

CHAPTER SIXTEEN

CONCLUSION

Throughout Marcellin Champagnat's strenuous life many people felt it incumbent upon them either to give him generous support or to oppose him strongly. How are we to judge the true worth of his life on earth? We have been conducting a critical historical examination of what were considered to be the most important items concerning the man and the work he undertook. Yet for a valid judgment of his whole life, the following additional facets should, I feel, be known.

Back in his seminary days he had planned to found a congregation of religious Brothers to teach the largely neglected country children. He succeeded; yet this was at a time in France when there were movements favourable for such a foundation. For instance, the Revolution had failed in regard to education.

"Before the Revolution there were primary schools almost everywhere All that has disappeared." (1)

Likewise, the condition of the young people meant that the Catholic Church was likely to support such a movement.

"The children are without any idea of the Divinity, or any notion of just or unjust, ... of wild and uncivilised manners." (2)

This was allied to a general desire for the return of the religious Brothers and Sisters to the schools.

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1. Report presented by Chaptal, Minister of the Interior, to the Council of State (18 brumaire an IX), Dictionnaire Buisson, p. 1,111.
 2. Report by the Prefect of Ain to the General Council, Year VIII. (Albert Babeau, L'école de village pendant la Révolution, Paris, 1881, pp. 246, 247.)

"It is necessary to recall for the instruction of the children of both sexes the Brothers ... and Sisters" (3)

Before Marcellin had been ordained, in 1816, it was a fact that both the Brothers and Sisters had restarted, at least in those societies that had survived the Revolution, to regroup and continue their work in education as far as they could and as local conditions allowed. (4) In fact, in 1800, eight new societies of religious teachers had been founded after 6th November when negotiations had commenced between Napoleon and Rome for a Concordat, though seven of these were of religious Sisters. (5) In a way, we might say, Napoleon had been preparing the way for work such as Marcellin's by his attitude towards religious schools. In August 1805 he had declared at Fourcroy:

"The Godless man I have seen at work since 1793 ... I have had enough of him..... No, no, to form man such as we want him, I will take my stand with God." (6)

On 21st May 1806, the Emperor remarked at the Council of State:

"... I don't agree with that kind of fanaticism ... against the Brothers, it is absolute prejudice. From all sides people demand their re-establishment; this general clamour sufficiently proves their usefulness." (7)

Finally, Napoleon's sentiments were expressed forthrightly by his words to the effect that he "preferred to see the children in the hands of a monk who knew nothing else but his Catechism, than in those of a half-baked savant who has no foundation for morality". (8)

3. Report of Prefect of Pas-de-Calais to General Council, Year IX, (G. Rigault, *Histoire Générale de l'Institut des Frères des Écoles Chrétiennes*, Vol. 3, "La Révolution Française", 1940, pp. 446, 447.)

4. P. Zind, *Les Nouvelles Congrégations de Frères Enseignants en France de 1800 à 1830*, St. Genis-Laval, 1969, p. 49

5. *Ibid*, p. 619.

6. M. Gontard, *L'enseignement primaire en France de la Révolution à la loi Guizot (1789-1833). Des petites écoles de la monarchie d'ancien régime aux écoles primaires de la monarchie bourgeoise*, Paris, 1959, p. 236.

7. Rigault, *op. cit.*, Vol. 4, p. 102.

8. A. Latreille, *Le catéchisme impérial de 1806*, Paris, 1935, p. 19.

Then again, although the University, under Napoleon, was theoretically in control of the education system after 1808, (9) this imperial university's general inspectors had given instructions to the Rectors of the Academies at Rennes, Angers, Toulouse and Montpellier in both 1812 and 1813 that, "In the whole of France wherever there are De La Salle Brothers, they will be introduced in preference to all others". (10) In fact, there was a great multiplicity of religious teaching groups, both new and re-formed, in every Département of France. (11) In 1803 the De La Salle Brothers were legally authorised to re-start their work of religious education. In 1815 a Royal Ordinance made primary teaching compulsory, (12) whilst in 1816 religious congregations were authorised to conduct schools. (13) Hence, whilst Marcellin was attempting to develop his Institute before the 1830 July Revolution, progress of religious teaching groups in France was both rapid and general. For instance, by the year 1830, the De La Salle Brothers numbered 1,420 and they conducted 350 schools in which were being educated 87,000 pupils. Then again the new groups of "Little Brothers" numbered 950 and conducted 280 schools with 30,000 children. (14)

Other factors of this period that would have favoured Marcellin's new Institute that he put under the patronage of Our Lady were fairly numerous. For instance, King Louis XVIII had re-dedicated the French nation to Mary. As Daniel-Rops noted in his work l'Eglise des Révolutions, there was a resurgence in the Catholic Church after 1815. For instance, the great expansion in the numbers and the activities of both priests and religious was helped by an increase in the budget for Worship from 18 millions of francs in 1815 to 49 millions in 1828. By 1828 ordinations to the priesthood had reached 3,000 per annum. Generous donations to

9. A. Cobban, A History of Modern France, Middlesex, 2nd Edition, 1965, p. 34.

10. A. Rendu, De l'instruction publique et particulièrement des Ecoles Chrésiennes, Paris, 1819, Vol. 2, pp. 469,470.

11. P. Zind, op. cit., pp. 619-640.

12. This was decreed on 7th November 1815. (Ibid, p. 624)

13. We must remember that, throughout Marcellin's life-time, his Institute of Brothers was never given official recognition as a Catholic Church Religious Congregation by Rome.

14. P. Zind, op. cit., p. 640.

help religious education were numerous. (15)

Yet, whilst recognising such favourable factors, one must keep in mind that Marcellin had to struggle against inordinate opposition when he was simply trying to make available to poor, neglected country children what he knew so many French people considered to be social justice. Br. Jean-Baptiste made mention of the fact, in his original Vie de Joseph-Benoît-Marcellin Champagnat in 1856, (16) that the young, newly-ordained Champagnat was sent to work in the Parish of Lavalla where the Parish Priest "worshipped the bottle". (17) He also mentioned the former De La Salle Brother, whom Marcellin had managed to have assist the new young Brothers in teaching methods, had to be dismissed by Marcellin because of his unchristian life. (18) Br. Jean-Baptiste was strongly criticized for having such matters printed, (19) but for people today such information must surely reveal to us vividly what a strong personality Marcellin Champagnat must have had.

Perhaps the example of his father during the Revolution impelled Marcellin in his thrust to help the poor and underprivileged. The people of Marlies showed on several occasions that they wanted Jean-Baptiste Champagnat to remain as their leader in the various and often conflicting phases of the revolutionary years. Likewise, the Marist Brothers from 1817 till 1840 never wanted any other leader. At times he could be most firm, (20) but then again he was prepared to go to great lengths to help people in need. Many such events have been related above; but let us add one more. The relater is Br. Jean-Baptiste: (21)

15. D. Rops, "Eglise des Revolutions", Paris, 1960, pp. 246-259.

16. Which, because of strong protests from the Superior-General of the Marist Fathers against three of its items (as mentioned in Chapter Five above), was hastily edited and reprinted. Very few copies of the original Vie exist today.

17. Recorded in Chapter Five above.

18. Cf. Chapter Five.

19. Ibid.

20. Cf. Chapter Eight above, for example, regarding the stockings issue.

21. Since he wrote this at a time when many Brothers would have been living who would have knowledge of such events, we can be confident that this event really happened.

"Once, a number of Brothers arrived (22) on a rainy day during the vacations. As they required to change, the Father sent for Brother Procurator, (23) who happened to be out at the time, and had the key of the wardrobe with him. Father Champagnat, impatient to procure comfort for his children, seized a tool, burst open the door of the wardrobe, and supplied them with linen and clothes." (24)

Champagnat strove to found his Institute in a remote and, in general, poverty-stricken area of France. Most of his first recruits as future teachers were illiterate themselves. After hazardous beginnings when he met strong opposition from his Parish Priest and discovered that his first teacher-instructor was a person of such waywardness in character that it was necessary to send the first Brothers to various hamlets to remove them from his influence, Marcellin was threatened by Vicar-General Bochart with interdict if he did not join his Brothers to Bochart's congregation. Moreover, Champagnat had undertaken a large amount of manual work himself so as to improve the conditions for the members of his Institute. He found this necessary, in spite of the fact that all the priests in his diocese had been informed by a circular from their Vicars-General that such work was beneath the dignity of the station-in-life of priesthood. Achievement from the Depths is, therefore, an appropriate title for this thesis.

For any who may still doubt the title's aptness, let us consider something else not previously mentioned. We know that one of the most bitter disappointments for Marcellin was his failure to gain government authorisation for his Brothers to teach. Father Jean-Claude Colin (Founder of the Marist Fathers) once remarked to Bishop de Frayssinous:

22. i.e. at the Hermitage.

23. i.e. the Brother in charge of the buying of goods for the Brothers at the Hermitage - particularly food and clothing.

24. Fr. Jean-Baptiste, VIE, Vol. 2, Lyons, 1856, p. 226.

"A priest who was interested in our work, told me that what had harmed Champagnat at Paris was his plainness (25) and after having observed him, one would say: 'He is indeed a courageous man, but everything about him is of the country (26) and he lacks the elegant formalities that are 'customary in Paris'; and this priest felt that to obtain things in Paris it was essential only to send men who had been trained in the accepted procedures.'" (27)

Champagnat indeed was down-to-earth; perhaps unaccepted in sophisticated circles, but with such energy and forthrightness in seeking what he thought should be done that, even after the terrible year of 1826, his four letters of May 1827, written to the four most powerful and influential church leaders in his diocese, (28) actually bore fruit and help was again given to him for what so many had been proclaiming a lost cause. Yes, at this period his whole work seemed to have struck rock-bottom, but he had yet again brought about a renewal of hope. Surely this was achievement from the depths in a most remarkable fashion. One needs to recall that in 1830, Marcellin's Institute was already expanding more rapidly than any of the numerous other congregations of teaching Brothers in France except for the Brothers of Christian Instruction of Ploërmel and the Brothers of Saint-Joseph du Mans. (29) In 1830, Marcellin's Institute had 17 establishments, over a hundred Brothers, with about

25. The French word is "simplicité", but the English word "simplicity" denotes a somewhat different meaning. Perhaps the word "straightforwardness" is closer to the French expression.

26. Perhaps the Australian colloquial term "country bumpkin" could, with limits, be applied here.

27. Archives générales des pères maristes, "Entrevue de Jean-Claude Colin avec Mgr Frayssinous, Récit familier du P. Colin à ses confrères, 1, 24-26, ecr. Dupuy. (Luillet 1838).

28. See above in Chapter Eight. Two were definitely the most powerful, whilst the other two had the ability to exert the greatest influence for his cause.

29. Information gathered from a personal talk with Pierre Zind at Macon on 28th December 1981.

1,200 pupils and already ranked about fourth largest of the fourteen congregations of teaching Brothers in France that were still functioning in 1830. (30)

On the death of Father Champagnat his Institute had forty-eight establishments, (31) On the resignation of its first "Brother Director General" (Brother François) in 1860, there were 2,086 Brothers, in 379 schools, instructing more than 50,000 pupils. (32) The government authorisation problem was to a great extent overcome when Fr. Mazelier's small but authorised group of Brothers joined the Marist Brothers in 1842. However, this authorisation was extended to the Département of Loire alone. (33) It was not until 20th June 1851 that his Institute was granted, by the French Government, authorisation to teach anywhere in France. (34) Marcellin's wish that his Institute of Brothers would eventually form a section of a large Society of Mary recognised by Rome never eventuated. Nevertheless, Rome gave official sanction to his life's work when, on 9th January 1863, Pope Pius IX proclaimed papal recognition of the Institute of the Marist Brothers. (35)

The Catholic Church granted much higher recognition of Marcellin when, in 1955, the Pope officially proclaimed him "Blessed Marcellin Champagnat", something which was done only after fifty years of investigation into his life by Rome. (36) The Pope's beatification

30. 1830: De La Salle Brothers (in France) numbered 1,420 teaching 86,998 pupils in 380 schools.

Far behind, but the next in size were The Little Brothers of Jean-Marie de La Mennais in Brittany and, in the South-West and North-East, the Brothers of Mary of Chaminade.

Six other congregations, roughly the same in size, came next and one of these was Champagnat's Marist Brothers. Omitting the De La Salle Brothers, there were 950 Brothers teaching in 281 primary schools where they were instructing about 30,000 children. (P. Zind, op. cit., pp. 470,471).

31. In all, 53 establishments had been founded by Marcellin; but 5 had been closed. (G. Michel, Chronologie de l'Institut des Frères Maristes des Ecoles, Rome, 1976, p. 88.

32. Anonymous, Our Models in Religion, Grugliasco (Italy), 1936, p. 425.

33. The three Départements in the south - Drôme, Ardèche and Hautes-Alpes - still retained the authorisation. (Br. Avit, Annales de l'Institut, 1884-1892, (FMS Archives), p. 258.

34. Bulletin des lois de la République française, B. No. 414, p. 72. (Archives Nationales)

35. Circulaire du F. Louis-Marie, St. Genis-Laval, 2 Février 1863. (FMS Archives, Rome) and Circulaires des Supérieurs Généraux de l'Institut des Petits Frères de Marie, Vol. III (1860-1869), Lyons, 1914, pp. 129-158.

36. In 1903 the Sacred Congregation of Rites in Rome (on 12th February) recognised the validity of further research into the life of Marcellin Champagnat who, henceforth, was declared "Venerable" in the Catholic Church.



The main Chapel at Notre Dame de l'Hermitage.



The side-chapel, or shrine, at the Hermitage where the remains of Marcellin Champagnat's body are kept, in the reliquary above the altar.

of a person signifies to Catholics that that person is in heaven and official prayers may be offered to that person; it also permits his relics to be placed on an altar in a new chapel at the Hermitage and this altar (officially a shrine) is still visited by large numbers of pilgrims, especially on Sundays. Numerous donations from Marist centres around the world (37) enabled the erection of a chapel, built in honour of Blessed Marcellin Champagnat, at Le Rozey, the place of his birth.

National bodies in the secular world were also paying him tribute. In 1947, the Government of Brazil (where over a thousand Marist Brothers were then teaching, signifying great expansion since their Institute's first arrival in that country in 1897) produced a special stamp, with the effigy of Marcellin Champagnat, in honour of the 50th anniversary of their arrival in that nation. In 1955, after Champagnat's Beatification at Rome on 20th May, Rome named a large square in his honour, "Piazzale Champagnat", in the prestigious E.U.R. section of Rome. (38) At the same time several towns in Brazil (such as Rio de Janeiro and Porto Alegre) named streets and even avenues "Marcellin Champagnat"; whilst in Spain, a Marcellin Champagnat street was so-named in Madrid. Yet nothing of such nature had yet been done in France, his homeland!

In 1978, when President Giscard d'Estaing made a visit to Brazil and, in the course of one of his speeches on cultural exchanges, had made no mention of Marcellin Champagnat (and this in a country where so many streets and avenues were named after him), a certain

37. In 1955 the Marist Brothers had established schools in 75 countries. (G. Michel, Chronologie de l'Institut des Frères Maristes des Ecoles, Rome, 1976, p. 261.)

38. Mussolini had been planning, to take place in 1942, the "Exposizione Universale di Roma". A large, partly-built construction planned for Italy's Department of Agriculture and Forestry was, after the war, bought "for a song" by the Marist Brothers and this is where they then constructed the Institute's General House.



The church erected at Le Rozey, with contributions from Marist Brothers all over the world, after the Beatification of Fr Marcellin Champagnat by the Pope at Rome in 1955. Note the old Champagnat family house in the right background, with the blue sign (shown close-up in a previous photo).



A street in Lavalla renamed Rue Marcellin Champagnat on the 25th anniversary of his Beatification at Rome. (6th June 1981)

Madame Jeanne de Recqueville (39) was astounded by this oversight. This lady had never heard of Marcellin Champagnat until about twenty-five years ago when she became aware of him, not by anything in France, but by reading about him in Brazil-French newspapers. Aware of the influence spread to other countries by Champagnat, she commenced a prolonged struggle (40) with authorities in both the French Government and the Paris Municipal Council. Eventually, Mr. Jacques Chirac, Mayor of Paris, agreed that something should be done along the lines suggested by her. Thus, the Municipal Council of Paris accepted the motion put before it by the Mayor and consented to the re-naming of a square in Paris in honour of Fr. M. Champagnat.

39. Mme. Jeanne de Recqueville, among her honoured titles (1982) is Foundation President of the "Association for Historical Theatre", Secretary of the "Society of Men of Letters of France", Honorary Citizen of Castellaneta, Italy (*); whilst she has received one of the highest literary awards in France - e.g. she gained the "Premier Grand Prix Litteraire du Salon de l'Enfance" in France in 1953.

*This was in recognition of her spirited defence of the Italian film star of the 1920s, Rudolph Valentino (died New York 1928) who was born in this town. He had been calumniated and ridiculed after his death, Madame de Recqueville defended his case in a convincing article in his favour in "France-Empire": she received this honour on 24th August 1981.

40. This Lady has corresponded with this author and the story of her struggles is worthy of a book in its own right. Like Champagnat, she was not deterred by repeated rebuffs, but continued on until her object was achieved. Let one small portion of her struggle be mentioned: when nothing was done in Paris, capital of the land of his birth, life and work, after Champagnat's Beatification in 1955, she wrote to the Editor of the New Observer about the matter (especially since other countries such as Italy, Spain and Brazil had named parts of their countries after him). The Editor thanked her, but suggested that perhaps the President himself knew nothing of this Marcellin Champagnat, and that she should approach the Mayor of Paris on the matter. When the Pope visited France in April 1980, she wrote to the Mayor suggesting a street in Paris be named after Champagnat. The Paris Council replied, citing a host of difficulties that such a change would occasion for the residents of the area - changes of address on stationery, on all manner of business and legal documents, confusion for the postal service, etc. Nothing daunted, she continued to wage a real crusade for the rightful recognition of Champagnat by the Paris newspapers until, at length, the Mayor of Paris - Mr Jacques Chirac, decided to use his influence on her behalf.



Above photo, taken on the day of the official naming of the Place du Père Marcellin Champagnat in Paris (24th October 1981), shows Br Quentin Duffy (Vicar-General of the Marist Brothers) - left, with Monsieur C. M. Taittinger (a former Minister of State and then a member of the Municipal Council of Paris) - right.



Another view of the Place du Père Marcellin Champagnat on 24th October 1981.

On 24th October 1981, the city of Paris ceremoniously named a square in the prestigious 16th arrondissement: "Place du Père Marcellin Champagnat". The location of this Place was well chosen: it adjoins two fine churches consecrated to Our Lady, and the street leading to it recalls one of her most beautiful privileges (at least in Catholic belief): the Annunciation. (41) Mr. Guyot, Prefect of Paris, addressed the gathering of about two hundred people gathered from France, Spain, Belgium and Great Britain, and spoke words of gratitude for the work of Champagnat and his Brothers. The Vicar-General of the Marist Brothers, Br. Quentin Duffy of Australia, delivered the occasional address: (42) one paragraph of which might be quoted here:

"Physically he was a man of the mountains, solid and tenacious, with that quiet strength which is never precipitate but which perseveres. His peasant origin had left him with a sense of the real, a soundness of judgment, an ability to be close to people and to things. His father, Councillor of the commune and politically a man of the Revolution, did not find a fervent imitator in his son, for the latter was more taken up with the person than with the political views held, and refused to take any part in politics in order to make himself more accessible to everyone, and in particular to the weakest. Among the latter, his heart went out in a special way to the young, whom he understood and could attract, thanks to his innate pedagogical sense." (43)

41. Those who wish to find the square should take the Metro, Nation-Etoile line, to Passy Station. On leaving the station, go straight ahead up a slight incline till you come to a multiple crossroads, the Place Costa Rica. Here go left along the rue Raynouard till you reach the rue de l'Annonciation, turn right, and you will find the "Place du Père Marcellin Champagnat" on your right between numbers 6 and 10.

42. Which had been prepared by the Secretary-General of the Marist Brothers, the Frenchman (from Alsace) Brother Paul Sester, but who was unable to attend because of illness.

43. FMS, No. 49 (Nov.-Dec. 1981), p. 729

The year 6th June 1980 - 6th June 1981 was regarded as a special "Champagnat Year" for the Marist Brothers, honouring the 25th anniversary of their founder's Beatification by the Pope. The Municipal Council of Lavalla, on 6th June 1981, named one street "Rue Marcellin Champagnat" and also unveiled a large statue of Marcellin Champagnat and Gabriel Rivat (the Lavalla boy who had become the first Brother-Superior-General) in a prominent part of the town. The present Superior General, Brother Basilio Rueda (Mexican-born) attended both this function and a further one at Marlies that same day. In both places he delivered the occasional address and included in his words on Champagnat were:

"... He let the real (44) speak what the real wanted to say ... He knew how to arouse the young people to become willing collaborators in an impassioned adventure..." (45)

At Lavalla, the Mayor (46) thanked him and added:

"I am convinced there is a giant sleeping in the heart of each person. We need someone with courage to awaken him in order to transform our lives." (47)

It has often been said: "No one is a prophet in his own country." Perhaps the final words written by Br. Paul Sester for the occasional address given in Paris at the "Place du Père Marcellin Champagnat" are worth noting:

"The simple presence of a man who was faithful to his mission, challenges us to be ourselves." (48)

44. i.e. a person's inner self.

45. FMS, No. 47 (August 1981), pp. 676, 677.

46. This mayor, a former university professor, had come originally from Montbrison.

47. FMS, No. 47, p. 678.

48. FMS, No. 49 (Nov-Dec. 1981), p. 730. As Paul Sester had remarked, such words are those of the French author Marcel Légaut. He was formerly professor of mathematics at "l'Université de Paris" and a member of the "Université de France". For the past fifteen years or so he has given himself over to working in the country keeping sheep in Haute-Provence. The reference in the occasional address was taken from: Marcel Légaut, L'homme à la recherche de son humanité, Aubier-Montaigne, 1971.



The above statue was erected in a square at Lavalla, 6th June 1981, in commemoration of the 25th anniversary of the Beatification of Marcellin Champagnat and the centenary of the death of Brother François (first Superior General of the Marist Brothers and who, when named Gabriel Rivat, had joined the Brothers from the neighbouring hamlet of Les Maisonnettes.

APPENDIX A

BRIEF OUTLINE OF MAIN EVENTS CONCERNING OFFICIAL
RECOGNITION OF THE SCHOOLS OF THE MARIST BROTHERS
IN FRANCE

The Institute of the Marist Brothers of the Schools did not gain legal authorisation in France until 20th June 1851, when such decree was signed by Louis Napoleon. Previously the Institute had managed (since 1835) by sending Brothers threatened with being in the call-up to St. Paul-Trois Châteaux or other authorised congregations. The union of the Marist Brothers and those of St. Paul-Trois-Châteaux in 1842, followed in 1844 by the further union with the Brothers of Viviers - with the advantage that both of these congregations had legal status in six Départements to the south and east, eased the problem somewhat. (1)

After the decree of 1851, except for a few times of danger - war, military service, taxes, the Institute managed things satisfactorily until the Decree of Jules Ferry, 29th March 1880, for the expulsion of all Congregations not authorised (Marist Fathers expelled from Lyons, 3rd November). (2) This was the first of the real attacks on religious congregations.

Another Decree of June 1881 made the Brevet certificate compulsory for every teacher. Brother Nestor S.G. immediately published a Study Programme for the trainees, with Scholasticates being set up to prepare the Brothers for the Brevet. The new law of 28th March 1882 suppressed the teaching of religion and prayers in communal schools. The Catholic Bishops asked the Brothers to continue in these schools and to hold catechism out of school premises and school hours. It is significant that many overseas foundations began during these years. (3)

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1. Br. Jean-Baptiste, Life of Father Champagnat, Paris, 1947 (translation of original 1856 edition), p.
 2. J. Coste & G. Lessard, Origines Maristes, Vol. 3. Rome, 1965 p. 707
 3. Legal authorisation was gained in Spain in 1888.

In 1886 the government announced that after a delay of five years all public schools in France would be laicised and only lay personnel may teach in them. As a result, in 1891, 83 of the Institute's 87 communal schools were laicised. However, since all were provided for with an "Ecole Libre", very few students left these schools.

On 1st July 1901 came the warning of the dissolution of religious congregations. The expulsion order arrived in April 1903 - "within three months". At this time the Institute in France had 7,180 subjects; 2,847 professed Brothers; 1,934 with the Vow of Obedience; 683 Novices and 503 Postulants plus 1,213 Juniors. It had 773 establishments with 94,770 pupils. (4) At the same time, outside France the Institute conducted 237 schools and had 1,655 Brothers of whom 686 were French, and 43,574 pupils. The expulsion from France meant a vast loss to the Institute in men and material. However, the following number of establishments had already been set up outside France: 24 in the French colonies; Spain, 29; British Isles, 21; Belgium, 16; Turkey, 7; Italy, 2; Canada, 29; Colombia, 13; Mexico, 12; Brazil, 10; USA, 6; Australia, 20; New Zealand, 9; Fiji, 4; Samoa, 2; China, 11; plus eleven others in Aden and Syria; South Africa, 6; Egypt, 1 and Seychelles, 1.

Nevertheless, it is of interest to note that after 1903 the Brothers maintained most of their French schools and still taught in them - but as civilians in civilian dress: no externals such as the Crucifix in classrooms. Teachers in these schools were not paid by the government until the Law of Debre, 1959. Then, of course, as a result they were more closely supervised.

It is important to note that this Institute (along with many others) has never had its full legal existence restored in France since the expulsion order of 1903. In 1922 the government decided to move in favour of the Congregations whose services in the overseas French territories were greatly appreciated. The Chamber of Deputies, 27th March 1929, gave approbation to the Institute to open six Houses

4. Figures given are for December, 1902.

of Formation, whose personnel was not to exceed 900 subjects, and six houses of retirement for aged or infirm missionaries. This was NOT a legal authorisation since the matter was never put to the Senate.

The present position in France (and this goes back many years) is that the Institute's property (The Hermitage, Lavalla, Valbenoite) is owned by the ASSOCIATION IMMOBILIERE DU GIER. The members of this association are not all Brothers: by law it is a composite body. It is this body which has legal status and with which the Government deals. "Les Frères Maristes" have no legal existence in this sense. The Brothers continue to teach religion, but quietly. This was done more easily before the Debre Law of 1959 since there was far less control and the Brothers were rather free to carry through their programme in both Primary and Secondary classes; always without making it publicly known to the Inspectors (who knew all the same).

After the Debre Law of 1959, although control became tighter, the teaching of religion was not prohibited. However, the full programme has to be carried out, hence the Brothers and other teachers have to fit in their hours of religion teaching whenever possible. Even now when a Brother sends in his term's programme for approval by the Inspector before the Term starts, he can show thereon the times in which he will teach religion - but he must devote the full hours to secular instruction and cover all the topics. Furthermore, Wednesday is now (1982) the school holiday in France, classes are taken then for religion instruction. (5) Other schools have normal classes on Wednesday so as to leave the Saturday fully free, and then in some places classes are taken for religion at this time. (6)

5. This is done, for instance, at the Institute's school of St. François in Izieux. (One of the schools closest to the Hermitage.)

6. Also there are the Catechists, sponsored by the Bishops in most parts of France, who conduct classes in catechism, prepare children for First Communion, Confirmation, in times (and places usually) apart from school hours - often in the church precincts or the presbyteries (many of which are big old buildings with rooms now converted into "parish centres" of various types - even a Mass-Prayer centre, as at Lavalla).

Much of the information included in Appendix 'A' was supplied to the author by the Australian Brother Owen Kavanagh (who spent some years in France) and the French Brother Joseph Dechaux at the Hermitage.

APPENDIX B

INVENTORY OF THE FURNITURE, CHATELS AND DOCUMENTS
OF JEAN-BAPTISTE CHAMPAGNAT, Deceased,
made on 7th October 1804

At 7.00 a.m. on the above morning, Marie-Thérèse Chirat, widow of Jean-Baptiste Champagnat, appeared at the office of Jean Reboud, Notary Public, in Marlhès; she has care of the young children living at Le Rozey; Mr. Benoît Arnoud, teacher at St. Sauveur, has been appointed Trustee. She requested Jean Reboud to go to Le Rozey and there make an Inventory of the goods and chattels of her late husband, in the presence of Benoît Arnaud, Trustee, and of two local farmers who would give advice. (1)

Mr. Reboud arrived at Le Rozey at 9.00 a.m. and terminated his work at 7.00 p.m. He prepared the following Inventory and had it signed before leaving:

NOTE: The grandmother, J-B. Champagnat's mother, Marie-Anne Ducros, had a room in the house; her goods were not listed. (2)

HOUSE: kitchen utensils, table, iron & wooden spoons, pothooks, pots, frying-pan, cloth-loom & accessories; beds & bedding, wardrobes, wallclock, locked press for documents; cupboards, shelves; plates, forks & spoons; clothing, dressing-table; sundry containers, cane-basket; milk bucket with iron bands; cheese-boards and equipment; wine decanter, butterdish, flourscoop,...(3)

TOOLS: 2 saws for splitting wood, 1 missing teeth, 1 in bad shape; 4 wooden trunks, a wheel for making bobbins; 1 dish, copper; 4 scythes, 3 worn, 1 almost new; 1 hayrake; tools (10) for making sabots; 3 benches for cabinet work; 2 handsaws; 3 picks; 5 hatchets; pinches, pliers, hammer, planes; a weighing balance; a wooden plough, a drill;

-
1. i.e. as to values
 2. She died on 11th March 1806.
 3. And many more

a grinder and pan; 3 bags of fertilizer; 3 sickles; 6 carts, 4 with iron-rimmed wheels, 2 without; 4 ploughs. (4)

BARN: 40 bundles of hay rain-damaged (480 francs)
oaten sheaves - not beaten out (540 francs)

STABLE: 4 bullocks; 6 cows; 1 heifer (1,000 francs)

DOCUMENT CABINET: Copy of Will of J-B. Champagnat in favour of his mother, 1760; Copy of title-deeds of J-B. Champagnat, first of the name, 1760; Copy of Marriage Certificate, 1775; Copy of decision re Rents; Writ issued by Marianne Ducros; Petition & Decision for Marianne Ducros and Champagnat her son, against Jean Antoine and Antoine Courbon, father and son, 1777; Copy of Cession made by Pierre Ducros to Champagnat in 1783.

"There being no further papers or documents to list, we have left all the items so listed, furniture, goods and cattle, in the hands and care of Widow Chirat Champagnat who remains responsible for them till they are handed over when and to whomsoever has the rights... she having declared that she has not hidden, stolen or set apart any other item, and has no knowledge of any item having been so hidden, stolen or set apart,

I and the Trustee hereinunder mentioned, having closed this Inventory in the aforesaid place of Le Rozey this day at 7.00 p.m."

Arnaud has signed; the said Madame Champagnat declared that she could not sign when so asked and called upon:.....

Arnaud Reboud. (5)

4. And other small tools.

5. The Inventory of 1804 is in the office records of the Solicitor Monsieur Robin at St.-Genest-Malifaux. What is printed above in "Apendix B" is a very short summary. The full deed covers four pages in French. It begins: "L'an treize de la République et le quinze vendémiaire ..." (The Revolutionary Calendar was suppressed early in 1806).

x f

**HISTOIRE
DES PLANTES
DE L'EUROPE,
ET DES PLUS USITÉES
qui viennent d'Asie, d'Afrique &
d'Amérique ;**

*où l'on voit leurs figures, leurs noms
en quel temps elles fleurissent, &
le lieu où elles croissent ;*

avec un Abrégé de leurs Qualités & de leurs
Vertus spécifiques :

*Divisée en deux Tomes, & rangée suivant
l'ordre du Pinax de Gaspard Bauhin.*

TOME PREMIER.



A LYON,

BENOIT DUPLAIN, Libraire,
Mercière, à l'Aigle.

M. DCC. LXVI.

AVEC PRIVILEGE DU ROI.

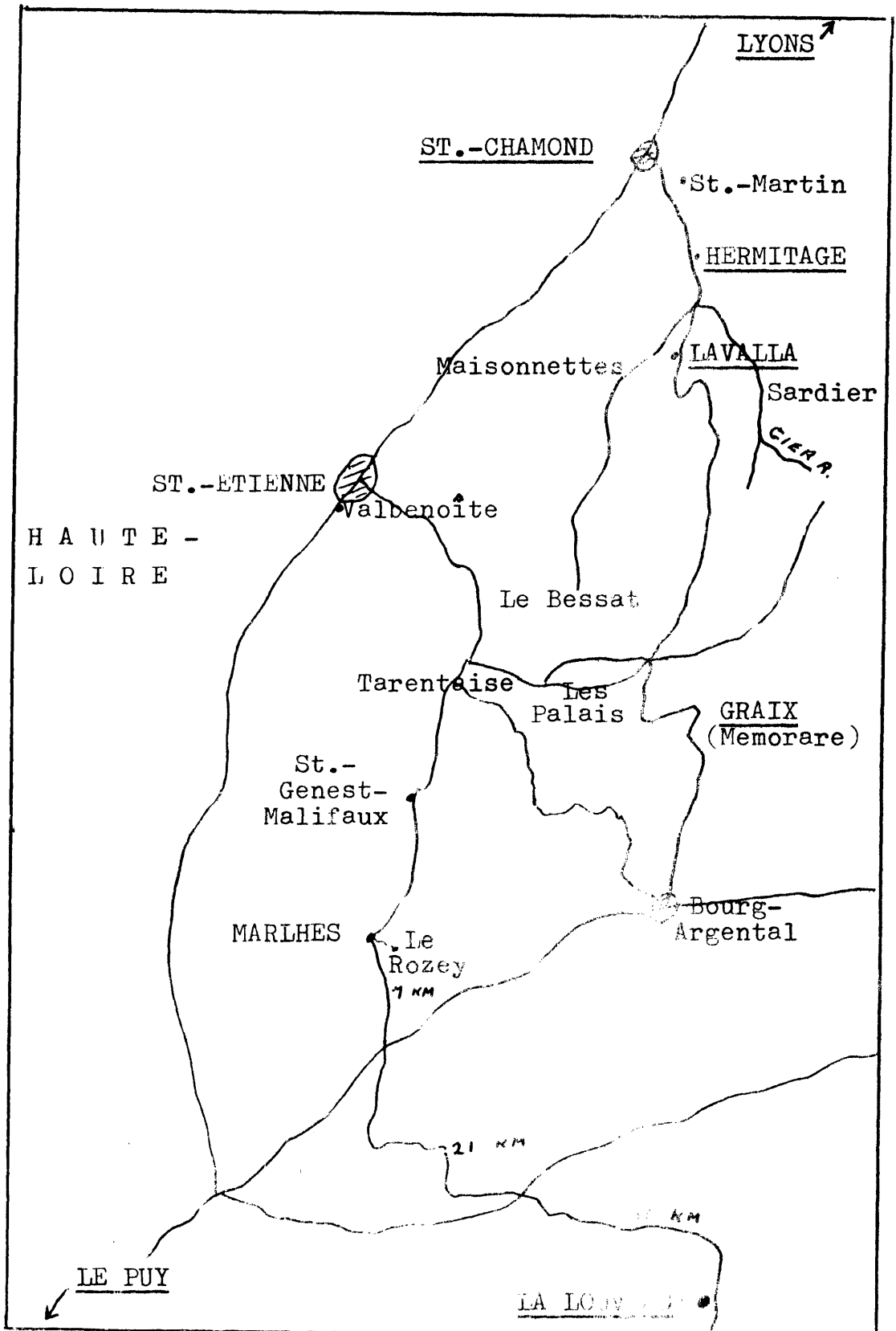
*Libraire appartenant à
Jean-Baptiste Champagnat
Du lieu Du Rozey par
Le Marthes le 12^e juin 1779
J.B. Champagnat*

Shown above is a photostat of the Fly-leaf of a book that was in the personal library of Jean-Baptiste Champagnat. The book is of two volumes, approximately 1,000 pages. It seems that he bought it and then wrote his name inside the front cover (shown on right). He wrote: "This book belongs to Jean-Baptiste Champagnat of the place of Le Rozey, parish of Marthes: this 12th June 1779".

This particular book was not a popular book, but rather technical, giving the medical uses of each plant. He was obviously a well-educated man, but we do not know where he received his education. Br. Owen Kavanagh remarked, "I wonder if there is not here a hint as to his early education as some kind of medical practitioner ... herbalist, druggist..."? He was 20 when he married and bought this book shortly afterwards.

414B
APPENDIX D

AREA IN WHICH CHAMPAGNAT WORKED MOST OF HIS LIFE



* Shrine: St. John Francis Regis S.J. 1640

APPENDIX EMETHODS OF TEACHINGSIMULTANEOUS METHOD

This method, (the one adopted by the Marist Brothers in Champagnat's time) was developed for primary teaching by Jean-Baptiste de la Salle in his Conduite des Ecoles (1) in 1720. It was original in the sense that it suggested applying to the primary school what already existed in the Colleges and the Universities; hence it was more of a reducing this to common practice in school than of presenting something new.

There were two principal underlying ideas:

1. the distribution of pupils into two or three classes sufficiently numerous, each in charge of a teacher, and then each one divided again into two or three sections of about the same strength.
2. Though in various sections, ALL the children were taught at the same time by the Brother; a certain common standard was thus attained, if not for the whole class, at least in each section or division, so that the Brothers could adapt to the age and standard of the pupils the material which was contained in the books which were standard for the class.

Frère Paul Boyat wrote:

"Only such a method of teaching could occupy all the children at one and the same time - some writing, others studying, the others with the teacher who remained for the most part silent and still at his desk, assuring good control with little effort. There was no lost time, but an atmosphere of order and real work, and therefore rapid and visible progress was assured. It is easy to understand that this method "of the Brothers" was very quickly appreciated by the ordinary people. It was challenged, however, during the Restoration period." (2)

1. School Guide.
 2. F. Paul Boyat, "Quelques aspects de la pédagogie des 'Petits Frères'", Bulletin de l'Institut des Frères Maristes des Ecoles, Tome XXIX, No. 211, July 1970, Rome, p. 97.

MUTUAL METHOD

This method is famous because of the disputes it caused with the simultaneous method (e.g. causing the Marist Brothers to be removed from Feurs in 1831). The Mutual or Lancastrian method, seemingly a political issue from the start, began after 1815 when it was brought to France from England by Carnot. From 8.00 a.m. till 10.00 a.m. the teacher trained his best pupils in the role of monitors. At 10.00 a.m. arrived the other children who were sectioned off in numerous rows of 10 or 15. Each group was of about the same level in academic ability and was placed under the care of the pupil-teacher (it is this system of pupils being taught by other pupils that gives the method its name). It allows very large classes of two or three hundred pupils to be taught with a small staff of teachers, but it demands perfect discipline in the manner of effecting it. This is assured by the master, transformed rather into a general Prefect, who commands in a military fashion all movement within the class by means of a bell or whistle and the aid of signals given from his high platform. A set time was allowed for each section to have its lesson, and then the same pupil-teacher could pass over to other groups for reading, writing or arithmetic. The part played by the monitor was vital; his authority depended on his age, his behaviour and his knowledge. A whole system of rewards and punishments allowed each pupil to aspire to become a monitor one day, and this maintained a great emulation and allowed a great number of divisions, for each group was placed in order of knowledge, and the one that was successful replaced the one that failed. A pupil could pass from one group to a higher group and thus pass on to become monitor.

This mutual method took on quickly for it seemed to promise the rapid spread of knowledge so necessary for all children.

As the Church had its method - that of the Brothers - simultaneous, so the State " " " - " " Carnot - mutual. To the liberals, it meant democracy in practice: "This method of teaching children by means of other children could become an unexpected remedy for the lack of new teachers, and would multiply knowledge to the n-th degree. (3)

Most of the Church leaders were opposed to it. "It was a mere handing on of what the student heard. The monitor was a loudspeaker for the others: he was an army sergeant giving drill exercises to a hundred recruits in a barracks..... There was no teaching in the true sense; no development of thought or correlation of ideas..." (4)

After the July Revolution of 1830 the Mutual Method was demanded in many communes, but after a few years many communes abandoned it.

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3. Boyat, op. cit., p. 99.
 4. Boyat, op. cit., p. 100.

APPENDIX F

On the following page is a photostat of one sheet, in the handwriting of J-B. Champagnat, of the files of the Municipal Council of Marllhes. It reads:

"This thirteenth day of July 1791, we the undersigned, municipal officers of the Communes of the parish of Marllhes, certify to having requested Monsieur Champagnat, our Town Clerk, to take to Monsieur Alliot, parish priest of Marllhes, for reading from the pulpit at the main Mass of this parish, the letters of convocation addressed to us by Monsieur G - , lawyer, ... of the District of St. Etienne, stating that the electors of the Canton of Marllhes would go next Sunday to St. Etienne to name parish priests and to replace those who have not taken the oath prescribed for them by the National Assembly. Fr. Alliot refused to do this reading! In order to make sure of the fact of this refusal we at once went to the house of M. Alliot and again showed him the said letters; we asked and demanded that he consent to perform the reading of the said letters from the pulpit at the parish Mass. He persisted in his refusal saying that he could not do a reading which was calculated to remove brethren who had done him only good. Thereupon we ordered that the reading be done by our secretary. We retired to draw up the present report which we have signed at 11.00 a.m. and we gave orders that it should be sent to the gentlemen of the Directory of the District of St. Etienne."

3
pouvoir donné
à l'Assemblée
notre Les officiers
municipaux

418A

Ce jourd'hui troizième Juillet mil sept cent quatre vingt deux
Pour soussigner officiers municipaux De La Commun.
De La paroisse De marthou, Certifions que ayant prié de
Trois champagnais notre secrétaire Greffier De porter a monsieur
ollivier curé De marthou, pour lire aux proues De La mesme
paroissiale De cette part, Les lettres De Convocation a nous
a dressée par Mr. Gouge, homme De Loy procureur sindic Du
District De St. Etienne, portant que Les Electeurs Du Canton De
marthou, se transporteroit Dimanche prochain a St. Etienne pour
nommer Les Curés Et REMPLACER ceux qui sont pas prêtés Les
serment a l'un presert par L'Assemblée nationale, Le Sr. allard
est refusé a cette lecture, pour nous assurer De La certitude
Du Refus, nous sommes a L'instant transporté chez Le Sr. allard
Luy avons De nouveau exhibée Ledite lettre, Las sont priés
Et requis Des vouloir faire lecture deditte lettre aux proues De
La mesme paroissiale, et La persister a son Refus en disant quil
ne pouvoit faire une lecture qui tendoit a Deplacer Des
Confreres qui ne Luy avoient fait que Du Bien, Et de fait
avons ordonné que La lecture seroit faite par notre secrétaire
Nous sommes retirés pour Dresser La present procès verbal
que nous avons signé sur Les onze heures Du matin Et ordonné
que De suite il seroit envoyé a Messieurs Du Directoire De District
d St. Etienne

On the following page is shown a photostat of Marlies Municipal Council files of 14th July 1791. It could be translated thus:

"Oath taken by the National Guard, 14th July 1791. This day, 14th July 1791, on the stroke of twelve o'clock midday, before us the National Guards assembled from the parish of Marlies, Monsieur Colonel Champagnat, having gone up on to the altar of the Fatherland by order of the said Monsieurs - Municipal Officers, accompanied by Larrité of the General Brotherhood of the Département of the Rhône and of the Loire, in regard to the patriotic feast of this day, said:

Gentlemen, we are assembled here in a federal body. Let us renew on this altar of the Fatherland, by a patriotic oath, the promises that we have already made of defending with all our might the new Constitution.

Our rights were denied us, we have recovered them. (We have achieved) that liberty so dear to all individuals who have been brought up in a time of the old despotism. By being restored, our august representatives of the National Assembly have regained for us our sacred rights. Let us try to uphold them. Let us show ourselves devoted to the support of this Constitution which makes for the happiness of all.

The French Constitution is completed, gentlemen. It must be upheld. It has cost our august representatives much work. What a misfortune if it should happen to fail just when it is triumphing in having won the victory over the aristocracy. And by a fraternal devotedness, let us promise never to violate it; but on the contrary, to maintain it with all our might.

The National Assembly, by its Decree of 22nd June last, laid down the formula of a patriotic oath which all good Frenchmen must take. The Départements of the Rhône and the Loire by its proclamation of the

serment
prononcé par
les Gardes Nationales
le 14^e Juillet
1791

Ce Jourduy quatorzime Juillet mil sept Cent quatre vingt onze
sur L'heure De midy Devant nous Messieurs Les Gardes Nationales
De La paroisse De marthes assemblée Le s^r Champagniol Colonel
Planté monté sur L'autel De La patrie dressé par ordre Desdits
seurs officiers Municipaux, En conséquence De L'arrêté Du Conseil
General Du Département De Rhône Et Loire concernant La
fête patriotique De ce Jour, a dit

Messieurs Nous voici tous rassembles au Corps fédératif
Renouvellons sur cet autel De La patrie par un serment patriotique
Les promesses que nous avons Dejas faites, De Défendre de tout
notre pouvoir La Nouvelle Constitution

Nos Dites étoient, mecum nous Les avons recouvrés cette
Liberté si chère a tous je dirai, qui avoit été dérobée dans un
temps de despotisme, nous Dites établis, nos augustes Représentans
a L'assemblée nationale, nous ont recouvrés Des Droits sacrés, nous
Des Les maintenir. Il nous Dites nous devons au bonheur De cette
Constitution qui fait Le bonheur De tous

La Constitution française est faite Messieurs Il faut La soutenir
Ille a tout conté D'ailleurs a nos augustes Représentans, quel malheur
si elle venoit a échouer. triomphans d'avoir rapporté La victoire sur
nos tyrans. Il par un Divoement fraternel, proumettons de ne Jamais
Les violer mais au contraire De La maintenir De toutes nos forces

L'Assemblée nationale par son Décret Du vingt deux Juin Dernière
a Décreté La formule D'un serment patriotique que tous Bon Français
de tous les Départemens De Rhône Et Loire par son arrêté Du
septime Du présent mois, jurés Les Gardes Nationales Des Municipalités
De son arrondissement de s'en faire toutes par Le serment Ce Jourduy a L'heure
De midy, surprenons nous tout avec Les autres Gardes Nationales Du
Royaume. Il prononce avec moi le serment dans La formule d'écrite
c' est vingt deux Juin, mois Dernière

Je jure D'employer Les armes de ma main De mes mains a La
Défense De La patrie, Et de maintenir Contre tous Les ennemis de La Nation
Et De l'Etat Les Constitutions Décretées par L'Assemblée nationale de
maintenir plutôt que L'empêcher L'entrave du bon Gouvernement français par
Les Français, étrangers, Et de nobles que aux ordres qui seront donnés
En conséquence Des décrets De La Assemblée nationale

Nous ajoutons prêter Le serment de s'en faire Champagniol. L'heure
a Dites. Je ne par L'ieu de croire que aucun de vous Messieurs soit

17th instant invites the National Guard of the municipalities of the district to all become one by this oath today at the hour of midday. Let us unite ourselves then with the other National Guards of the realm and pronounce with me this oath in accord with the formula laid down on the 22nd of last month.

'I swear to use the weapons placed in my hands for the defence of the Fatherland and to maintain against all enemies from within and from without the Constitutions decreed by the National Republic; to die rather than to suffer the invasion of French territory by foreign troops; and to obey only those orders which will be given in consequence of the decree of the National Republic.'

All having taken the oath, Monsieur Champagnat told them: "I have no reason to believe that any of you gentlemen..."

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