Institute

- 233 - Relations with the academic authorities
- 234 - Laicisation
- 235 - The Law of 1903
- 236 - The War of 1914
- 24 -
- 25 - **Missions**
- 250 - Mission in general
- 250.1... - Missionary doctrine of the Church
- 250.2... - Missionary organisations: Pontifical missionary union; Justice and Peace; Roman conference of African missions, Sedos; etc...
- 250.3... - Studies, Courses and Sessions of missiology
- 250.4... - Different missionary publications
- 251 - Our missions
- 251.1... - Marist Brothers and Missions
- 251.2... - Missionary publications inside the Institute
- 251.3... - Foundation of missions
- 251.4... - Reports on our missions
- 252 - Missionary personnel
- 252.1... - Our missionary Brothers
- 252.2... - Requests for Brothers for missions
- 252.3... - Offers of Brothers for missions
- 253 - Statistics
- 253.1... - General statistics
- 253.2... - Particular statistics: according to year, country
- 254 - Correspondence
- 254.1... - Letters from Bishops in missionary countries
- 254.2... - Letters from Superiors: General Administration; Provinces
- 254.3... - Letters from missionary Brothers
- 254.4... - Letters from other missionaries: Marist Fathers, and others
- 255 - ...
- 256 - ...
- 257 - Organisations for financial aid to the missions
- 258 - Financial aid from the Institute to the missions
- 258.1... - Missionary fund of the General Administration
- 258.2... - Financial aid from the Provinces
- 258.3... - Private sources of financial aid: organisations; individuals
- 258.4... - Requests for financial aid

*(to be continued)*



# CENTER FOR THE STUDY OF THE MARIST SPIRITUAL PATRIMONY province of Western Mexico

Br. Aureliano Brambila

CEPAM is the Spanish acronym for the Center for the Study of the Marist Spiritual Patrimony. It is not merely a place where a sizable quantity of documentation on Marcellin is conserved, but also and above all, an approach, a style of research into our Marist spiritual patrimony. That is part of what makes it unique.

## **Justification**

In the different countries and cultures where we are active in the apostolate, we keep up to date our knowledge of the Founder, of the first Brothers, and of the history of

the Institute, so that we can maintain, deepen, and develop our spiritual heritage. The Brothers Provincial and the Superiors of Districts have a special responsibility in this regard. (Stat. 164.2).

This statute is very evidently addressed to all the brothers of the Institute. It would be incorrect to interpret it as a recommendation to the Superior General and his Council to name an official researcher at the highest level, because, that is covered by the preceding statute (164.1). Moreover, the country where this work should be carried on is specified: whatever country or place one is in.

What we still need to know,

however, is what means to use to respond to this concern for knowledge of the Founder, the first brothers and the history of the Institute. One might be tempted to limit one's studies to reading the works of Bro. Jean-Baptiste Furet. Reading the works of this exceptional witness is certainly very profitable as the history of the Institute has demonstrated, but today it is not enough.

We recognize the accomplishments of the group of brothers who have "whetted our appetite" for research in the Institute on the Marist reality. To mention only the principal ones: Bros. Balko, Zind, Juan Maria, Gabriel Michel, Paul Sester... It is high time that other brothers followed the example of these pioneers and came into direct contact with the same springs from which these others drank.

We at CEPAM think the time has come to start a project called "Bringing the Sources Closer" (Acerdando las Fuentes). The title implies its goal: since all the brothers cannot go to the sources, let's bring the sources to the brothers. That can be done by the faithful transcription of documents in a bilingual edition which permits the reader to both savor the original and check the accuracy of the translation.

## **Principles**

1. There seem to be two conceptions of the religious life: one which looks back toward the past and one which looks ahead toward the future.

The first situates the whole impact of the Spirit in the initial moment, that of the foundation. The second sees the history of the Institute as a journey animated and presided over by the Spirit, under the impetus given by the Founder. Every subsequent reflection and hence all research will depend on one's preference for one or the other of these conceptions.

In our opinion, the field of research cannot be limited to studying Marcellin alone; on the contrary, one must take in the entire Marist spiritual patrimony. An overall vision is needed. The charism is still at work; it is not a single event which took place once and for all and cannot be repeated.

2. We gladly welcome the contribution of various disciplines in our research on our charism. The criteria for acquiring an adequate knowledge of our charism cannot be applied one-sidedly, by favoring a single discipline. One must avoid "reductionisms", like the arguments about "faith alone" vs. "scripture alone".

We cannot possibly ignore tradition, and limit ourselves exclusively to the Founder's writings. To reconstitute his entire life by basing ourselves only on the writings he left us would leave us with many gaps, especially since we know that his literary gifts were rather meager.

## **The goal**

The CEPAM proposes to make Marcellin and his work better loved because better known. Reaching this

goal will be a truly fruitful accomplishment. The studies which will be carried on will help in the spiritual development of many persons within and without the Institute. They will serve as a basis for further investigation and will be useful for orienting decision-making on the provincial and community level.

### **The material**

Whatever deals with Marcellin Champagnat, and everything we have characterized as "Places to Meet the Founder".

1. Documents: the Founder's writings, documents sent to him, documents about him (books, articles, essays, theses, studies, testimonies, contracts, homilies, official documents both civil and ecclesiastical)...

2. Monuments: the scenes of his childhood and youth: his family Marlhès, Le Rosey, La Louvesc, Saint-Sauveur-en-Rue, Verrières, Lyons, Fourvière, La Valla.

3. His work: the Institute of the Marist Brothers, the houses he founded, his first followers (Bro. François), the deceased brothers, the brothers now living, the General Chapters and their legislation (Rules, Constitutions, etc.), the internal "magisterium" (circulars, capitular documents), the provinces and districts (history, legislation).

We need to draw up a sort of inventory, as exhaustive as possible, of everything concerning Marcellin Champagnat. The next step will be to gather

all that material, in the form of copies, transcriptions, photographs, etc. Special attention will be given to publications containing documents.

### **The method**

This will be direct and inductive, by individuals or groups. In our study of documents, we will use a double approach:

1. The literal sense: objective or intentional. Pay attention to the historical moment: a literal exegesis, taking into account the opinions of various authors. Try to discover the Founder's intentions and desires. Become a "contemporary" of Marcellin, the better to understand those intentions. Examine his solutions to the problems he was facing.

2. The spiritual sense: the extra-temporal or transcendent dimension of the facts; the problem of collective interpretation. Charism, the Spirit's gift to a community. Actions and attitudes it elicits on the subjective level, in individuals and groups.

Each document is studied by a process which includes the following steps: information, reconstitution, induction, interiorization, projection:

1. Information: see what the document says objectively.

2. Reconstitution: recreate the setting, the concrete situation, the attitudes of the different actors, and especially the repercussion of the Founder and his own attitudes.

3. Induction: try to draw from the events the constants which

might escape notice in a subdivided study of specific points.

4. Interiorization: make these basic attitudes and constants one's own, on a deeper level.

5. Projection: use these non-transitory, elements, and the original attitudes one has appropriated, to make concrete plans for our future and for the work to be done. In this way, the foregoing steps will not simply have recreated an unrepeatable past, but will flow into a specific and sure prospective on the future.

**One indispensable condition:  
a prayerful attitude**

We all know that we share a common charism, initiated, en-

couraged and guided by the same Spirit that moved Marcellin Champagnat. If we live according to that common charism, as it is more and more reflected on and deepened, we will better grasp what our Founder intended. We are speaking here of an interior knowledge, based on sympathetic vibrations and spiritual synchronization.

We cannot study Marcellin only within psychological and sociological parameters. The richness and the scope of our Founder elude the most meticulous analysis on the basis of the human sciences. His reality enters the real of mystery. That is why we hope to discover, through the Spirit, the work of the Spirit.



## MARIST PUBLICATIONS

Bro. Luiz SILVEIRA, fms. "O I Capitulo Geral do Instituto dos Pequenos Irmaos de Maria: 12.10.1839".

Nº 1 of the collection "Capitulos Gerais, FMS". Belo Horizonte, March 1990, 88 pag., 21.5 x 14 cm.

- 1 - Convocation to the annual retreat.
- 2 - Some developments prior to the 1st General Chapter.
- 3 - Record of the election of the Brother Director General of the Society of the Little Brothers of Mary.
- 4 - Some characteristics of the 1st General Chapter.
- 5 - Who was Brother François?

6 - Bro. Louis-Marie, Assistant to Bro. François (24 September 1807 - 05 February 1872).

7 - Fr. Champagnat's feelings feelings after the election of 12th October 1839.

8 - Fr. Champagnat's after the election of 12th October 1839.

At present this short work exists only in Portuguese. The author's idea of studying the successive General Chapters of the Institute is an original one; a way to understand our history on the basis of the directives and impetus given by these assemblies.

To be sure, there is not much to be said about the first General Chapter, the subject of this volume,

because its length can be counted in minutes and its only objective was an election. Its impact, however, was hardly negligible. This is why the author extended his study to cover the climate in which it was held. If this book does not teach us very much that is new from the historical point of view, it at least has the merit of clarifying certain ideas and establishing certain facts.

Br. P.S.

Fr. Antoine FORISSIER, s.m.,  
"Présences de Marie, Fondateurs  
et Fondatrices Maristes".

With a preface by Bro. Basilio  
Rueda Guzmán; Nouvelle Cité:  
Paris 1990, ISBN 2-85313-223-4,  
316 pp., 120 francs.

- 1 - Jeanne-Marie Chavoin.
- 2 - Marcellin Champagnat.
- 3 - Jean-Claude Colin.
- 4 - Françoise Perreton.
- 5 - The ten Pioneers who followed  
Françoise Perreton to Oceania.
- 6 - Reflections.

This is certainly a new way to recount the adventure of the Society of Mary. The word "adventure" is no exaggeration, when one thinks about these four founders and foundresses, who set out under the impulsion of grace, taking counsel only from their own courage and their confidence in Mary. Despite innumerable obstacles, that confidence always won out, for Mary was indisputably and constantly there for

them. The style itself, simple, lively, like a bird hovering over events without being affected by them, inspires that same confidence, that abandonment to the will of God, whose challenge Mary is always ready to face. The personal reflections which the author weaves into his account throw an original light on persons and events, giving them a more realistic human dimension. Without falling into the "edifying" genre of writing, this work is discreetly laudatory, based as it is on a profound conviction about the activity of Mary, who never ceases to fulfill her role in conjunction with her Son in the redemption of our world. Br. P.S.

"Des Maristes parlent de Marie".  
Centre de Documentation  
Mariste, 104, rue Vaugirard,  
75006 Paris; August 1990, illus-  
trated pamphlet, 152 pp. ISBN  
2-900467-00-4. 40 francs.

This work provides its own introduction on the back cover: "Mary in the beginning: in the founding moments of the Church, and even before that, at the very origin of Jesus of the gospel story, Mary provides food for reflection and meditation on the springtime of Christianity.

"Mary for all ages: generation after generation, the affirmation of the Magnificat has been verified in the astounding veneration which proclaims her blessed.

“Mary every day; Mary can shape and transform the routine of everyone’s daily life: the singularity of a closeness born of Marial interiority.

“These are the three focal points around which the texts which compose this collection are grouped naturally and offered to today’s Christians.

“They are the work of a number of members, both religious or lay, of the Society of Mary, which was founded in the last century by Fr. Jean-Claude Colin. Written without any thought of future publication, they give spontaneous witness to a certain way of looking at things, a certain spirit, which can be of help to any reader who wants to draw closer to the mystery of Christ”.

Bro. Gabriel MICHEL, Né en '89, an historical novel in three volumes.

Vol. I: *Le bienheureux Marcellin Champagnat, la jeunesse d'un prêtre sous la Révolution et l'Empire (1789-1816)*. Action Graphique: Saint-Etienne, 1988; ISBN 2-905255-27-7.

Vol. II: *Champagnat, Vicaire et Fondateur (1816-1824)*. Action Graphique: Saint-Etienne, 1990; ISBN 2-905255-51-X.

Vol. III: in preparation.

This work is presented as an “historical novel”, but it appears that the adjective is more significant than the noun it modifies. History replaces intrigue and character anal-

ysis. However, its originality lies in the way the story is told. In the first volume, we live the Revolution from the inside, so to speak. Thanks to the author’s erudition, we gain a better understanding of the connection between events, their causes and their consequences. All of this is most often presented in the form of dialogues, which also put us into the setting of the time and the lifestyle of the peasants of the mountains of the Forez region. Without weighing the impact of events on the personality of young Marcellin, which would admittedly be very difficult unless one were willing to give free rein to the imagination, we discover the historical and social setting in which he grew up.

The second volume, although it lacks the fascination of the tragic events of the revolutionary years, still has the same spirit. The struggles here are more interior: those the founder must engage in against his detractors, if he is to stand firm in the mission he is convinced he has received from on high.

Briefly, this is an adventure which we Marist Brothers already know, but which is presented to us in an original and enjoyable way: original in its interpretation of certain events, as well as in the realistic light it sheds on the entire story.

Reading this work can be an enriching experience, even for us, disciples of Marcellin Champagnat, and still more so for the general public for whom it was written. We can

recommend it without fear of disappointing anyone. Br. P.S.

Fr. Jean COSTE, s.m., *Etudes sur les premières idées de Jean-Claude Colin, Maristica: textus et studia* - 2; Rome: Centrum pro studiis maristicis edita, Via A. Poerio, 63, 00152 Roma, 1989, 264 pp.

- 1 - A founder and his Rule.
- 2 - The attitude of the superior in council.
- 3 - Kneeling before the superior.
- 4 - Reciting the office in common.
- 5 - A founder and his Rule: summary.

This is the second volume in the series, "Maristica: textus et studia". The text is printed in English and French on facing pages. This volume

describes the evolution of the Rule of the Society of Mary from 1817 to 1875, as Jean-Claude Colin originally conceived it and gradually modified it through force of circumstances. Of particular interest for Marist Brothers are the insights these studies offer into the way in which Colin, and no doubt Champagnat and the other earliest Marist Fathers, understood the original inspiration and charism of the Society of Mary, its role in the Church, and the way in which that vision was to be expressed in daily life and ministry. The tension between what Colin was firmly convinced was the will of God and Mary for the Society, and what other Marists saw as necessary adaptations to contemporary realities, has proved to be a fruitful one... and therefore reassuring to all of us engaged in the same process. Br. L.V.

# STUDIES

## **BROTHER JEAN-BAPTISTE FURET** **Biographer of Marcellin Champagnat**

Br. Paul Sester

This brings me to the subject of the apostolate, which Bro. Jean-Baptiste discussed at length in a manuscript which never got beyond draft form. It contains 402 pages, 19.5 cm by 13, filled with fine, even writing, so small as to make reading difficult. This is obviously not a first draft, considering the small number of erasures or corrections. It may be a text he was preparing for the printer, but since it has no title and is not divided into chapters, it evidently still needed a lot of work. I don't think that was the reason it was never printed, but rather the fact that the text is incomplete; that would date it toward the end of its author's life, which is why I have included it here.

This text, I think, really gives us the author's last word on the apostolate of the Marist Brother. Yes, it deals with education, but education understood rather as Christianization, which should be the only form of true education. It is divided into two parts: the first, as its title tells us, deals with, «Means of Doing Good among the Children»; while the second, which is untitled, deals with the type of education a brother should give; i.e., the teaching of religion, catechism and personality formation. The text is composed of quotations from the Fathers of the Church; very little space is devoted to the author's own ideas.

The first part begins with a presentation of the aim of the Marist Brothers, viz., «The Instruction and Christian Education of Children», if we are to believe the title. But the text begins with:

«Watch yourself and watch your teaching. Keep on doing these things, because if you do, you will save both yourself and those who hear you» (1 Tim 4,16). Therefore, to work at our salvation and perfection, to work at the instruction and sanctification of children, is the aim of our Institute, the end of our vocation (p. 1).

If we give elementary education, it is only a means to attract the children,

to have them for a longer time, to follow them more closely, to give them more solid religious instruction, and in a word, to win them to God more easily and to ground them more perfectly in the practice of virtue and their Christian duties (p. 3).

In itself, secular education is of no value when it comes to human happiness; it is even harmful to the extent it fosters crime. The second chapter shows that there is nothing more sublime and more excellent, more meritorious and more honorable, than to pursue the aim given above. In the third chapter, he develops successively three advantages enjoyed by the person who works for the salvation of souls: he is predestined, since Jesus chose for his service only «vessels of election»; he will save his soul, since according to St. James, he who brings a sinner back from the error of his way will save his own soul from eternal death and will cover a multitude of sins (Jas 5:19-20); he is guaranteeing his own magnificent reward.

The next six chapters (4 to 10) discuss zeal as the first means of education. Borrowing a thought from St. Vincent de Paul, he distinguishes two forms of zeal: zeal for the glory of God, which he defines as,

...pain at seeing God offended and misunderstood... an ardent desire and generous willingness to make him known, loved and served and to see him glorified; then, zeal for the salvation of souls, which is «a burning charity, a flaming desire to obtain spiritual goods for one's neighbor and to help him reach eternal happiness through fidelity in God's service» (p. 28).

In the concrete, these two forms are but one and the same zeal, considered from different points of view, since «what God deigns to call his glory is nothing else but the homage and obedience we give him, through which we hope for our salvation» (p. 29). Hence, every Christian should be zealous, since, «being virtuous is not enough to guarantee one's salva-

tion; we must also be burning with zeal for the salvation of others» (p. 30). For a brother who is a member of an Institute whose aim is education, zeal is a duty; it should therefore be his principal virtue.

Having set forth the motives for zeal in chapter 5, viz.: the value of souls for which Jesus sacrificed himself, the danger these souls are facing, and the example of the saints, the author spells out in the next five chapters the qualities of zeal, which should first of all be prudent, i.e., «devote oneself to the salvation of the children entrusted to him without forgetting oneself, put more effort into one's own salvation than into that of others» (p. 46). Moreover, zeal should be regulated by obedience, enlightened, lovable, gentle, patient, industrious, mortified. The other means for obtaining the salvation of souls are: good example, virtue and holiness; then, to conclude, prayer, to which two chapters are devoted.

Before ending this first part, Bro. Jean-Baptiste adds two further chapters on zeal, stating that it must be humble and constant, in order to answer objections against the effectiveness of the education given to children, which in the case of so many is so superficial; and finally to show that, in spite of everything, zeal is never without some effect, since it preserves the innocent, corrects the guilty and helps those who have distanced themselves from religion to avoid many faults. The whole treatise ends on a consoling note: «Its reward is neither promised nor calculated on the basis of success, but on that of effort» (p. 158).

The second part is not treated from the viewpoint of the agent, but from that of the beneficiary of education, showing what it ought to be and the qualities it should have. To bring up a child means much more than to instruct him, it means «to make a man and a saint of him, to give him the means to acquire the total perfection of his being». The child's need for such an education springs from his corrupted nature, which he cannot overcome without the fear of God, and also from the impossibility of leading a social life within the State, or even within the family and the Church, unless religion masters his instincts. In other words, there can be no true education without religion: without the latter, «there isn't even any reason or good sense on earth, which is why Tertullian said, «No one is wise, no one is reasonable, if he is not faithful», that is to say, docile to the teachings of religion, if he is not brought up by religion. Before him, St. Paul said that all the wisdom and rationality of the world is mere folly without religion» (p. 210).

Therefore, we must make religion loved, for it is a benefit through its creed which teaches us the truths of faith, through its precepts and Decalogue, through its sacraments, in its fruits and its institutions. In his development of these four points, Bro. Jean-Baptiste is particularly vehement when he discusses the second «The Decalogue honors man... be-

cause it gives his free will true freedom, the freedom which is fitting for reasonable creatures, the freedom of God» (p. 221). Then he reviews each commandment, showing negatively the benefits which each one obtains for us. For example, in dealing with the third, he stresses concrete facts. «Remove the third commandment from the Decalogue, and there will be no more rest and relaxation for the worker who will exhaust his strength, shorten his life and die young, leaving a wife and children in the care of public charity» (p. 223). He treats the seventh commandment with the same verve. «Take away the seventh commandment and there will be nothing left on earth but communism; all social classes will disappear and society will become a horde of beggars, or rather savages, fighting with one another, and snatching acorns from one another (p. 224).

He deals with the sacraments in the same style, then in the last paragraph, presents eleven benefits, the fruits of religion, and ends with this statement: «We will not go into further detail, since there would be no end to it; we have said enough to make evident the truth of the words of Montesquieu: "Religion is the greatest gift God ever gave us"» (p. 233). But he does take up this topic again in the next chapter, although this time he presents its positive aspect: the happiness, even the temporal happiness, which religion gives us. The conclusion flows naturally: the educator should present religion as lovable; he should not impose it by force but help it to «penetrate the heart like a gentle shower» (p. 239). Need we stress, after all this, that the teaching of catechism is the first and greatest duty of a brother, who would be committing a sin if he neglected it?

What follows seems to be a gradual descent to the concrete. He develops in turn various means to form the conscience, character and hearts of children. The pace changes again in the next four chapters, which first speak of «discipline» in general, then of «correction, which is the backbone of discipline», «supervision», and finally «the spirit of an educational institution». Discipline is declared to be «the second means of education», no doubt in relation to what was stated in chapter four of the first part: «The first means: zeal» (p. 28), which is the only place where we find that expression.

The next three chapters develop «the respect due to the child», or more specifically, the things we should respect in him. The second of these chapters has three parts, one of which deals with «judgment and how to form it», while the third takes up the theme of vocation, from the point of view of the interest the teacher should have in his students' vocation. To the opening questions, «Is the child's vocation of any concern to the teacher?... Should he involve himself in this question or be indifferent to it?» (p. 355), Bro. Jean-Baptiste replies in the affirmative, giving as



his reason that it is something which involves the whole future life of the child, his happiness or unhappiness. But he warns us that it is not up to the teacher to choose the child's vocation; God gives it to him, and the teacher should rest satisfied with knowing what it is. He also specifies that, «The teacher should hardly become involved with the vocation of children whose tastes and inclinations seem to be made for the world. He should limit himself to turning those sorts of children away from a state or profession in the world for which he realizes they are not made and which would too much endanger their salvation, given their dispositions, their character and their lack of aptitude for that sort of profession. He should concern himself in a special way with the vocation of children who, by their overall qualities, seem made for the religious life or the clerical state» (p. 356); that is, he should strengthen and nourish it by every means in his power.

The author then takes up the third means of education which is instruction. Since man has need of a minimum of knowledge, it is up to the brother to teach him even secular subjects. Therefore, under pain of infidelity to his vocation, he himself must study them in order to become capable of doing so. But man's greatest need is to be taught about religion, so a brother must be above all a catechist, and work ceaselessly to become an expert in the field. Hence the four final chapters cover the way to teach catechism: preparing lessons; their content; how to give them, the use of proofs, comparisons and stories to illustrate them.

The text ends abruptly, without a word of a conclusion, which shows that it is unfinished. It is the work of an erudite person, in view of the number of quotations, all of them from spiritual writers, and without a single mention of specialized works in psychology or pedagogy. Bro. Jean-Baptiste's main preoccupation was manifestly religious. For him, the important thing was not filling the mind but inflaming the heart, since he was convinced that the second led to the first, and not the other way around. When one has a passion for God and is full of enthusiasm for making him known, does not one make use of every kind of science and technique to do so? But if our only guide in seeking knowledge is curiosity, there is no guarantee that it will move our heart to the point of pushing us to act. The disciple shares with his teacher, Fr. Champagnat, this way of defining what should be the fundamental attitude of a religious, at least in its broad outlines. But this does not mean that they agree completely, or that there are no divergent nuances between them, or that their personalities are not different in many ways. It is precisely to this point that I now want to address my research, in the light of what I have just presented.

## The LIFE OF M.J.B. CHAMPAGNAT

There can be no doubt that in *The Life of M.J.B. Champagnat* we find most of the personality traits of Bro. Jean-Baptiste which I set forth in the first part of this work. None the less, I must first put them in perspective, for one cannot speak in the abstract about someone's personal evolution.

The letters of Bro. Jean-Baptiste which we have today were mostly written between 1863 and 1871, and the essay on education, as I said, was probably not composed before 1868 or 1869, the years when *Avis*, *Leçons*, *Sentences* and *Le Bon Supérieur* appeared, respectively. The *Life*, as I will henceforth refer to it, appeared in 1856, and it is important to remember that this was the first work by our author, who therefore had no previous experience in this field. As we know, the writer's craft can no more be acquired on the spur of the moment than any other; it comes only with practice.

Another very important point, I think, is the one the author himself makes at the end of the preface to the *Biographies de Quelques Frères (Our Models in Religion)*, pp. 18-20, since it is valid not only for that book but also for the *Life*, to which the former is really a sequel. I will quote here the essential ideas of this section:

This book is the result of an act of obedience. It is not through inclination that we have written it but to accomplish a sacred command. Several times had we heard our venerated Father say whilst he was among us: «All we do now shall be published one day and shall serve as a rule of conduct for those who will come after us»... To this general invitation to relate what was accomplished in the beginning of the Institute, the venerated Father had added a formal command to record the remarkable facts which might then occur. Besides this, he told me in several circumstances: «My dear Brother, you who are gifted with a retentive memory should note down what we do and what we say; I give you the task of jotting down all that could one day edify and serve the Brothers as «rule»... I frankly confess that I had not taken this command seriously, and that I had never understood the mission which had been thrust upon me; it had not even occurred to me that I would at any time have anything to do with such a compilation; hence I had never taken notes during the life of our venerated Father; even after his death I had no intention of doing so had not a formal command set me to the task (1936 ed.).

The «formal command» had come from Bro. François «eighteen months after Fr. Champagnat's death», therefore at the end of 1841. Three

months later, on 31st March 1842, our congregation absorbed that of Saint-Paul-Trois-Châteaux, which would become Bro. Jean-Baptiste's special responsibility. This certainly did not make his task as biographer any easier. «A retentive memory» is an asset, but a rather weak one for such an assignment: one reason why it took him fifteen years to carry it out.

Let me once again emphasize the phrase he uses twice in the text I have just quoted: «serve as a rule». By this he meant «tradition», the spirit in which things were to be done. We have no reason to doubt that these were really the words of Fr. Champagnat, and in any case, that is not our immediate problem. It is much more important for us to realize here and now that this was the way Bro. Jean-Baptiste understood the Founder's intention, because that understanding became the goal and the exclusive orientation of his work.

In fact, his only concern, as his book clearly shows, was to hand on to all the brothers yet to come, the fundamental aim Fr. Champagnat was trying accomplish by founding our Institute. Bro. Jean-Baptiste felt that this concern of his was no ordinary act of obedience, but far more, a «mission» in the noblest sense of the term: to prolong the influence of the Founder into the future. This mission was all the more «sacred» since he was deeply convinced that, on the one hand, the latter's work was nothing else than the fulfillment of God's will for the Church; and on the other, that for this very reason, it was essential that the work continue exactly as it was. Therefore its origins had to be well known, since a tree cannot survive if it is cut off from its roots.

The phrase, «sacred command», and even «formal command», which he uses to describe his task, are, strictly speaking, exaggerations, which show the spirit and dedication with which he felt his «mission» should be carried out. His ultimate vision carried him much farther, if we are to believe his declaration at the beginning of the preface to the *Life*: «To write the life of a saint, to make known his combats, his virtues, and his victories, all that he has done for God and his neighbour, is to proclaim the glory of Jesus Christ, the Divine Redeemer of the world, and the author of all sanctity», since, he adds, quoting St. Paul, «It is Jesus Christ who lives in them» (Gal. 2,20; p. ix).

To make known a saint whose message is particularly important for us is the «mission» with which Bro. Jean-Baptiste considers himself to be entrusted. Hence, history will be of interest to him only to the extent that it provides the context and the means to carry it out. He says as much at the end of this preface, when he writes:

No matter how edifying the Life of Father Champagnat may be, the knowledge gained of him would be very inadequate if we confined

ourselves simply to telling his story. Imposing actions, grand undertakings, protracted and painful works, don't add up to much; what constitutes their value and merit, what represents their true excellence, is the spirit which animates them. Now, it is this spirit, comprising the attitudes and dispositions of the Founder, which is the object of the Second Part of this work, one which we believe more edifying and more profitable to the Brothers... It can be remarked in conclusion, that this part of the Life has the special value of presenting us simultaneously with his example and his teaching. (Pp. xiii-xix).

His insistence on giving us all these explanations is sufficient proof of his intent in undertaking this project and of the sense in which it should be understood. Consequently, the reader should never lose sight of the fact that he is dealing with a hagiographical work, and not an historical one in the strict sense.

Obviously, this does not mean that it has no historical value. It has one because the author himself states in the preface that Fr. Champagnat «began by doing before teaching» (p. xix), which means that even his actions were part of his teaching; hence the necessity of presenting them faithfully. Even though he is more interested in the spiritual meaning of events, by that very fact he feels obliged to describe them in rigorous detail, given what I said above about the way he understood his task.

No one can cast doubts on the probity of Bro. Jean-Baptiste within the limits of his formation as an historian, which he acquired mainly from reading the lives of the saints, rather than from books on the science of history. We must therefore take into consideration the way people of his day understood the life of a saint.

Rather than retelling the events and accomplishments of a person's life for their own sake, one tried to paint a picture of holiness, with its uniquely individual characteristics to be sure, but primarily in idealized form. Therefore, the only aspects to be recorded were those which one could, without betraying the truth, depict within the context of a certain degree of perfection. As for the little weaknesses from which no human being is exempt, they were hardly ever mentioned, even if, when submerged in the whole picture, they could not spoil the beauty of the final portrait.

Father Colin's conception of the task of an historian of the origins of the Society of Mary was no different. When someone reproached him for destroying documents, his answer was that, «If anyone ever writes our history, I would like him to do it in the style of the sacred writers, so as to make God alone stand out, as in the books of Judith and Esther; the human disappears and only God appears» (OM, I, p. 26).

What today we call «being realistic» was considered frivolous in those days; what one expected from the life of a saint was edification. One's feelings were not supposed to be aroused by the human element, but only by the extraordinary and the supernatural. Therefore, only praiseworthy facts and acts of religious heroism were worth mentioning, without bothering very much about fitting them precisely into the context of the subject's life.

Hence, personality development drew little attention because grace, being considered free from all material contingencies, could work wonders at whatever stage of life. From the moment one tried to describe sanctity, the tendency was to go right to its culmination.

There can be no doubt that the author of the *Life* very deliberately subscribed to that school of thought. Even apart from his own statements to that effect, it shows concretely in the first chapter of the second part. Being a methodical person, he wanted to begin his recital of his subject's qualities by giving his physical description. But since, to his way of thinking, every chapter must contain something edifying, he very rapidly, almost by sleight of hand, turns almost the entire chapter into a treatise on the virtue of cheerfulness.

Following the same principle, the only facts we can find in the *Life* are those which confirm the «sanctity» of Marcellin Champagnat. Any which do not meet that criterion, although we know them from other sources, are not mentioned nor even alluded to — as for example the fact that during his first years in the seminary he belonged to what was known as «the happy gang».

Sometimes our author is satisfied with establishing his facts only very generally — even though he does not alter the facts themselves — so as to preserve their meaning, which is his primary concern. How, for example, can we take literally the incident for the «souf» as Bro. Jean-Baptiste recounts it in the beginning of Chapter XXI of the second part, without presupposing that he probably got out of the coach at that stop regularly? (P. 509). We could say the same thing about the installation of the Marist Fathers in Valbenoite, which according to Fr. Champagnat's letter of 8th September 1834 (*Letters* n. 45) was far from being so simple as described in the *Life* (pp. 199-200).

As for the development of Marcellin Champagnat's personality, as Bro. A. Balko rightly remarks (*Bulletin de l'Institut*, vol. 30, p. 388), it is never alluded to in the *Life*, even though the text hints at a turning point around 1825-1826, when, no doubt because of increasing numbers as well as other circumstances, the Founder shifts from a fairly paternal role to that of a superior and leader. That this sense of development is lacking can also be seen from the fact that words are attributed to the

Founder in contexts in which he could hardly have spoken them. For example, the prayer to Mary which he supposedly said at the beginning of 1822 (pp. 93) seems to me to be an extrapolation, because «the opposition of the world» was yet to come, and his conviction that the Blessed Virgin had done everything would take shape only in proportion as this opposition was overcome.

To continue with this example, an historian would obviously attach great importance to knowing exactly how this prayer came to be written, but to the hagiographer, that information would add nothing to its value, nor make it any more spiritually nourishing for the reader. Today, of course, we think that the objective exactitude of facts necessarily increases their spiritual significance, while at the same time giving more accurate testimony about their subject.

For the same reason, I deplore the way Bro. Jean-Baptiste made use of his sources. He rarely quotes from a document without altering the text. For reasons of brevity I will mention only two examples, but they are enough to demonstrate his method. Comparison of the original text with its transcription will show the divergences only too clearly.

The first text is a prayer introducing a set of resolutions. Bro. Jean-Baptiste, quotes it with the comment, «Here it is just as we find it in his writings», As the reader will see, if we both used the same sources, we will have to admit, that the expression, «just as» has to be taken in a very loose sense.

### **Original text**

I admit, Lord, that I still do not know myself; that I still have very great defects, but I hope that since you have given me the grace to know them you will also give me grace to overcome them by fighting them courageously. This is what I ask you from the depths of the humiliation of my heart.

Divine Heart of Jesus, it is mainly to you that I address my prayer, to you who by your profound humility fought and overcame human pride. Give me, I beg you this Virtue, and overthrow the throne of pride within me, not only because others cannot stand it, but also because it displeases your holiness.

Holy Virgin, St. Aloysius Gonzaga, I turn primarily to you; even though I am your unworthy servant, ask the adorable Heart of Jesus to give me the grace to know myself, and once I know myself, to fight and overcome my self-love and pride.

Today, 9 January 1812, I resolve to fight it...

**Text as transcribed**

Oh Lord, I admit that I do not know you well enough and that I am full of sin and imperfections. Help me to know my faults and above all give me the grace to struggle against them, fighting on till I correct them. This is a favour that I ask for with the deepest humility of heart.

Because you fought and conquered human pride by your own deep humility, Divine Heart of Jesus, my prayer goes up especially to you. I beg you to make me humble, to destroy the pride that I have built up; and I ask this, not because men are repelled by pride, but because it displeases you and spurns your holiness.

Holy Virgin, my Good Mother, ask the adorable Heart of Jesus to grant me, your unworthy servant, this grace: to know myself, to fight against myself, to overcome myself and to eliminate my pride and self-love. At your feet, Mary, I form the resolution to carry on a relentless war against them (pp.16-17).

As can be seen, both versions contain the same ideas. In transcribing the original, Bro. Jean-Baptiste does not add anything substantial; but he does add many different nuances, probably without even trying to. He certainly improves the text from the literary point of view, but is he not definitely wrong to do so, from the standpoint of realism?

In fact, his text is no longer that of a seminarian (even one twenty-two years old) who is still a novice in the spiritual life. From the outset, self-knowledge becomes knowledge of God; these are two motives for conversion, to be sure, but the second belongs more to St. Augustine than to the young cleric from Le Rosey.

Further on, we slip from the enthusiastic young seminarian asking God's help to correct the defects of which He has just made him aware, to a mature man who has learned from experience that he may well drag his weaknesses around with him his whole life: «I form the resolution to carry on a relentless war on [my defects]». I will note in passing that the word «war», used in this sense, is not part of Fr. Champagnat's vocabulary, while it appears frequently in Bro. Jean-Baptiste's letters. In conclusion, let me say that here he once again presents someone who is still just a beginner as well on the way to «perfection».

The second example is his transcription of a letter written to Bishop De Pins in May 1827. The original we have is only a rough draft, so it is possible that the final copy was different; but we may still wonder if it ever existed at all, and if so, whether Bro. Jean-Baptiste ever had it in his possession. It is more likely that all he had was this same rough

draft. Therefore, on the strength of that probability, here once again are the original and his transcription.

**The Original (Letters, vol. 1, no. 6)**

Given the poor showing to date of the priests at the Hermitage, I no longer dare to appear before Your Grandeur to make you listen to my sad voice...

God wants this undertaking in these perverse times; this is still my firm belief; but alas, perhaps he wants other men to found it. May his holy name be blessed. The unfortunate incident which took place, involving the one who appeared to be its leader, is clear proof of the most terrible efforts which hell has ever conceived to overthrow a work which it saw would do it so much harm. Jesus and Mary will always be solid support of my confidence. The fatherly goodness with which Your Grandeur welcomed me on your arrival in this diocese gives me the courage to beg you, in the name of Jesus and Mary, to continue to protect an undertaking which now has seemed to me worthy of all my efforts and even of your attention.

I am the only priest here; this upsets me, but it does not discourage me, because he who sustains me is called the strong God.

I believe that Father Superior of the seminary will gladly explain my situation to you. Knowing that you are aware of everything, I will wait calmly to know God's good will in this matter, which I will recognize in that of Your Grandeur.

Accept, My Lord, the assurance of the respect of the least of those under your care, who will always consider it an honor to be totally devoted and perfectly submissive to you.

Champagnat

**Transcription (1989 ed., p. 194)**

Your Grace, the comparative failure of our work, up till now, so far as the priests are concerned, makes me reluctant to come before you in person and pour out my woes. However, the quite fatherly kindness which you extended to me on your arrival in the archdiocese encourages me to beg you, in the names of Jesus and Mary, not to abandon a work that you have already protected and honoured with your good-will. I am more convinced than ever that this work is the will of God: Satan's efforts to destroy it are proof of this. But, alas,



I have every reason to believe that God wants other men to establish it.

Be that as it may, my whole confidence is in Jesus and Mary. I am saddened to find myself the only priest here — saddened, but not discouraged, because he who sustains me, is called the God of Strength.

Father Barou and Father Superior of the Major Seminary have, no doubt acquainted Your Grace with my situation.

I am confident that you will be deeply moved by it and not abandon me.

Here, as in the first example, the transcription of the original is substantially faithful and the changes do not affect it in its essentials. From the literary point of view, the second text is incontestably an improvement on the first. But we may ask ourselves why the improvement was needed. Why hide the truth, under the pretext that it demonstrated weakness? On the other hand, why not try to make for greater clarity, even if it means sacrificing historical veracity, when historicity is not the ultimate goal? For the sake of logic, certain sentences have been transposed, which still takes away that nuance of spontaneity mingled with frankness and emotion.

The omission of the passage about Fr. Courveille, «the one who appeared to be its leader», is obvious. It is true that, in the context, Bro. Jean-Baptiste could hardly leave that passage in, since in one place he even pretends to be unaware of this person: «A few seminarians, led by Jean-Claude Colin and Marcellin Champagnat», and in another he disparages him: «Fr. Courveille claimed to have originated the idea of founding the Marist Society» (p. 133).

This is not the place to discuss what definitely seems to be a distortion of the truth. Let us simply recall that according to the principles of hagiography, what might be considered a false start (Fr. Courveille's role) can easily be omitted to make the final outcome look better.

As we close this study on the use of sources, one final question presents itself: just how faithfully were the unwritten words of the Founder reported? Since we have little direct documentary evidence, I leave the question open until I can shed a little light on it from a different perspective.

Meanwhile, I am forced to conclude that Bro. Jean-Baptiste «filtered the water from the spring» — intelligently, to be sure, and for very specific motives or aims, which were certainly noble, at least in his own mind. He does not intend to falsify the truth, but to paint a more accurate por-

trait of his subject according to his own impressions of him, developed from personal contact. After all, did he not owe everything to the Founder? Besides, we know from him and from other brothers that Fr. Champagnat's influence on his disciples was very strong: they venerated him and loved him with a love that was sincere and strong. Under those conditions, how could Bro. Jean-Baptiste admit even the slightest weakness in him?

For this reason, plus certain personality traits, we find in his style of writing certain characteristics of which I would now like to speak. To do so exhaustively would require taking the text page by page, which is impossible within the limits of this essay. I will therefore content myself with mentioning a number of them, grouped according to type.

The first I will point out, although it seems fairly inconsequential to me, are the repetitions or «doublets». We find, in fact, that the author of the *Life* has the habit of repeating an idea already presented a few lines or pages further on, sometimes in very similar words. Thus, we read: «The land alone cost him more than twelve thousand francs» (p. 121), and two pages later, «The construction and the land purchase cost him more than sixty thousand francs».

In the second part, the author mentions: «this constancy and steadfastness of the Founder...»; and the very next paragraph speaks of «the constancy and tenacity which he brought to the execution of his plans» (p. 549). Is this a deliberate tactic on his part, to stress certain facts, or simply the results of habit, or even of distraction? I do not know of a single document which might give me a lead toward some sort of answer.

On the other hand, it is impossible not to sense the anger contained in the triple reference to the Law of 1833: «The law of 1833, relating to primary education, was expressly designed to control them [the teaching congregations]» (p. 182); «... the government's intention in framing the law of 1833 was to fetter the religious Congregations» (p. 184); «... a law designed to remove Religious Congregations from primary teaching» (p. 185-186). Still, we cannot conclude from these few examples that the cases I have not mentioned can be explained by analogous motives. The difficulty of finding the real reasons, and the minimal information one could draw from them, urge me not to push ahead any further in this domain.

It seems to me that other characteristics, which I would label as «exaggerations», are much more important. These are passages where the author, carried away by his impulsive nature, stresses an idea so strongly that in the following lines he has to tone it down a bit, even to the point of contradicting himself or asserting improbabilities. For example, in chap-

ter five of the first part, we read, «His ordinary topics [of his sermons] were the great truths: death, judgment, hell, the enormity of sin, the necessity of salvation, and the misfortune of losing one's soul» (p. 45). In reality, those are the subjects of the sermons whose text we still possess. But the extracts he gives further on speak mostly of the daily life of the people, and of how to sanctify them, which must correspond to what our author was able to gather from those who heard the sermons. It would seem more normal for a priest to write out his sermons for major occasions, and to rely on his memory in ordinary circumstances.

We also find exaggerations in his description of events, especially acts of authority, for which Bro. Jean-Baptiste seems to have a weakness. «A Brother», he writes, «on the score that he drove the horse, and was often on the roads, had put together a stock of food... Father Champagnat got to know this, summoned him, and sent him away that same day. In the Council Meeting which discussed the possible dismissal, he argued: «Anyone who is secretive...» (p. 445).

So we must believe that he convoked his council that very day, or else that he explained himself in a later session. But a few pages further, I read: «He often invited the principal Brothers to sit with his council, and took practically no action without seeking their opinion» (p. 452). And in the same vein, I also read: «Even in the strongest and most serious admonitions, Marcellin was always kind and merciful» (p. 440). But in such jolting cases of dismissal, made as spectacular as one could wish by a stage setting arranged down to the last detail, the chastisement seems to have submerged any hint of indulgence.

In another very different situation, where there was question of setting up a central house for the Fathers, Marcellin «was for setting it up in secret, without reference to the ecclesiastical authorities» (p. 196). But on that same page, we read of «his open character and the complete confidence he showed in his ecclesiastical Superiors, from whom he kept nothing secret». To shed some light on this case, I will add to the file this extract from a statement by Fr. Mazelier, dated 18th January 1853, concerning his complaints against the Marist Brothers after their absorption of his brothers:

«One day, Fr. Champagnat himself told me, "People reproach me for not always keeping my word. I make promises and then, if I cannot..." I understood him to mean that he did not act out of malice, but that perhaps he wasn't concerned enough about it». (AFM, 43.115)

Concerning the brothers' withdrawal, or rather their being sent away, from Feurs, Bro. Jean-Baptiste writes: «He would have preferred a hundred

times, to see a house closed than to tolerate abuses or to expose a Brother to the danger of losing his vocation» (p. 177). But if we read carefully his letter to Mr. Mondon, the mayor of Feurs (L. 21), we can see that his position is less clear-cut. The expression «a hundred times» is definitely an exaggeration, even if we take it as a hyperbole.

Limiting myself to these few examples among others, I will profit by this last remark to set in relief as well Bro. Jean-Baptiste's exaggeration in his choice of words, especially his frequent use of the superlative. His passionate nature no doubt often made him «raise the tone an octave». For example, the adverb «very» appears 177 times before adjectives or other adverbs throughout the work. That gives us an average of once every four pages, although they actually come in waves: four or five times in four or five consecutive pages, then not at all in the next few pages, and then he starts in again. As for the superlative «most», we come across it only once every seven pages on an average, but it happens that several things at the same time are qualified as «most important», so that comparisons become blurred.

If I read in Bro. Jean-Baptiste's letters that, «All sanctity consists in doing the divine will»... «The beautiful virtue is the basis of sanctity»... «Without the eye (of faith) one cannot become a saint», then how am I to take this affirmation in the *Life*: «Nothing else has such an influence on our salvation as does the wise choice of a vocation» (p. 463), or this one: «To know, love and imitate Jesus Christ: that is the sum of virtue and of holiness» (p. 321)?

Again, in the context of the religious life, we read that, «prayer is for Religious the most fruitful means of acquiring the virtues of their state» (p. 301); and «... to carry out his religious exercises ... this duty which is his principal one and must take precedence over every other» (p. 306). But then in another chapter he states that, «This community life is one of the most essential rules of the Institute» (p. 485); and «Detachment from parents... is the foundation of evangelical perfection» (p. 375).

On the other hand, speaking about defects or faults we are told that, «No defect harms the works of God more... than presumption» (p. 288-289); «nothing afflicted the Founder so much as to see some Brothers easily omit their community exercise; something he regarded as the most dangerous of faults» (p. 305); «pride was the first vice which he aimed to eradicate...; he saw it as the greatest enemy of humility and as the antithesis of the true spirit of the Institute» (p. 399). I find even more revealing that the gospel passage, «By the mouths of children, babes in arms, you have made sure of praise» (Mt 21,26), becomes: «It is from the mouth of children that God receives the most perfect praise» (p. 302). Obviously the superlative expresses a different truth from the literal text.

Another form of exaggeration is the use of the strongest synonyms to denote ordinary things. Apparently this was the custom of the late 19th century. «Rather than being troubled or joyful, people were either desperate or enchanted; after a while, there was nothing left in nature to call ugly or beautiful: everything was either detestable or divine» (J.B. Bertaud, *La vie quotidienne en France au temps de la Révolution*, p. 231). If we tried to pick out all the examples of this kind of writing in the *Life*, we would have a long list indeed. I will simply cite a few with no other explanation than the reference to the context. In the first part I find [some of the translations given for these quotations are directly from the French original, with corresponding page numbers; the English translation softens them]: «He formulated his plans with rare prudence» (p. 40); «he never regulated his conduct by confining himself to the principles of human prudence» (p. 123); «he asked him an infinite number of questions» (p. 145); «a labyrinth of arbitrary formalities impossible to fulfil» (p. 208). In the second part: a soul subject to sadness finds prayer to be «a veritable martyrdom, or rather a kind of indescribable hell» (p. 268); «his parents... did everything possible to dissuade him» (p. 287); «your levity, which leads you to commit an infinite number of faults» (French, p. 326; «St. Francis Xavier, St. Francis Regis, and an infinite number of others» (French, p. 333); «in a host of letters» (French, p. 340); «the parish priests looked upon the introduction of singing in the schools with indescribable pleasure» (French, p. 537), etc.

Over and above Bro. Jean-Baptiste's own character and linguistic habits, we can clearly sense his determination to convince his readers by enlarging things to make them more visible, but a bit more moderation wouldn't have hurt any. We can probably point to the same motivation behind the accumulation of phrases we find in the *Life*, just as in the letters. A few examples in analytical style will show this clearly enough:

«Fr. Cholleton... opted to join them,  
 placing himself at their head,  
 and assembling them periodically in his room.  
     There he guided  
     and strengthened them  
     and worked with them  
     to elaborate the details...» (p. 27)

I will point out in passing that the three-part structure: to direct, to strengthen and to make plans, is not a rarity at the end of Bro. Jean-Baptiste's sentences. Another form of it is the «cascade», as in the following sentence:

«Instead of calming the Brothers,  
 encouraging them,  
 and inculcating confidence  
 and resignation,  
 [Fr. Courveille] turned hearts against him  
 by excessive strictness  
 and unnecessary severity». (p. 138)

It is not hard to see how, without changing the thought, he could have eliminated certain nearly synonymous terms, like «calming» and «inspiring them with confidence», «excessive rigour and unnecessary severity». The same could be said for the following sentence:

«The religious who is a child of the family.. makes every effort to give an unwavering example of regularity,  
 piety,  
 submission,  
 good will,  
 and devotedness;

he shrinks from no trouble  
 or exertion  
 which may ensure  
 the success of the schools and  
 the sound administration of the temporal affairs  
 of the house;  
 nor does he recoil from any sacrifice  
 when the common good is at stake,  
 when he can edify the Brothers  
 or be of service to them  
 or to the Institute. (pp. 377-378)

These words were supposedly spoken by Fr. Champagnat during a conference to the brothers. Therefore, it is quite normal to compare it, for example, with a sentence from one of his sermons of which we have the text, while he was assistant in La Valla. This sermon, an «Exhortation to Conversion» ends with the sentence: «Together with your pastor, we will work to make you happy, even in this life, if you are willing to cooperate even a little, by giving you peace with your self, and after this wretched life, eternal happiness».

Perhaps we have no right to compare these two sentences which actually have nothing in common; one was written after having been spoken, while the other was written in order to be spoken. But if we examine the styles, it is easy to see that they are different. Compared to the first,

the second is more spare, more direct, without enumeration, and consequently less eloquent, even though a certain amount of expansion would not have been jolting in a finale.

This leads me to the conclusion that these two sentences, as presented, were not spoken by the same person. It is evident that the first bears the marks of Bro. Jean-Baptiste; it was not copied, but composed entirely by him, most probably from ideas he gathered from third parties. And on that assumption, it is hard to believe that the Founder's hearers recorded his words verbatim, and still less that our author could repeat them in their original form. In confirmation of that conclusion, I could cite the sort of criticism voiced by the Founder during a conference to the Brothers Directors in Chapter Sixteen of the second part (p. 441ff.). The style is obviously that of Bro. Jean-Baptiste, with all the characteristics I have just pointed out. Hence, it is certain that he left his mark on the Founder's words as he presented them.

As a result of my study, through which I have tried to discover the sort of man Bro. Jean-Baptiste really was, he appears to me to have been endowed with above-average intelligence, a notably retentive memory, good judgment, and a will strong enough to stand up to any trial. He had a playful character, a mischievous nature, a lively mind and a passionate temperament. He was a very positive person, not the type to sit back and dream about what had to be done; he threw himself wholeheartedly into action as soon as a task was set before him. That was what made him such a powerful worker, capable of handling several projects at the same time.

But hardly any of that appeared on the surface; on the contrary, he was reserved, turned inward toward his center, because he had a strong sense of obligation, especially toward the Rule and his status as a religious. His tendency to take things seriously gave him that grave air which everyone took for granted. It comes through all his writings, but it masks his real personality — but his personality meant very little to him when he was face to face with duty and with a goal he had set for himself. His serious mind, served by his iron will, always made him take the best means to succeed. That is why he took such license even in altering documents, if that would help him reach his goal more surely: to him, the means should serve the end and never claim to do otherwise. He dealt no differently with himself.

From the moment he decided to present the Founder — since he believed the task had been confided to him — everything: his creative purpose and the spirit in which he carried it out, all contingencies, such as historical exactitude, became secondary to him, although not negligible. Therefore, if you want to understand Bro. Jean-Baptiste's work in

depth, it must be read in this perspective, which I have tried to illustrate throughout this article.

To what extent did the author accomplish his purpose? That is another question. Certainly, as we know him now, he did all he could with what he was and what he had. We find limitations on every hand, to be sure, but there can be no doubt that he was in a privileged position to do the work. As a direct disciple of the Founder, he was, given his character and personality, among those who could best understand his master. He did not have the privilege of living with him for many years, like Bro. François for example; but being at a certain distance, he was in a better position to wonder about the meaning of things, and to see them in the light of the realities of the apostolate.

Later on, by asking questions of his contemporaries, he was able to come closer to Marcellin Champagnat in a way, along the path of the impression he had left in people's minds and the meaning of existing structures. Even if the story reached him a bit deformed, what was deepest and most enduring about the spirit, the atmosphere and the behavior patterns came through clearly. Consequently, the Champagnat he gives us is the man with whom the first brothers rubbed elbows, the man they listened to and followed with deep veneration, the man around whom the whole life of the Hermitage was concentrated, the man towards whom all the brothers turned for motivation, advice, and the approval of their every initiative.

As a result, though, the man he gives us is really the Founder, rather than Marcellin Champagnat. A founder's work is not uniquely personal, but something collective. Even though the initiative is his, it is carried out by others, and shows traces of their way of understanding and of the effectiveness of the means they used. This justifies Bro. Jean-Baptiste's method, which consists of grasping the Founder's personality through the imprint he left on his entourage and especially his collaborators, who undoubtedly exerted a certain influence on him in their turn.

So, even though someone else might have done it entirely differently, we may conclude that Bro. Jean-Baptiste accomplished what he set out to do. After all, in the final analysis, are we not primarily interested in the Founder precisely as founder?



## MARY, OUR GOOD MOTHER According to the Letters of Marcellin Champagnat \*

Bro. Jean Roche

One of the incontrovertible proofs of Marcellin Champagnat's love for Mary is the frequency with which she is mentioned in his letters. Of course, her name is linked to the foundation of the Marists, both Fathers and Brothers, of which he had to speak often, in terms of the Society of Mary, the Little Brothers of Mary, the Brothers of Mary, the Children of Mary. But that barely scratches the surface!

When Fr. Champagnat speaks of the Mother of Jesus, he calls her either Mary or the Blessed Virgin (1).

Many times her name is linked to that of Jesus (2). It is rarely modified by an adjective. However, we do come across the somewhat surpris-

---

\* References are to the *Lettres de Marcellin Champagnat*, edited by Bro. Paul Sester, Rome 1985. The first volume contains the text of the letters themselves. In the references given here, the first number indicated the Letter; the second, the line on which the quotation begins.

The second volume, by Bros. Raymond Borne and Paul Sester, Rome, 1987, contains the background material to the letters. An English translation of both volumes is in preparation. This article owes a great deal to the "thematic index" in volume 2, pp. 653-659.

(1) for example, Mary: LL. 16,6; 25,12; Blessed Virgin: LL. 10,16; 14,20.

(2) see the thematic index "Jésus et Marie", p. 656.

ing expression, “the divine Mary” (3). But the title dearest to him is that of “Mother” which sometimes modifies the name Mary. It is never used alone, but is always accompanied by one or several adjectives, such as “good”, “gentle”, or “loving”.

All these modifiers show what a deep experience of Mary Marcellin had in his life. She had been for him such a loving, merciful, provident Mother that he wanted to share his conviction with his correspondents and show them how much of a mother Mary was for them also.

That is why Marcellin presents Mary as mother so often in his letters. In particular, she is the mother of his and her spiritual sons, the Little Brothers of Mary. In speaking of her, he uses three expressions especially: “children of Mary”, “our good Mother”, “our common Mother”. To really understand his thinking, we must spend some time on each of these.

## I - “CHILDREN OF MARY”

We come across this expression (4) for the first time in a letter to “the parish priest of Annecy”, which no doubt dates from 1828 (L. 9). Marcellin Champagnat wanted to open “one or two houses, for the sole purpose of giving glory to God and increasing the number of Mary’s children”. Who are these “children of Mary”, the students or the brothers? There is no way of knowing from the context of the letter itself.

However, if we read the circular of 21st August 1838, we have our answer: it is definitely the brothers themselves. The Founder is calling them to the motherhouse at Notre Dame de l’Hermitage, and he tells them, “All of you, come gather and rekindle your fervor in the sanctuary where you became the children of the most gentle of mothers” (L. 210).

To belong to the congregation means to be “children of Mary”. Marcellin Champagnat reminded his brothers of that many times. They are not simply religious, but also “children of Mary”. Here are a few citations from his circulars of that period.

On 19th January 1836: “Yes, dear brothers, religious and children of Mary, you should glory in imitating and following Jesus Christ” (L. 63).

At New Year’s 1837, he told them, “As for me, my dear ones, my well-beloved, I beg our divine master every day when I go to the altar, to please rain down on you his graces and his most abundant blessings,

---

(3) LL. 30,24; 60,23; cf. also the Spiritual Testament.

(4) Cf. LL. 9,5; 63,27; 79,23; 184,17; 210,10; 221,20; 259,3; 278,7; 314,27; 317,12, or ten times in all. Cf. also L. 95,53.

to help you to flee sin as the only evil you have to fear, to smooth your path toward the virtues appropriate to religious, and especially those appropriate for the children of Mary” (L. 79).

We can link those quotations to this one, from a letter of 13th October 1839 to the bishop of Autun: “I hope that the holy union which Your Grandeur so much wants to establish in the heart of our good Mother, with the society of her brothers and children, will be totally for the glory of God and the salvation of souls” (L. 278).

For Fr. Champagnat there was never any doubt: one was both a “brother” and a “child” of Mary; i.e., a single word could hardly exhaust the richness of our relationship to Mary.

He occasionally reminds one or another of his religious of this fact; for example, Bro. Timothée in Belley: “Tell Fr. Superior (Fr. Colin) that you abandon yourself into his hands, as the brothers of Lyons have done, and as Mary’s true children will always do” (L. 317).

Marcellin encouraged a young brother having trouble with chastity: “The happiness of being Mary’s child is worth a few struggles and sacrifices” (L. 259).

Enrolling in the society of the Brothers of Mary was equivalent to becoming “children of Mary”. Marcellin was so convinced of this that he frequently used that expression to refer to the congregation as a whole, when writing to certain public figures: a cabinet minister, a member of parliament, and an archbishop.

On 11th April 1838, “Fr. Champagnat, founder of the congregation of the Little Brothers of Mary”, wrote to Mr. De Salvandy, the Minister of Public Instruction, to request him to grant the royal ordinance his Institute needed. He expressed his gratitude in advance: “Have no doubt, Mister Minister, that your name will be deeply engraved in the hearts of all Mary’s children as long as this Order shall last” (L. 184).

In October 1838, Marcellin wrote in similar terms to Mr. Delebecque, a member of the Chamber of Deputies: “Please believe me, Sir, that nothing could equal the gratitude of all Mary’s children after such an outstanding favor (the royal ordinance)” (L. 221).

Later, on 16th January 1840, having learned of the appointment of Archbishop De Bonald to the see of Lyons, he quickly requested him to intercede with the authorities to grant the royal ordinance. Then he added: “How happy we would be to owe this very precious and so long desired favor to your benevolence and your powerful influence. What gratitude all the children of Mary would always feel towards you!” (L. 314).

We should note that in the three latter citations, the phrase “children of Mary”, to designate the congregation of the Little Brothers of Mary, is always used in the same context: to express the brothers’ grati-

tude to individuals who could intercede on their behalf to obtain for them the famous “royal ordinance”.

Even so, why use an expression like “children of Mary” when writing to highly-placed personalities? Would they be more likely to plead the cause of “children”? Or would the gratitude of “children” be more sincere and authentic? That does not appear to have been what the Founder had in mind.

In another context, which has some analogy with the preceding ones, Fr. Champagnat wrote to Fr. Mazelier, who had agreed to shelter the Brothers of the Hermitage who were eligible for military conscription: “Mary, our first Superior, will not let go unrewarded the immense favor you are doing us out of your extreme charity” (L. 260).

So, Marcellin, in speaking of “Mary’s children”, seems to be hinting that their Mother will not be insensitive to everything done for them, and will not “let go unrewarded” the services rendered. Discretion obliged him not to be more explicit in writing to public officials.

In any case, we believe that Marcellin Champagnat applied the title “Mary’s children” to all his religious, and readily used it to refer to the congregation as a whole. This reveals his great love for the Blessed Virgin and his strong desire to have his religious honor Mary as their Mother. This also shows in the way he used the expression “our good Mother”.

## II - “OUR GOOD MOTHER”

“Good Mother” was the expression which flowed most frequently from Marcellin Champagnat’s pen; it is also the best-known and most popular. We find it fourteen times in his letters (5). He also twice quotes a letter from Bro. Marie-Nizier, who used the same expression (LL. 79, 109).

Most times, eleven out of the fourteen, it is preceded by the adjective “our”. The only exceptions are in:

L. 42: “such a good and loving mother”;

L. 142: “May that good Mother repay you a hundred times over”;

L. 249: “Isn’t Mary your good Mother”? Later on in this same letter he twice says “our good Mother”.

As can be seen, when Marcellin does not use “our” or “your”, it is because he is singling her out with adjectives like “that”, or stressing her qualities: “such a...”

---

(5) Cf. LL. 23,11; 42,26; 58,18; 95,9,51; 122, 11; 142,5; 172,33; 249,9,32,43; 266,4; 278,6; 299,12, fourteen times in all.

What role does this good Mother play? Like all mothers, she is first of all the one who takes care of us and protects us, the one to whom we have recourse in our needs.

L. 23: "Mary, our good Mother, will protect you".

L. 58: "We are going to ask Mary, our good Mother, to make you prosperous".

L. 172: "Mary, our good Mother, will back us up".

L. 249: "Mary, our good Mother, takes good care of us".

L. 299: "...under the protection of our good and gentle Mother, this pious undertaking will succeed...".

Marcellin gladly entrusted Mary, our good Mother, with the task of "rewarding" his benefactors. On another occasion, he told Fr. Mazelier, "Mary, our good Mother, will not let the favor you are doing her children go unrewarded" (L. 95). To a priest, he wrote, "May that good Mother repay you a hundred times over" (L. 142). And isn't gratitude a Marial virtue?

But first and foremost, a mother is always thinking of her children. She carries them in her heart, and that is where the Founder wanted to find his religious.

L. 74: "I leave you in the Sacred Hearts of Jesus and Mary, our good..." (he left the sentence unfinished).

L. 249: "I leave you in the arms of Mary, our good and gentle Mother".

L. 266: Marcellin Champagnat called his brothers to take "a little rest under the care of Mary our gentle Mother".

L. 278: "... in the heart of our gentle Mother...".

We never find the expression preceded by "the". Mary is not "the" good Mother. "The" would indicate an occasional, distant relationship. Mary is "our" good Mother. She is our mother in the same way that we are her children. We belong to her just as she belongs to us.

This "our" also expresses the fact that we are part of her family, that we have "brothers" who, like us, are "Mary's children", as we have just seen. We should not be surprised that the Founder was able to develop among our first brothers that strong family spirit which is characteristic of our congregation even today. Are we not the "Brothers and children of Mary"? This faith in Mary's motherhood of humanity is firmly rooted in him and to convince us of that fact, he uses an even stronger and more surprising expression: "Mary, our common Mother".

### III - "MARY OUR COMMON MOTHER"

To lay even greater stress on this idea of Mary as "our Mother", Marcellin Champagnat did not hesitate to use a pleonasm. "Our" was not enough, so he added "common" to show clearly that Mary is the mother of everyone and that by that very fact we are all "brothers". This expression definitely seems to be exclusively his, and it appears often enough under his pen (6). It appears when he is writing to the brothers, and on scarcely more than two other occasions. The first is a letter to Fr. Mazelier, with whom he is collaborating, all the while looking forward to a possible fusion (L. 106). The second is a letter to Fr. Fontbonne, a missionary in the United States, who was asking for brothers; Fr. Champagnat felt closely united to the latter's apostolic efforts (L. 109).

The expression "our common Mother" appears most often in a context of petition, intercession, and assistance:

L. 53: "Mary, our common Mother, will lend him a hand".

L. 79: "I am praying to our common Mother to see to it that your death is a holy one".

L. 126: "Throw yourself into the arms of our common Mother".

L. 135: Bro. Dorothee, whose death he has just announced, will be "an intercessor with our common Mother".

L. 242: "Mary, our common Mother, will not refuse to help".

He wrote to Bro. François in much the same vein, advising him to "consult God and our common Mother" (L. 169). The expression is beautiful and original.

But it was in a letter to Bro. Denis that our Founder showed how rich the expression "Mary, our common Mother", really is. "You are totally convinced, or at least you ought to be, that I love all of you very tenderly, and that I want, I ardently desire, that we all love one another as children of the same father, who is God, and of the same mother, who is holy Church. But after all, can't we just sum it all up in one word: Mary is our common Mother?" (L. 168).

While expressing his love for Bro. Denis and his community, Marcellin wants the same love to unite all the brothers, for they all have the same heavenly Father and they all belong to the Church which has given them supernatural life. If they act as Mary's children, this common Mother

---

(6) LL. 53; 79,24; 106,16; 109,83; 126,16; 135,27; 168,47; 169,8; 242,9, nine times in all. It would be interesting to compare Marcellin's expressions with those of Fr. Colin. The latter often the words "children" and "Mother", but I do not believe he ever used the expression "common Mother".

will help them to live in fraternal charity, will develop their spiritual life, and make them true sons of God.

**Conclusion: "Mary our good and common mother"**

The preceding lines show how firmly Marcellin Champagnat believed in Mary's motherhood of humankind and how concerned he was about bringing his correspondents, and especially his religious, to share his conviction.

For him, Mary was a mother, but he could not speak of her without thinking of Mary's entire family, all her "children". This comes through in his letter, when he uses "Mary's children" in the plural, or places the word "our" before "mother": "our good Mother" or "our common Mother".

One of the conclusions he drew from this was that we must always have recourse to Mary, and have boundless confidence in her intercession, as we read in so many passages in his letters (7).

Another conclusion flows from the fact that, having the same Mother, the Little Brothers of Mary owe it to themselves to have only one heart and mind. This is particularly explicit in the letter to Bro. Denis which we have just quoted (L. 168).

We might add that, since the quotations we have used are scattered from L. 39 to L. 317, out of a total of 339, that his preoccupation with honoring Mary as Mother was a constant in his life, at least during the twelve final years covered by the letters.

We might ask ourselves the following question: what impact did this teaching of the Founder have on his disciples?

That is an area which remains to be studied. Let us simply say that the two last expressions cited above appear frequently from the pen of Bro. François (8). We will give just two examples, which will serve as our conclusion.

On 6th June 1840, after announcing the death of our "good Father Superior", Bro. François adds: "It is up to us now to set down and follow carefully his final instructions, to bring him to life again in each one

---

(7) This would be an interesting study. Cf. the word "Marie" in the thematic index, Vol. 2, p. 657.

(8) See especially the circulars of 22nd April 1843 (CSG, I, p. 73), 31st July 1847 (CSG, I, p. 122) and 2nd February 1858 (CSG, II, p. 314).

of us by imitating the virtues we admired in him, and to draw closer than ever around OUR GOOD AND LOVING MOTHER” (CSG, I, p. 41).

On 8th September 1840, in his circular inviting the brothers to the retreat, the first written by him rather than Marcellin Champagnat, Bro. François evokes his memory: “He will be among us in spirit, and, we dare hope, through the effectiveness of his influence with OUR GOOD AND COMMON MOTHER” (CSG, I, p. 43).



## THE MARIST BROTHERS' FIRST FOOTHOLD IN THE CAPITAL OF THE FRENCH EMPIRE

Br. Roger Stirn

The year 1848 saw the rising of the troubled ghost of the French Republic, which was once again proclaimed on 24th February. In December, Charles Louis Napoléon Bonaparte was elected president; he held that title for three years before ascending the throne of the Empire which the senate managed to reestablish by decree in 1852. A plebiscite was held to ratify their decision.

The accession of the new president revived the hopes of the Brothers of Mary for their legal recognition. At the end of February, Bro. François wrote to Count Montalembert, who in his reply, reassured him of his own good intentions, which were shared by the Minister of Public Instruction, Mr. Falloux. He also invited him to send the latter the documentation needed to fill out the file.

The Little Brothers of Mary threw themselves into a veritable assault on the government! A circular letter was sent to various bishops. Bro. Louis-Marie sent a printed petition to the deputies and various prominent figures, asking their support in favor of our legal authorization. In Paris, Bro. Jean-Baptiste followed the progress of the affair and kept the Hermitage informed. On 24th February 1850, Bro. François went to Paris himself to try to speed up the process. On 15th March he had the consolation of seeing the passage of the Falloux Law, which favored Catholic education.

In January 1851, Bro. François sent a letter to the Rector of the Academy of the Loire, in Montbrison, requesting him to please lend his support to our request for legal authorization. He also sent him an extract from the deliberations of the General Council of that department, in favor of the congregation. At the end of the month, he sent Bishop Parisis of Langres, who was a representative to the National Assembly, the petition addressed to the Minister of Public Instruction and the memorandum supporting our request for authorization.

On 10th February, Bro. François and Bro. Louis-Marie, like Fr. Champagnat and Fr. Chanut twelve years earlier, went to Paris to quicken the pace of the authorization process. They were still there on 3rd July, when they were allowed to meet with the President of the Republic, Louis Napoléon Bonaparte, to express their great gratitude at his having been willing to grant their request.

As early as March 1841, Bro. Louis-Marie and Bro. Jean-Baptiste had joined the archbishop of Lyons in Paris to work toward the same goal. In 1844, while giving a negative reply in the name of Bro. François to a request from Fr. Ozanam, SM, for a foundation in Paris, Bro. Jean-Baptiste stated that, "For a long time now, we have wanted to have a novitiate in Paris, or at least very near that great city...". That desire would be fulfilled in 1853, with the opening of a school at 26 rue de le Pépinière, in the parish of St-Augustin, which belonged to the archdiocese of Paris, which was then under the pastoral care of Archbishop Sibour.

The parish priest, Auguste Bourgoing, in a letter written on 26th August 1853, before the brothers arrived, outlined his dreams of the perfection he expected of the religious who had been promised him to run his boys' orphanage. "It needs brothers who are capable, good administrators, clean, economical, pious, excellent teachers, suited for Church service, solidly pious, and really intent on helping their parish priest... And then, with God's help, the material aspects will come to us over and above".

Several Marist Fathers were already working with him. They seem to have been behind our installation in Paris, as Bro. Apollinaire hinted in his letter of 5th January 1854: "All these priests, who know the parish priest, doubt if we can survive, in such poor conditions, and almost all of them, while feeling sorry for us, regret that we, and our society, got off to such a bad start in the capital. I have spoken with Fr. Capouillet and even with Fr. Laigné about what you told me in your letter, to find out why the parish priest was not writing to you. They gave me the impression that they did not want to get involved, and several times, when I wanted to ask them for advice, they simply encouraged me to be patient. It appears that now that they have got us hanging in midair, they intend to leave us there".

If handwriting can reveal personality, that of Fr. Bourgoing shows in his strong, almost muscular, down-strokes, which stand out as straight lines, avoiding curves and loops whenever possible. Their creator must have been heavy-handed, a man with a strong grip, and probably somewhat overweight. On 6th December 1853, the director, Bro. Apollinaire, informed Bro. François of the arrival of the brothers at St-Augustin, where the parish priest welcomed them "with many expressions of joy". After giving an extremely detailed description of the orphanage, plus his own opinion about the possibility of making something out of the place, he draws a preliminary conclusion, and sketches Fr. Bourgoing for us in bold strokes: "This parish priest whom you thought was so kind and gentle is undoubtedly the most inconstant, pushy and meddling man I have ever seen in my life".

A month later, the parish priest begged Bro. Apollinaire to go to see Fr. Buquet, the Vicar General, who had just written him a letter in the same vein, expressing his astonishment that the Brothers of Mary had settled there without previously informing the archdiocesan authorities... Bro. Apollinaire served as attorney for the defense with a poise and skill which are all the more remarkable considering that he had no advance knowledge of the charges which the vicar general threw at him in a state of polite outrage. He succeeded so well in convincing Fr. Buquet that the latter ended up turning the charges against Fr. Bourgoing, "a man with a too-lively imagination, who was overly enthusiastic, hyper-active, had too many irons in the fire, and who could not get along with anyone".

Since Bro. Apollinaire wanted to strengthen his hand even more, he gave an over-view of the administration of the terrible parish priest of Saint-Augustin: "You may be sure we will do all we can to please this good priest, but I believe he will be very difficult to please, If I can judge from the way he treats his employees, since in the space of three years he has already had seven or eight new sacristans, cantors and choir directors".

But Fr. Bourgoing had also sized up his man: "Don't be deceived, dear superior, Bro. Apollinaire is not the same man you knew before he came to Paris. Regret for the position he lost, and problems, have eaten away at his heart. A few days after he arrived, he came to me to speak about leaving. He asked me to request his transfer; he has given in completely to sadness and has totally turned his back on the fathers and me. He was sent to open an establishment at St-Augustin but he has concentrated on Notre-Dame des Victoires: his confessor, his instruction, his affections, are all there. In spite of his disloyalty to the fathers and me I will not reproach him; I will not show you the limbs of a child black and blue from his blows, nor the list of his expenditures... I will leave

it to God to enlighten you about him and about me. I feel terribly sorry for the good brothers placed under his direction... I want the printed regulations to be followed: that a brother direct the ceremonies performed by the children, that they teach singing, that the brothers ordinarily go to confession to their pastor and extraordinarily to the (Marist) fathers. You may be sure that I will devote myself to carrying them along in my wake, on the way of the commandments and the evangelical counsels...”.

Such dynamism swept him up into the holiest of rages, as Bro. Sabas, the assistant headmaster to the school, described in a letter to the Superior General. “I am writing to you on the advice of Bro. Director, to inform you of an almost tragic scene which our parish priest put on in front of us yesterday evening... Yesterday, father again wanted to have them get up at 8:20 p.m., to make them go sing with those young ladies. He himself came looking for them, very angry and in a rage. Bro. Director told him from bed... as frankly and politely as possible, that it was not proper to make these children go out at night, that they would wake up the others when they came back, and that it would be far better to hold singing practice at the time when it ought to be held. I was present, and took it on myself to tell him that it annoyed me a great deal to have to wait for these children until ten-thirty and even later to put them to bed, that I already had to be the first up in the morning to wake the others, and that I needed to get my rest in order to teach my class. At that point, father fell upon me with a stream of insults, saying that this was none of my business, that I was rude and insolent and that he was amazed that the superior who was present did not himself reprimand me for my insolence... If, after that scuffle and harrying us so, in front of the music teacher and the children who had just gone to bed and were not yet asleep, he had at least gone back home to recount his daring deed to everyone there including his servants... but he even went to repeat it to the young ladies who were gathered for singing-practice in the St-Jean chapel...”.

In a letter of 6th February 1854, Bro. Apollinaire tried to make Bro. François realize the full sweep of Fr. Bourgoing’s potential authoritarianism. “Two evenings ago, father once again absolutely insisted that our students go sing in the chapel at 8.30 p.m., with the sisters’ girls and the young ladies who sing in church. The brother had to stay up until ten-thirty to supervise them and put them to bed. I am determined not to let it happen again, because it is not at all proper for our students, and still less the brothers, to mingle with all those people, especially after ten p.m.

“While I’m on the subject, let me describe for you another little scene. This time it’s a tragedy, and while we weren’t the actors, nor even

spectators, it may still serve to edify you and make you more and more aware of the regularity, order, discipline, cleanliness, politeness, condescension, charity and especially the good spirit which rules, moves, animates, directs, governs and reigns between the administrators and the administered of the parish of St.-Augustin.

A few days ago, Fr. Collardet, one of the curates, was sweeping his room; the parish priest's servant, who gets 5 francs a month for doing it, was passing by and said, "Father, close your door; you're raising too much dust in the hallway". Father replied that he would close it when he was ready to, and that it was none of his business anyway. The servant: "I order you to close that door". The priest: "I will not!". The servant: "You will too!" The priest: "I will not!" The servant: "I told you to close it! You're mean, you're a pig, etc., etc.". Finally, after raking the poor priest with stupid remarks and insults, he jumped on him, and after repeatedly punching him, he overwhelmed him, knocked him down, grabbed him by the neck and squeezed so hard he almost strangled him; the marks of his fingers could still be seen the next day. They say the parish priest and his servant had a good laugh over that lovely tragedy. But the poor curate wasn't laughing, because once he escaped from the hands of his aggressor, he immediately went to the chancery to lodge a complaint and exhibit his injuries...

"I must tell you, for your own peace of mind, that our dealings with him have not yet suffered in any way; it's true that he doesn't come to visit us any more and that we go there as seldom as possible, but we try to do all we can to keep him happy and to maintain as long as possible the harmony and unity which should reign between him and us; but I must also say that I am very determined not to let myself be led and driven like a machine or a robot, nor spin like a weather-vane, and if... I will not tell you that I will always be able to put up with his harsh, capricious and bizarre conduct..."

Bro. Apollinaire's picturesque past should have left Bro. François with no doubts on that subject. During his assignment to Saint-Didier-sous-Rochefort, a fire broke out in the village, which unleashed in Bro. Apollinaire a burst of generosity which carried him, armed with an axe, to the roof of the burning house, to try to save part of it. When he suddenly realized that he was going to be surrounded by the flames, and his cassock had caught fire, he did not lose his head, but leaped to a house across the street... This event guaranteed him a permanent reputation in the town and its environs (cf. his biographical sketch in Vol. 2 of the *Letters of Marcellin Champagnat*).

In 1846 he became econome in Vauban. "Sometime after Easter 1848", while on the way to La Clayette, in a cart with his butcher, the

latter proudly urged on his horse, which took the bit in its teeth going down a hill. Bro. Apollinaire was terrified and tried to jump clear; he landed on a rock and broke several of his limbs. He was picked up unconscious and carried to the priest's house in La Clayette, where he remained immobile for several days... This accident left him crippled for the rest of his days" (*Annales* of Bro. Avit, 212.54.12). He must have taken over a year to recuperate, but in October 1849, he went to direct the school in Neuville-sur-Saône, where he stayed for four years..." (*Letters*, vol. 2). It was from Neuville that he went to make the foundation at St-Augustin in Paris.

In his letters, Bro. Apollinaire spoke several times of Bro. Marie-Jubin, another member of the founding community. On 24th January, he commented on his effectiveness: "You understand that Bro. Marie-Jubin will not lift a finger, and that he is satisfied with teaching his little class of eight students very phlegmatically. I think you would do well to forbid him to work at his hymn-book, which will never be published and which upsets him considerably". This was the brother who had gone to Paris in 1838 with Fr. Champagnat and Fr. Chanut, to learn lithography.

In his very first letter from St-Augustin, after sketching a vivid picture of the cramped quarters put at the disposition of the school, which was called an orphanage, Bro. Apollinaire concluded, "To sum up, it seems to me that with the space available to us, we can receive only day-students, and follow in their entirety the regulations of the ordinary schools. So far, it seems that is also what Providence wants, since we still have only the twenty-two little altar-boys who pay nothing and are given everything. All the parents who have come to register boarders, after seeing the place, have said nothing but have never come back, which was a wise move on their part. Some are also afraid to have their children mixed in with the altar-boys, who really are not the best sort; the proverb which says "as smutty as an altar-boy" is very true. Lastly, until today our house has been nothing but a music-school or a choir-school where the students are almost continually disturbed by church services... .

"On Sundays and feast-days, we have to spend almost the entire day in church because the parish priest wants one brother, in surplice, to supervise the choir boys as master of ceremonies during all the services, which follow one another almost without interruption from 6 a.m. until 9:30 p.m., and then the others to supervise the tribune choir which is made up of about ten cantors and some of our children..."

St-Augustin's was severely jolted by the collision of the strong personalities of Bro. Apollinaire and Fr. Bourgoing. The latter in particular was neurotically hyperorganized in his meticulously detailed administration of his parish. There are sheets describing every one of its works,

down to the details of their dates of foundation, their sponsors, their regulations and timetables, conditions of admission, fees, advantages, remarks, suggestions. For example, the "house of education for young people directed by the Brothers of Mary, Hôtel Amelin, 26 rue de la Pépinière, next to the church of St-Augustin", is described under six headings which could be expanded by "more detailed information, which can be obtained from the Brother Director, at 26 rue de la Pépinière, between noon and two p.m."

Parish life properly so called is delimited and minutely described in all its customs, on a special sheet: sermons, instructions, lectures, readings and explanations, meditations, exhortations, High Masses, Low Masses, Vespers, Benedictions, processions of the Blessed Sacrament, Compline, collections, marriages, funerals and anniversaries, proper conduct within the diocese and how confessors should vest, proper conduct outside the diocese, confessions, aid to the indigent and the sick poor, catechism, retreats for First Communion, the Confraternity of the Sacred Heart, the Confraternity of the Holy Rosary, the parish men's association, the parish women's association, the Work of the Poor Visited at Home, the Little Work of the Poor, the Work of the Sick of St. Vincent de Paul, the Work of the Propagation of the Faith and of the Holy Childhood, the parish library, the welfare center and schools, charity workshops, apprenticeship programs for young ladies, the Grand Conference of St. Vincent de Paul, the Little Conference of St. Vincent de Paul, the Work for the Poor by the Ladies of the Parish, the lessons in religious music. A special sheet gives details on the organization of the catechism classes.

Is it likely that the budget of the "house of education for young people" could have escaped the scrupulous attention of Fr. Bourgoing? The "defective management" (as he called it) of Bro. Apollinaire, his scapegoat, was what the effervescent priest used to justify the dismissal of the brothers in May 1855.

The following quotations from one of his letters (N° 606.058.29, in the archives in Rome) are significantly sweeping. "At the end of each month, I will pay for only those purchases approved by me and made from the tradesmen I will have designated; the others will be the brothers' responsibility..."

"The brothers will be held to accepting at least seventy-five boarders in the house. Once that number has been reached, the number of brothers can be increased to seven, each of whom will receive annually thirty-three francs allowance to cover their travel, clothing and all personal expenses. E.g., books, medicines, visits to the doctor, watches, etc..."

Letter N° 606.058.12, from Bro. Apollinaire offers the following supplementary information. "...He does not want to buy us either shirts or

pocket handkerchiefs, or nightcaps, etc.; he claims, he maintains, he wants all that to be our own expense; he says that he has taken responsibility for feeding us and paying for our laundry, but not for providing our linen; that that is not included in the contract; to prove to him that he must provide it, I showed him a list of the furnishings and made him take note that it mentions linen, that it is provided everywhere else, and that linen is not personal in any of our houses... Notwithstanding all those arguments, he persists in not wanting to provide it for us...”

However, he eventually did acknowledge the brothers' claims and especially those of Bro. François, for in letter N° 606.058.19 he wrote, “The question of shirts, handkerchiefs and books was quickly resolved. We bought several lengths of good linen, and handkerchiefs were quickly placed at the disposal of our brothers. As for books, they will be given the amount of money requested: 130 francs...”

The brothers even had to endure being put under the control of the treasurer and the secretary of the Sisters of Charity in the parish, as Bro. Apollinaire informed Bro. François (N° 606.058.13). “Three weeks ago, Father came looking for me and said, ‘Bring your accounts and come with me’. He took me to the treasurer and the secretary of the Sisters of Charity; after they had inspected, examined and criticized my accounts, and above all found that we had spent too much for food, they decided that henceforth Madame Treasurer would buy everything we needed and that every time we needed something, we were to write to her to ask for it...”

And that bit of information from Bro. Apollinaire ends with the statement, “What do you expect? God is really punishing me in the way I sinned. I used to love to run, and he made me lame. I may have spent too much money when I had it in profusion and abundance; today I don't even have any for necessities, and when I do have some, I hardly dare spend it on indispensable items because I'm always afraid someone will say I'm spending too much...”

Then, on 20th May 1854, before closing the third and last session of the II General Chapter, Bro. François asked for and was given a third Assistant. Bro. Pascal was elected and put in charge of the Northern Province. The curtain thus rose on a new act at St-Augustin — the last, and all too short, as we shall see. Bro. Pascal wrote to Bro. François from Paris, “Reconciliation is still possible in Paris, but only under the following conditions:

- 1° Bro. Apollinaire and Bro. Sabas must be changed immediately.
- 2° The parish priest will be the real director of the school with power to make arrangements for the students and even for the brothers to some extent, if need be.
- 3° The daily timetable will be drawn up by the parish priest, who



can change it whenever he thinks proper. For the moment, classes will run from 5:30 to 8:00 a.m. and from 5:00 to 7:30 p.m. The rest of the day will be devoted to study or music practice. The brothers who are not teaching will supervise the children, and the others will follow their various exercises or studies... This is what it has come to. What should we do? My advice is that we should withdraw!"

Fr. Lagniet, of the Marist Fathers' community in St-Augustin parish, wrote to the Rev. Brother on 25th February 1855: "The whole business between the parish priest and you seems to come down to two questions. Are you willing to have, here in Paris, a music school, or an ordinary boarding school with a music school attached? Will the parish priest stop asking you for an account of the children's studies and education?"

Things got worse as time progressed. In his letter of 4th March 1855, Bro. Apollinaire confided to the Rev. Brother, "Fr. Girard told me yesterday after my confession, 'We have it on good authority that the parish priest is trying to have you replaced'. Father told me to warn you but not to tell you where I heard it..."

We read the following P.S. in his letter of 26th February 1855: "I have just received a letter from Fr. Lagniet, informing me that Fr. Girard will no longer come to hear our confessions, until further orders, because of the objections raised by our parish priest. Fr. Girard came to tell us that he will definitely continue to hear our confessions, but that we will have to go to their place or to the Visitation Sisters', who are not far from us, and where he also hears confessions. We chose the latter option while waiting for something better to come along".

Other trials soon began to weigh upon the brothers. In October 1854, one of the young boarders died of cholera; he had been ill for no more than twelve hours. He was the son of a former councillor at the imperial court of Guadaloupe.

On 8th March, two months before the "dénouement", Bro. Apollinaire announced to the Rev. Brother the death of a young student from typhoid.

And so we come to the final scenes of the last act. On 8th May 1855, Fr. Bourgoing wrote the Rev. Brother a rather brief letter dismissing the brothers. "I am setting before you our expense account since November 1853, a period of 17 months, in a house already founded and lived in by our sisters, 250 day students and 25 boarders.

General expenses paid	36,534.05
Expenses to pay, about	4,000.00
General receipts from boarders	17,932.85
Deficit over 17 months	22,601.20

“That was our past, here is our future: the reduction of the number of students by Bro. Assistant. According to him, that number cannot exceed 50. It will be impossible for me to control expenditures since he has excluded me from any participation in the administration of my own house. At the present time, the price of food, clothing and all sorts of furnishings here in Paris has gone up by more than a third...

“As things stand, I must perform a painful duty. As of 21st May, I am going to take over the administration of my house, and move in there with a cleric, two laywomen and my servants... As for our dear brothers, I intend to continue their salary for all of May and even beyond that if you insist. As of 21st, May, I would like to be alone in the establishment with my assistants. None the less, they will find in the presbytery, consideration, my table, beds — until you recall them.

“But it would be better to leave them in Paris and entrust them with the mission of founding a boarding school, in my parish or elsewhere, at your own expense and in total independence according to your rules...”.

The very change of the form of address in this letter expressed and signified the break. Instead of the previous “Monsieur le Supérieur”, Rev. Bro. François is henceforth designated only by the condescending, “Mon cher Frère”.

And Bro. Pascal’s reactions? “I have sought advice about our contract, and the law is on our side. Father cannot put us out overnight; there must be an appropriate lapse of time, such as six months or a year... This is how I see it: there are two ways in which we can hold on to the place for several more months. The first is the more dignified and noble: to stand up for our rights. (The parish priest laughs at submissiveness. Let me offer you an example. On first Communion day, I had the brothers bring the children to him to thank him; he reproached me for my uncalled-for servility). The second is to give in to all his whims until we can say goodbye... In either case, Bro. Apollinaire cannot possibly remain here any longer; I have even told him to go live with the Fathers while awaiting your orders”.

And then, the final curtain. The Little Brothers of Mary yielded their first foothold in Paris. On 18th May 1855, Bro. Pascal wrote from Breteuil where he and the brothers from St-Augustin had just arrived. They left after hearing Mass at N-D des Victoires and receiving the blessing of the kind and venerable Fr. Desgenettes.

“Your letter of this morning which I received before leaving Paris upset me a bit; still, I was quickly consoled, for I think that if you had been in my place you would have done what I have just done, though no doubt in better form. I will tell you all the details when I see you”.

Although our first establishment in Paris had failed, the following year saw another attempt which would eventually meet everyone's expectations entirely! But let us follow the survivors of St-Augustin. Bro. Apollinaire crossed into Belgium to open our school in Fleurus, on 1st February 1856. He continued as its director until the long vacation, and then returned to France, where we find him in Saint-Por-sur-Ternoise. "Was it homesickness, or was the situation too difficult, or was he perhaps recalled by the superiors?" (*Histoire de la province de Belgique-Hollande*, by Bro. A.C.).

Bro. Sabas stayed in Breteuil from May 1855 until September 1856, and then in Beaucamps until September 1857. Next he worked for a year at Paris-Plaisance, and finally returned to Breteuil, which he left again in 1859. His nomadic life became sedentary in Airaines where he labored fruitfully from 1862 to 1879.

And finally, a last word about the leading man of this epic: Bro. Apollinaire, about whom Fr. Champagnat had been particularly concerned when he was trying to escape military service, taking refuge as an invalid at St-Paul-Trois-Châteaux. In September 1857, he left St-Pol-sur-Ternoise and returned to St-Didier-sous-Rochefort where he remained until September 1859. From then on, his assignments were of longer duration. He worked in Perreux from September 1859 to September 1866, and was employed at the Hermitage from then until March 1869. Then he again took over the direction of St-Didier for a year, but in 1870 had to resign himself to retirement at the Hermitage where he died on 17th September 1880. There could be no better epitaph for him than, "I have fought the good fight...!".



# DOCUMENTS

## **Instruction on the Rosary**

From the original manuscript (AFM 134.09.00) an 8-page leaflet, 13.5 cm × 20, with writing on five pages; the last page contains three simple arithmetic problems which have nothing to do with the text.

Of the two sermons or instructions on the Rosary written by Fr. Champagnat, of which we have the originals, this one seems to be the first chronologically. It may be only a rough draft for the second, which is much more fully developed and more carefully written.

In the text, words like “mystère” and “Egypte” are spelled in various ways and there is hardly any punctuation apart from periods at the end of sentences, all of which indicates that the text was composed hurriedly. This translation follows Marcellin’s punctuation, abbreviations and omissions except where doing so might interfere with the understanding of the text.

In style, this could be classified somewhere between a formal discourse and an informal instruction. There are, for example, stereotypical mannerisms and formulas common to sermons of his day, such as the little prayer after announcing the outline and before launching into the topic, an occasional reminder, rhetorical questions, etc. The rest is presented very simply although now and again we come across some stylistic touch, or a place where spontaneity gives way to somewhat contrived phrases, as in the first paragraph.

It is evident that the curate of La Valla is speaking to the members of the Rosary Confraternity, but perhaps in the presence of other parishioners, for whom his words may serve as a sort of propaganda technique. The presentation is brief, which leads one to think it may be just an outline, which the speaker would flesh out according to the inspiration of the moment. That would also explain the absence of a formal conclusion.

*Ad majorem Dei gloriam et honorem V.M.  
Mansit autem Maria cum illa. St Luc 1 56  
La Saint(e) Vierge demeura avec elle*

M.f. Je ne veut point ici vous faire l'histoire de ce temps malheureux où l'Eglise puissamment attaqué par une secte impie: la secte des Albigeois, la Ste Vierge sucita St. Dominique qui en instituant la dévotion du St Rosaire ramena au sein de l'Eglise des milliers d'hérétiques; ce fut encore par cette dévotion qu'on arrêta les progrès des turcs ennemis jurés de l'Eglise, je veux seulement vous apprendre ce que c'est que la dévotion du St. Rosaire.

Quels sont les devoirs des confrères du St Ro(saire?)  
Avantages de la dévotion au St Ro(saire).

10 Mais avant d'entrer en matière, implorons mes ch.f. le secours de la très Sainte Vierge en lui disant avec l'ange *Ave Maria*

Qu'est-ce donc, mes chers frères, que le St Rosaire?  
Le rosaire est une dévotion établit pour honorer Notre Seigneur Jésus C. et sa sainte Mère. Cette dévotion consiste à réciter cent cinquante fois la salutation angélique et quinze fois l'oraison dominicale en y ajoutant une courte méditation des principaux mystères de la

The text cannot be dated with any certainty, but it appears to be from the beginning of Fr. Champagnat's ministry, since there is no sign of the lived experience nor the boldness we find in his second text on the same subject.

Several of the ideas are particularly interesting in the light of their author: the sound theology shown in giving priority to Jesus Christ in this Marial prayer; the insistence on meditation on the mysteries; the justification of the repetition of the same prayers by citing the example of Jesus, who showed his love for his mother several times during the day, as he happened to run into her. To convince people and win them over, one must give them good reasons and simple ideas, with relaxed familiarity.

Ad majorem Dei gloriam et honorem V.M.  
Mansit autem Maria cum illa. St. Luke 1, 56  
The Blessed Virgin remained with her.

[M]y b[rothers] I have no intention here of telling you the story of those unfortunate days when the Church was under powerful attack by an impious sect: the Albigensians, and the B1. Virgin raised up St. Dominic who by initiating the devotion of the Holy Rosary brought thousands of heretics back to the bosom of the Church; it was also this devotion which stopped the advance of the Turks, the sworn enemies of the Church, I simply want to teach you what devotion to the Holy Rosary is.

10 What are the duties of the members of the Confraternity of the Holy Ro?  
Advantages of devotion to the Holy Ro.

15 But before getting into our topic, my d[ear] b[rothers], let us implore the help of the most Blessed Virgin by saying to her, with the angel, *Ave Maria*.  
So, my dear brothers, what is the Holy Rosary?  
The rosary is a devotion established to honor our Lord Jesus C. and his holy Mother. This devotion consists in reciting the angelic salutation one hundred and fifty times and the lord's prayer fifteen while adding a brief meditation on the principal mysteries of the life, death

vie, de la mort et de la gloire de Jésus et de Marie.

20 Le Saint Rosaire est divisé en trois part(ies) pour honorer la vie de notre Seigneur J.C. en trois états différents: son enfance, sa mort et sa gloire. Chaque partie contient cinq mystères.

La première partie contient les mystères joyeux, qui sont: 1° l'annonciation de la Ste Vierge, 2° sa visitation, 3° la naissance de J.C., 4° la présentation au temple, 5° la joie qu'eu(t) la Ste Vierge de trouver son divin fils quand (elle) le perdit à l'âge de douze ans.

25 La seconde partie du Rosaire comprend les mystères douloureux, savoir: l'agonie de Jésus au jardin des olives, sa flagellation, son couronnement d'épines, son portement de Croix et son crucifiment.

30 La troisième partie rappelle les mystères glorieux: 1° La résurrection de notre Seigneur J.C., Son ascension, La descente du St. Esprit, L'assomption de la Ste Vierge, Son couronnement dans le Ciel.

Quelles sont les devoirs du St Rosaire (?)

Les voici, confrères n'en perdez rien, je vous en supplie.

35 Le premier de vos devoirs est de réciter toutes les semaines les quinze dizaines avec la méditation des Mystères. Vous pouvez les réciter ou (en) un ou (en) plusieurs jours (1).

40 Mes chers f. combien est relevé l'action que vous faites: 1° vous faites ce que tant de S(aint)t(s) avant vous ont fait, en un mot, vous dites ce (que) notre Seigneur Jésus C. a fait. Consolez vous âmes pieuses quand vous ne feriez que dire votre Rosaire vous seriez saintement occupées Vous dites quelque fois: je suis une pauvre ignorante, je ne sais rien, je ne sais ni lire, ni écrire, je ne sais que dire mon chapelet. Pensez vous que ce soit peu de bien dire votre chapelet(?). C'est faire ce qu'a fait la meilleure partie de sa vie notre Seigneur Jésus Christ, car mes ch.f. que faisait notre Seigneur Jésus

45 Ch. en Egypte les 7 premières années de sa vie et depuis à Nazaret pendant 23 ans(?) Il faisait ce que nous faisons quand nous disons le chapelet. Faites bien attention que je ne dit pas qu'il disoit son chapelet, mais je dis qu'il faisoit ce que nous disons.

50 On demande quelque fois qui a fait l'Ave Maria. Quelques uns répondent que c'est l'archange Gabriel. C'est lui qui le premier l'a prononcé, mais ce n'est pas lui qui en est l'auteur; c'est Dieu même qui l'a



20 and glory of Jesus and Mary.

The Holy Rosary is divided into three parts to honor the life of our Lord J.C. in three different stages: his childhood, his death and his glory. Each part contains five mysteries.

25 The first part contains the joyful mysteries, which are: 1° the annunciation to the Blessed Virgin, 2° her visitation, 3° the birth of Jesus Christ, 4° the presentation in the temple, 5° the joy the Blessed Virgin felt on finding her divine son when [she] lost him at the age of twelve.

30 The second part of the Rosary includes the sorrowful mysteries, namely: the agony of Jesus in the garden of olives, his scourging, his crowning with thorns, his carrying of the Cross and his crucifixion.

35 The third part recalls the glorious mysteries: 1° The resurrection of our Lord J.C., His ascension, The descent of the Holy Spirit, The assumption of the B1. Virgin, Her coronation in Heaven.

What are the duties of the Holy Rosary

Here they are, confrères do not fail in any of them, I beg of you.

40 The first of your duties is to recite the fifteen decades every week together with meditation on the Mysteries. You may recite them [on] one or [on] several days (1).

My dear b., how exalted is the action you perform: 1° you do what so many Sts. before you have done; in a word, you say what our Lord Jesus C. has done. Console yourselves, pious souls, if all you did was say your Rosary you would be occupied in a holy fashion.  
45 You sometimes say: I am a poor ignorant person, I know nothing, I can neither read nor write, I can only say my rosary. Do you think that it is nothing to say your rosary well. To do that is to do what our Lord Jesus Christ did for the better part of his life, because my d.b., what did our Lord Jesus Ch. do in Egypt for the first 7 years  
50 of his life and afterwards in Nazareth for 23 years He did what we do when we say the rosary. Note well that I did not say that he said his rosary, but I said that he did what we say.

Sometimes people ask who made up the Ave Maria. Some answer that it was the archangel Gabriel. He was the first who spoke it,  
55 but he was not its author; it was God himself who composed it, it

---

(1) The sense is a bit confused here by the mingling of several ideas (very typical of Marcellin Champagnat's writing style): one can recite all fifteen decades on the same day, one can recite them on any day of the week, one can spread them over several days.

composé, c'est le Père Eternel, c'est lui qui l'a mis a la bouche de l'Archange.

55 Que faisoit donc N.S.J.C. en Egypte? Il ne disoit pas l'Ave Maria, mais il faisoit par action ce que nous disons quand nous disons Je vous salue Maris et Jésus Christ ne la saluoit-il pas tous les matins et les soirs et pendant la journée quand il la passoit(?) (2).

#### Avantages de la confrerie du St. Rosaire

60 Le Rosaire est une des dévotion des plus distingué dans l'Eglise et une où il y ait plus à gagner sans qu'il en coute rien. De quelque côté qu'on le considère, on reconnoit ses avantages et son excellence: 1° C'est la Sainte Vierge qui l'a révélée et elle a pour objet J.C. et sa auguste Mère. Elle est composée par les prières les plus excellentes et par la méditation des principaux mystère de la religion.

was the Eternal Father, it was he who put it in the mouth of the Archangel.

60 So what did O.L.J.C. do in Egypt? He did not say the Ave Maria, but he did in deeds what we say when we say Hail Mary, and did not Jesus Christ greet her every morning and evening and during the day whenever he passed her (2).

#### Advantages of the confraternity of the Holy Rosary

65 The Rosary is one of the most distinguished devotions in the Church, and one from which there is more to gain without it costing anything. Any way one looks at it, one recognizes its advantages and its excellence: 1° It is the Blessed Virgin who revealed it and it has for its object J.C. and his august Mother. It is made up of the most excellent prayers and meditation of the principal mysteries of religion.

---

(2) Meaning, when he met her or their paths crossed.



## Sermon on Devotion to the Rosary

From Fr. Champagnat's written text, in AFM, 134.01.

Sixteen-page leaflet, 22.5 x 18 cm, greenish paper. The text is on the first eight pages; the others are blank. There is no title, signature or date.

Fr. Champagnat is speaking to the members of the Confraternity of the Holy Rosary. After an introduction, he announces two points: 1 - What devotion to the Holy Rosary is: he explains where this devotion originated, the miracles it has produced, how to pray the rosary; 2 - The spirit of this devotion: it is not enough just to be a member and wear the badge; it is essential to live accordingly — that is, to imitate the conduct and virtues of Mary.

The text ends abruptly without a conclusion. This shows that it was not written to be read as it is, but to provide main ideas to be developed. This hypothesis is confirmed by the lack of connection in certain places among the various ideas. Another proof, it seems to me, are the invectives in the second part: “miserable hypocrites”, “shameless women”, which are jolting when we read them, but might be easier to listen to if said in a certain context and delivered in a certain tone of voice.

As for the ideas, one can see the repeated stress on devotion to the rosary leading us to Jesus, with Mary in only an intermediary role: to imitate Mary is to imitate Jesus; the rosary is a devotion in honor of Our Lord Jesus Christ. He no doubt developed this theme more explicitly in his next sermon, as he announces here, but that text has not come down to us.

Beati qui custodiunt vias meas. Pro. C. 8,32.

Bienheureux ceux qui ne s'écartent point des voies que je leur ai tracées.

Ces paroles que l'Eglise met dans la bouche de Marie, nous exhortent à étudier la conduite que cette Raine des Sts. a menée sur la terre.

Heureux en effet, qui imite Marie, puisque en l'imitant il imite Jésus le roi et le premier modèle de toutes les vertus. La vie de la Ste. Vierge est une leçon universelle, car on y apprend de quelle manière il faut se comporter dans la prospérité, dans l'adversité, dans la prière, dans le travail, dans les honneurs et dans les humiliations. Le principale but de ceux qui sont agrégés au St. Rosaire doit être d'imiter Marie. Nous examinerons d'abord en quoi consiste la dévotion du St. Rosaire, en second lieu, qui sont ceux qui suivent l'esprit de cette dévotion.

Vierge Ste. votre secours et vous, mes frères, votre attention (1).

La dévotion du St. Rosaire a été établie au commencement du troisième siècle, temps auquel la secte impie des Albigeois faisoit de grands maux à l'Eglise. St. Dominique gémissant sur ces malheurs, cherchoit les moyens de les réparer lorsque la Ste. Vierge qui ne manque jamais de secourir ceux qui ont le cœur droit, lui apparut dans la chapelle de N. Dame de P(r)ouille, l'an 1208 et lui prédit les merveilleux effets qu'auroit cette dévotion. En effet, au rapport des historiens du temps, cette dévotion eut de prodigieux effets.

Mais ce qui augmenta particulièrement cette dévotion, ce fut une victoire remportée par les chrétiens sur les infidèles qui menaçoient d'envahir l'Italie. Les chrétiens se voyant incapables de résister aux forces des Turcs sans le secours de Dieu obtenu par l'intercession de Marie, Notre St. Père le Pape St. Pie 5, plein de cette confiance, envoya au chef de l'armée chrétienne un chapellet. Le général et toute son armée s'étant mis sous la protection de la Ste. Vierge, arbora sur ses étendards l'image de la Raine des cieux avec le Rosaire. L'armée chrétienne combattant sous les étendards de Marie, ne trouva aucune résistance. Une protection éclatante de la Mère de Dieu, un témoignage si authentique de la vertu des prières du St. Rosaire exigeoit de la reconnaissance; ce fut pour la témoigner que le St. Père le Pape institua la fête du St. Rosaire, sous le titre de Notre Dame de la Victoire qu'il fixa au premier dimanche d'octobre, jour auquel cette fameuse victoire fut gagnée.

Beati qui custodiunt vias meas. (P 8,32).

Blessed are they who do not stray from the road I have pointed out to them.

These words which the Church places in Mary's mouth urge us to  
 5 study the way this Queen of the Saints lived on earth. Blessed indeed  
 are they who imitate Mary, since by imitating her they imitate Jesus,  
 the king and greatest model of all virtues. The life of the Blessed  
 Virgin is a universal lesson, for from it we learn how we should be-  
 have in prosperity, in adversity, at prayer, at work, in the face of  
 10 honors or humiliations. The main aim of those who have joined the  
 Rosary Confraternity should be to imitate Mary. We will first see  
 what devotion to the Holy Rosary really is, and then secondly, who  
 are those who follow the spirit of this devotion.

Holy Virgin, your help, and you, my brothers, your attention (1).

15 Devotion to the Holy Rosary was established at the beginning of  
 the thirteenth century, at a time when the Albigensian sect was do-  
 ing the Church so much harm. St. Dominic was grieving over this  
 situation and looking for ways to correct it, when the Blessed Vir-  
 gin, who never fails to help those whose heart is upright, appeared  
 20 to him in the chapel of Our Lady of Prouille in 1208, and foretold  
 the marvelous effects this devotion would produce. And in fact, ac-  
 cording to the historians of the day, this devotion did produce pro-  
 digious results.

But what especially increased this devotion was a victory of the  
 25 Christians over the infidels who were threatening to invade Italy.  
 The Christians knew they could not resist the Turkish forces without  
 the help of God through the intercession of Mary, so our Holy  
 Father, Pope St. Pius V, being filled with that kind of confidence,  
 sent a rosary to the head of the Christian army. The general and  
 30 his whole army placed themselves under the protection of the Blessed  
 Virgin, and placed on their banners the image of the Queen of  
 Heaven holding the rosary. The Christian army, fighting under Mary's  
 standard, met with no resistance. Such striking protection by the  
 Mother of God, such an authentic proof of the power of the  
 35 prayers of the rosary, demanded recognition; and so our Holy Father  
 the Pope instituted the feast of the Holy Rosary, under the title of  
 Our Lady of Victory, to be celebrated on the first Sunday of Oc-  
 tober, the day on which this famous victory was won.

---

(1) This is an expression used very frequently, in more or less the same words, in sermons of that period.

- Je ne veut pas ici vous parler des miracles sans nombre qui se sont  
 40 oppérés par l'intercession de notre auguste Raine, en conséquence,  
 je ne vous raconterai pas l'aveux que Satan lui-même a fait lorsque,  
 pressé par St. Dominique, il dit par la bouche d'un possédé qu'il  
 auroit mille fois renversé l'Eglise par les (h)érésies sans la protection  
 de la Ste. Vierge, qu'à toute heure elle lui arrachoit des âmes dont  
 45 il se croyoit bien assuré.
- Pourquoi vous rapeler l'histoire de ces deux pécheurs ou la conser-  
 vation de cette femme vertueuse qui étant condamné à la mort par  
 la poursuite de son mari, a-t-elle recours à ... M.le bourreaux ne put  
 venir à bout de lui ôter la vie quelques efforts qu'il pût faire.
- 50 Je ne vous parlerai pas non plus du convoi de douze barques allans  
 à Venise, défandues par un seul homme, sous la protection de la Ste.  
 Vierge, contre une flotte de pirates, tandis que tout l'équipage avoit  
 été à Notre Dame de Lauret (2).
- Enfin, je ne citerai pas le trait d'un soldat nommé Beauséjour qui,  
 55 se trouvant un jour en présence de l'ennemi et se rappelant qu'il  
 n'avoit pas dit les septes pater et ave qu'il avoit coutume de dire  
 tous les jours, qu'aussitôt faisant le signe de la croix pour les dire,  
 ceux qui étoient au tours de lui voulurent se moquer de lui, mais  
 à peine la première décharge fut elle faite, que pas un de ceux qui  
 60 peu auparavent se moquoient de lui, ne survécu.
- Tout cela et une infinité d'autres miracles ne nous prouvent-il pas  
 combien la Ste. Vierge est puissante. Saint Louis, Saint Bernard, St.  
 François Xavier guérissent les malades par le seul attouchement de  
 leur chapellet.
- 65 Examinons maintenant ce que c'est que le St. Rosaire. Le St. Rosaire  
 est une dévotion en l'honneur de N.S.J.C. et de sa très Ste. Mère.  
 Cette dévotion consiste donc à réciter cent cinquante fois la saluta-  
 tion angélique et quinze fois l'orais(on) dominicale. A chaque dixaine  
 d'ave on récite le Pater, après quoi on fait encore une courte médi-  
 70 tation sur les princepeaux mystères de la vie et de la mort, de la  
 gloire de Jésus C. et de Marie. Par le mélange de pater et d'ave,  
 on réunit J.C. à sa très digne Mère. Dieu lui-même semble en avoir  
 donné l'idée, car lorsqu'il promit un Rédempteur au monde, il déclara  
 que pour faire la guerre à l'enfer, il employroit une femme et celui  
 75 qui naitroit d'elle (3).
- Mais, mes f. pourquoi avez vous l'air de vouloir me demander pour-  
 quoi cette répétition des mêmes mots? Arrêtez, mes f., cette répéti-



I do not want to speak to you now about the miracles without number performed through the intercession of our august Queen, and consequently I will not tell you Satan's own declaration, made when, pressed by St. Dominic, he said through the mouth of a possessed person that he would have overthrown the Church a thousand times through heresy were it not for the protection of the Blessed Virgin, and that at every moment she snatched away from him souls which he thought were certainly his.

Why remind you of the story of those two sinners, or about the preservation of that virtuous lady who, having been condemned to death by her husband's accusations, had recourse to... The executioner could not kill her, no matter what he did. Nor will I speak to you about the convoy of twelve ships en route to Venice, defended by a single man, under the protection of the Blessed Virgin, against a fleet of pirate ships, since all the crews had been to the shrine of Our Lady of Loreto.

Finally, I will not mention the tale of a soldier named Beauséjour, who finding himself one day face to face with the enemy, remembered that he had not said the seven Paters and Aves he habitually said every day. As soon as made the sign of the cross to begin saying them, those around him began to make fun of him, but the very first volley had hardly been fired when not one of those who just a moment before had been mocking him was left alive.

Does not all that and an infinite number of other miracles prove to us how powerful the Blessed Virgin is? St. Louis, St. Bernard, St. Francis Xavier, all cured the sick simply by touching them with their rosary.

Let us now look at what the Rosary is. The holy Rosary is a devotion in honor of our Lord Jesus Christ and his most holy Mother. This devotion consists in reciting the Angelic Salutation fifty times, and the Lord's Prayer fifteen times. At each decade of Hail Mary's we recite the Our Father, after which we make a brief meditation on the principal mysteries of the life, death and glory of Jesus Christ and Mary. Through the mixture of Paters and Aves, we unite Jesus Christ with his most worthy Mother. God himself seems to have given us this idea, for when he promised the world a Redeemer, he declared that in order to make war on hell he would use a woman and the child who would be born of her (2).

But, my brothers, why do you look as though you want to ask me why we keep repeating the same words? Think a moment, my

---

(2) Gen 3,15.

- tion est un sûr moyen d'être exaucé et exprime très bien notre amour. Et quoi m.f., quand nous voulons que quelqu'un nous donne quelque chose, nous ne nous contentons pas le demander une seule fois.
- 80 Au reste, mes f., n'est-ce pas ce que font les anges dans le ciel puisqu'ils répètent sans cesse: Sanctus, sanctus, sanctus Dominus Deus Sabaot. J.C. dans le jardin des olives répète trois fois la même prière (4). Si la Cananéenne se fut rebutée, si, dis-je, elle n'eut pas réitérée sa demande, elle n'eut certainement pas obtenu ce qu'elle demandée
- 85 (5). Il faut que les confrère du St. Rosaire soient tous uni d'esprit et de coeur, concourant tous à faire honorer leur mère commune (6). Le Rosaire se divise en trois parties pour honorer J.C. en trois états: son enfance, sa mort et sa gloire. Chaque partie contient cinq mystères:
- 90 la première contient les mystères joyeux qui sont: premièrement l'annonciation de la Ste. Vierge; 2° la visitation; 3° la naissance de J.C.; 4° la présentation au temple; 5° la joie que la Sainte Vierge ressentit après l'avoir trouvé dans le temple.
- La seconde partie du Rosaire comprend les mystères douloureux qui
- 95 sont les souffrances et l'âme de sa sainte Mère percée par un glaive de douleur. Ces mystères sont: premièrement l'agonie de J.C. dans le jardin des olives; 2° sa flagellation; 3° son couronnement d'épines; 4° le portem(ent) de croix; 5° son crucifiment.
- La 3e partie rappelle les mystères glorieux: 1° la resurection de J.C.;
- 100 2° son ascension; 3° la descente du Saint Esprit sur les apôtres; 4° l'assomption de la Ste. Vierge; 5° son couronnement dans le ciel.
- Pour bien réciter le St. Rosaire, il faut méditer à chaque dizaine un de ces mystères, car c'est en (la) récitation de la Salutation angélique, de l'Oraison dominicale et dans la méditation des mystères
- 105 dont nous avons parlé que consiste toute la dévotion du St. Rosaire. Je me réserve à vous expliquer en quoi consiste cette méditation dimanche prochain.

Voyons maintenant qui sont ceux qui suivent l'esprit de cette dévotion.

- 110 Vous tous qui m'écoutez répondez-moi? Suffit-il pour suivre l'esprit de la dévotion au St. Rosaire, de réciter toutes les semaines le St. Rosaire, d'assister à tous les exercices de cette confrérie? Suffit-il

- brothers: this repetition is a sure means of being heard and it expresses our love very well. After all, my brothers, when we want
- 80 someone to give us something, we don't just ask for it once. Besides, my brothers, isn't this what the angels do in heaven, since they repeat unceasingly: Sanctus, sanctus, sanctus, Dominus Deus Sabaoth? Jesus Christ, in the Garden of Olives, repeated the same prayer three times (3). If the Canaanite woman had become dis-
- 85 couraged; if, I say, she had not repeated her request, she certainly would not have obtained what she was asking for (4). The members of the Rosary confraternity must all be united in mind and heart, and all cooperate in paying honor to their common mother (5). The rosary is divided into three parts to honor Jesus Christ at three
- 90 stages: his infancy, his death, and his glory. Each part contains five mysteries: the first contains the joyful mysteries which are: first the Annunciation to the Blessed Virgin; 2° the Visitation; 3° the birth of Jesus Christ; 4° the Presentation in the Temple; 5° the joy the Blessed Virgin felt after finding him in the Temple.
- 95 The second part of the rosary includes the sorrowful mysteries, which are the sufferings and the piercing of the soul of his holy Mother by a sword of sorrow. These mysteries are: first, the agony of Jesus Christ in the Garden of Olives; 2° his scourging; 3° his crowning with thorns; 4° the carrying of the cross; 5° his crucifixion.
- 100 The third part recalls the glorious mysteries: 1° the resurrection of Jesus Christ; 2° his ascension; 3° the descent of the Holy Spirit on the apostles; 4° the assumption of the Blessed Virgin; 5° her coronation in heaven.
- To recite the Holy Rosary well, we must meditate during each de-
- 105 cade on one of these mysteries, because the complete Rosary devotion consists in the recitation of the Angelic Salutation, the Lord's Prayer and meditation on the mysteries of which we have spoken. I will wait until next Sunday to explain to you what this meditation consists of.
- 110 Now let us see who are the people who follow the spirit of this devotion. All of you who are listening to me, what is the answer? To follow the spirit of the devotion to the Holy Rosary, is it enough to recite the Holy Rosary every week, and to attend all the exercises of this confraternity? Is it enough to go to confession and receive

---

(3) Mt 26,39; 42,44.

(4) Mt 15,21-28.

(5) This is a new idea which he simply introduces here without developing it.

de se confesser et communier tous les premiers dimanches des mois  
toutes les fêtes principales de Notre-Seigneur et de son auguste Mère,  
115 d'élever vos coeurs souvent pendant la journée et pendant la nuit,  
pour offrir à Dieu les prières et les bonnes oeuvres que font à toute  
heure un grand nombre de cette confrérie répandue dans tout l'uni-  
ver. Tout cela suffit-il, répondez, confrères? qu'en pensez-vous? Je  
lis votre pensée sur vos fronts; la voici: si cela ne suffit, nous ne  
120 sommes pas de cette confrérie. Si c'est là votre pensée, c'est la mienne  
aussi (7), car, bien que cela ne suffise pas, combien y eut il parmi  
vous qui fassent ce que je vient de dire? Combien d'entre vous qui,  
loin de réciter le rosaire toutes les semaines, loin de fréquenter les  
sacremens les premier dimanches, ne les fréquentent peut-être pas  
125 même tous les quatre mois, que dis-je tous les quatre mois, peut-être  
pas même tous les ans.

C'est à vous misérables hypocrites, que j'adresse la parole, vous, dis-je,  
qu'on vous (8) si empressés de courir prendre vos cierges, de les alu-  
mer, vous êtes à ce point d'aveuglement que de croire que vous  
130 êtes de la confrérie, parce que vous avez un cierge alumé entre les  
mains, tandis qu'une flamme impure brûle dans vos coeurs. Croyez-  
vous honorer (9) la raine des cieux que d'accompagner le très St.  
Sacrement avec un coeur allant toujours au gré des passions et acca-  
blé de remorts? Croyez-vous, encore une fois, qu'il suffise de jouer  
135 ainsi le personnage d'hypocrite? Mais quoi, y avez-vous jamais bien  
pensé que Notre Seigneur est présent dans le très St. Sacrement de  
l'autel? Si vous croyez qu'il y est, pourquoi y venez-vous l'insulter?  
Peut être avez vous l'audace de dire que vous ne l'insultez. Quoi!  
n'insulte-t-on pas quelqu'un, quand d'un côté on lui dit qu'on veut  
140 l'aimer, lui obéir, lui plaire, tandis qu'à tous momens, dans toutes  
les occasions qui se présentent on lui dit par ses actions qu'on ne  
veut ni l'aimer, ni lui plaire, ni lui obéir? Qui sont donc, mes frè-  
res, ceux qui suivent l'esprit de la dévotion du St. Rosaire?  
145 Qui sont-ils, mes frères, les voici! Ecoutez-le et profitez-en. Ce sont  
ceux qui faisant tout ce que nous venons de dire, imitent, de plus  
les vertus de Marie.

Qui sont ceux qui imitent les vertus de Marie? Est-ce vous, filles  
sans pudeur et sans modestie qui fréquentez les assemblées prophanes?

115 communion on the first Sunday of every month, all the principal  
 feasts of Our Lord and his august Mother, to raise your heart often  
 during the day and during the night, to offer to God the prayers  
 and good works which are being performed at all hours by a large  
 number of members of this confraternity spread throughout the  
 120 universe? Answer me, confrères: is all that enough? What do you  
 think?

I can read your answer on your foreheads, and here it is: If that  
 is not enough, then we aren't part of this confraternity. If that is  
 what you think, that is what I think too (6), because even though  
 125 it is not enough, how many of you do what I have just said? How  
 many of you are there who, far from reciting the rosary every week,  
 far from going to the sacraments every first Sunday, perhaps do not  
 receive them even every four months. What am I saying, "every four  
 months"? Perhaps not even every year!

130 I am speaking to you miserable hypocrites; to you, I say, whom every-  
 one sees in such a hurry to run to get your candles, to light them;  
 are you so blind that you think you are part of the confraternity  
 because you have a lighted candle in your hands, while an impure  
 flame is burning in your hearts? Do you think you are honoring  
 135 the queen of heaven by accompanying the Blessed Sacrament with  
 a heart which is always running wherever its passions take it, and  
 full of remorse? Again, do you think it is enough to play the hypo-  
 crite like that?

But then, have you ever really thought about the fact that Our Lord  
 140 is present in the Most Blessed Sacrament of the Altar? If you be-  
 lieve he is there, why do you come to insult him? Maybe you are  
 bold enough to say that you are not insulting him. But isn't it an  
 insult to someone if on the one hand you tell him you want to love  
 him, obey him, please him, while at every moment and on every  
 145 possible occasion, you tell him by your actions that you do not want  
 to love him, nor please him, nor obey him? So, my brothers, who  
 are those who follow the spirit of the devotion to the Holy Rosary?  
 Who are they, my brothers? Here they are! Listen and learn. It is  
 those who, besides doing everything we have just said, also imitate  
 150 Mary's virtues.

Who are those who imitate Mary's virtues? Are they you, shameless  
 young ladies without modesty, who go to worldly gatherings? Are

---

(6) He does not mean that he really thinks that is enough; what he is trying to  
 say is that he is convinced that most of the members of the confraternity think that way.

- 150 est-ce vous qui venez dans ce st. lieu avec une effronterie qu'on lirois sur votre visage, vous, dis-je, qui à chaque instant tournez la tête pour voir qui entre et qui sort? Est-ce vous, encore une fois, qui vous parez plus tôt pour être vues que pour paroître selon votre rend (10). Est-ce ainsi qu'on imite la modestie de Marie?
- 155 Voit-on dans votre extérieur comme dans celui de Marie, cette vertu que la Ste. Vierge avoit si à coeur, c'est à dire la vertu d'humilité? N'êtes vous pas, au contraire orgueilleuse, pensant sans cesse comment vous ferez pour paroître plus bien habillée que celle-ci. Indescence, imodestie, tout cela est comptez pour rien; pourvu que vous
- 160 vous contentiez, voilà tout ce que vous désirez. Est-ce ainsi qu'on honnore Marie? Est-ce ainsi qu'on plait à Dieu?

they you, who come into this holy place with an effrontery which  
can be read in your face; you, I say, who turn your head every  
155 second to see who is coming in or leaving? Again, is it you, who  
deck yourselves out to be seen, rather than to appear part of your  
social class? Is that how you imitate Mary's modesty?  
Can people see in your external behaviour, as in Mary's, that virtue  
160 of humility? On the contrary, are you not proud, ceaselessly think-  
ing about how to appear better dressed than that other girl? Indecen-  
cy, immodesty, all of that counts for nothing, so long as you are  
pleased with yourselves; that's all you want. Is that any way to honour  
Mary? Is that any way to please God?







