Jean-Claude Colin's Instructions to the Staff of the Minor Seminary of Belley

Translated from the French by C. Girard

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Presentation

The third volume of the Maristica series is devoted mainly to a study written several years ago but still relevant. In May 1977, Father François Drouilly wrote, as his thesis at the Université de Lyon II, A 19th-Century Plan for Education: Jean-Claude Colin's Instructions to the Professors of Belley. This work was the first study made of Colin's text, one of the oldest documents to have come down to us from the pen of the founder of the Marist Fathers. Written in 1829, but used forty years later in the drafting of the chapter in the constitutions on teaching in schools, the Instructions are thus a basic source for the study of Marist tradition in regard to education. Father Drouilly's study places the Instructions in a broader context and encourages a critical re-reading.

Ten years after writing his thesis, Father Drouilly published a shorter article on Jean-Claude Colin and education in the bulletin of the French Marists (France S.M., December 1986). These more general reflections complement the previous study and have been included as the second part of the present volume.

Finally, the text of the Instructions has been reproduced in an appendix. The French original had already been printed in Antiquiores Textus Constitutionum Societatis Mariae; a newly revised edition, based on the original manuscript, is given below. The English tranlation by Father W. J. Stuart, of the province of England, was printed in 1988 by the Centre for Marist Studies. It was accompanied by a presentation written by Father Anthony Ward, also of the province of England, and this presentation is also included.

G. Lessard

Sigla and Abbreviations

Charmot = Charmot, François. La pédagogie des Jésuites. Ses principes. Son actualité. Paris, Spes, 1943.

Coste, Lectures = J. Coste. Lectures on Society of Mary History (1786-1854). Rome, 1965.

Coste, Pensionnat = J. Coste, «Une maison d'éducation à Belley sous la monarchie de juillet. Le pensionnat de la Capucinière (1834-1840)», Bulletin d'histoire et d'archéologie du diocèse de Belley, nn. 45-46 (1970-1971), p. 61-90.

Droz, Jacques. Europe between Revolutions. 1815-1848. Fontana/Collins, 1967.

Dupanloup = Dupanloup (F.). De l'éducation. Lecoffre, vol. 1, 18584; vol. 2, 1857; vol. 3, 1862.

Esprit = Esprit (l') de notre fondation, 3e volume, Les oeuvres de la Société d'après les écrits de M. Chaminade et les documents primitifs de la Société. Nivelles (1916).

FA = A Founder Acts, Reminiscences of Jean-Claude Colin by Gabriel-Claude Mayet, selected and introduced by Jean Coste, in an English translation by William Joseph Stuart and Anthony Ward. Rome, 1983.

FS = A Founder Speaks, Spiritual talks of Jean-Claude Colin, selected and introduced by Jean Coste, translated by Anthony Ward. Rome, 1975.

Hovre (F. de). Le catholicisme, ses pédagogues, sa pédagogie. Bruxelles, Albert Dewit, 1930.

Humbertclaude = Humbertclaude, P. Un éducateur chrétien de la jeunesse au XIXe siècle, l'abbé Lalanne, 1795-1879. Paris, Bloud et Gay, 1933.

Jouvancy (J. de): Manière d'apprendre et d'enseigner. Le Normant 1803.

Latreille, (A.) J.-R. Palanque, E. Delaruelle, R. Rémond, Histoire du catholicisme en France, vol. 3, La période contemporaine. Paris, 1962.

Mayet = Memoirs (manuscript), volume and page.

OM = Coste et Lessard. Origines maristes, 4 volumes. Rome, 1960-1967.

Prost, Antoine. Histoire de l'enseignement en France 1800-1967. Paris, Colin, 1968.

Rochet = Rochet. Collège-Séminaire de Belley. Lyon, Vitte 1894.

Rollin = Rollin. Traité des études. De la manière d'enseigner et d'étudier les belles-lettres, par rapport à l'esprit et au coeur, 2 vol. Paris, Estienne, 1740.

Zind = Zind, Pierre. Les nouvelles congrégations de frères enseignants en France de 1800 à 1830. Vol. 1, Saint-Genis-Laval, 1969.

Table of Contents

A 19th-Century Plan for Education: Jean-Claude Colin's Instructions to the Professors of Belley

Chapter One - Genesis of the Text

The Instructions to the Professors, Prefects, Directors, and Superior of the Minor Seminary of Belley resulted from Father Jean-Claude Colin's contact with the secondary school / minor seminary of Belley in 1829.

I. Colin in 1829 and the Plan for the Society of Mary

1. The Restoration of Religion in France

The spiritual journey of Jean-Claude Colin occurs within the framework of the period of restoration in politics and religion. After the turmoil of the revolution, the Concordat and the Bourbons' return to power allowed a normalization of the religious situation and reconstruction on new foundations.

Religious congregations, destroyed by the revolution's laws, began to reappear. Each year heralded the creation or reestablishment of a spiritual family. The emperor had re¬established the Brothers of Christian Schools as "useful for religion and society" in 1808. The missionaries of Provence, later to be called Oblates of Mary, founded by Father de Mazenod, and the Daughters of Mary, founded by Father Chaminade, began in 1816; the Brothers of Christian Instruction of Ploërmel, the Brothers of Saint Gabriel, the Brothers of the Sacred Heart, all began in the same year, 1817; the Brothers of Christian Doctrine of Strasbourg, in 1821; the Brothers of Nancy and the Clerics of Saint

Viator, in 1822, etc. The Jesuits, dissolved in the eighteenth century, were once again authorized by the Pope in 1814.

2. The Restoration of Religion in the Region of Lyons

The region of Lyons stood out as a veritable crucible of religious renewal. The personality of Cardinal Fesch had some influence in the matter (Zind, p. 110). Already in 1806, he began preparing for the restoration of the secular clergy in his five seminaries which brought together a hundred theologians and four hundred minor seminarians. Priests in important positions, like the vicars general, Father Bochard and Father Cholleton, or simple pastors like the abbé Rozet in Claveisolles contributed to the launching of new congregations by their encouragement, spiritual direction, and varying degrees of influence over religious and civil authorities. In addition to the Clerics of Saint Viator, mentioned above, there were the Little Brothers of Mary, begun by Marcellin Champagnat, as well as the Fathers of the Cross of Jesus, the Sisters of Saint Charles, the Sisters of Saint Joseph, and the Sisters of the Holy Family. In 1829, Miss du Sablon founded the first school which would later be conducted by the Sisters of the Child Jesus of Claveisolles.

Lyons was also the setting in 1822 for the inspiration of Pauline Jaricot to begin the Propagation of the Faith, an apostolate "from which, for over a century, would flow the most powerful wave of contributions to the missions which any country has ever made" (Latreille, etc., p. 258).

3. Colin's post-Seminary Journey

The Saint Irénée major seminary, during that turning point of history between the end of the Empire and the restoration of the monarchy, was "at the confluence of all the ideological currents of the times and the vantage point of the men who were then working for a religious renaissance" (OM 1, p. 167). Several men who helped shape nineteenth-century religious life rubbed shoulders there, namely Marcellin Champagnat, Louis Querbes, Jean-Marie Vianney, the future Cardinal Donnet, and Jean-Claude Colin.

The latter had a strong interest in a plan for a Marian congregation. He even committed himself in 1816, along with a dozen companions who had just been ordained, to do everything possible to make the plan a reality. The years went by, but we do not need to tell the whole story. For our present purposes, it will be enough to recall a few episodes.

In 1822, as a result of new diocesan boundaries being drawn, the Marist aspirants were separated into two groups, one in Lyons and the other (including Father Colin) in Belley. Bishop Devie, the new Ordinary of Belley, recognized their Marist project and asked them in 1825 to serve the diocese as missionaries in rural areas. Mission preaching was then the leading apostolate for rechristianizing France, and it stood as one of the three pillars of the

restoration of religion, along with the formation of secular congregations and the establish¬ment of schools by religious congregations (Zind, p. 109-110).

Father Colin and his two or three companions were lodged at the secondary school / minor seminary of Belley. It was thus that Jean-Claude Colin entered an educational establishment through the side door. For several years, even as he kept working to establish a Society of Mary, he crossed back and forth over the Bugey mountains and, from time to time, stopped at the Belley secondary school to catch his breath, work on the constitutions of the future congregation, or get ready for other missions.

II. The Belley Secondary School

1. Before 1829

For a long time the commune of Belley had maintained a secondary school. Bishop Devie countered its decline by asking that it be transformed into a minor seminary. It kept a dual purpose, nonetheless, in that it was open to young men who were not necessarily planning to become priests. What happened at the school often reflected what was happening in education on the national level. As in the nation at large, the school's development reflected the political changes of the Restoration and can often be understood only in the light of changes from an ultra-royalist majority to a liberal one (Zind, p. 224-226). Thus, for example, the Marti¬gnac government (1828-1829) calmed down the liberal opposition at the expense of the church-controlled educational system.

2. The 1828 Decrees

The French bishops would long remember the year 1828. On January 4, the ministry of Church Affairs was separated from the ministry of Public Education, and the latter was entrusted to Vatimesnil. When, on March 3, Bishop Feutrier replaced Bishop Frayssinous at the head of the ministry of Church Affairs, it became clear that the new minister was more moderate and that this would make the government's task easier.

In fact, the decree of April 21 revoked the bishops' authority over primary education. The two decrees of June 16, 1828, put the Jesuits' schools under the control of the national University system and required every professor and superior in church schools to declare that he did not belong to a religious congregation.

Moreover, these new decrees regulated the number of church schools, pupils, and scholarships, and required the king's approval for the appointment of new personnel responsible for running schools.

3. The Secondary School / Minor Seminary of Belley in 1828-29

A questionnaire sent to all the bishops helps to clarify the position of the church's school in Belley (OM 1, doc. 180).

In 1828, it had two hundred pupils, from the elementary classes up to the philosophy and mathematics levels, and twelve teachers, all diocesan priests. French, Greek, Latin, rhetoric, philosophy, and mathematics were taught there. Regularly every year a group of pupils went on to the major seminary in Bourg: twenty eight in 1824, thirty three in 1825, forty in 1826, and forty three in 1827.

Thus, two then-unimportant series of events continued to unfold, side by side. One concerned a small group of men who aimed to set up a religious congregation; the other had to do with a provincial secondary school / minor seminary which survived the hazards of political events as well as possible.

One event would bring these two lines of history together. On March 25, 1829, Father Pichat, the school's director, died at the age of forty one; and Bishop Devie asked Jean-Claude Colin to take his place.

III. Backed up against the Wall

For Colin this was hard. It seems he had never envisioned such a thing happening. Nevertheless, education was part of the Marist plan. In a letter addressed to the Pope in 1822, the signatories outlined the aims of the future congregation: preaching missions among Christians and non-Christians, teaching catechism, "teaching the sciences and Christian virtues to young boys," and visiting the sick and prisoners (OM 1, doc. 69, § 3). But a wide gap separated these general formulas, quite similar to those of the Jesuit constitutions, from the actual running of a school. Moreover, the situation looked very bad. Neither parish work (he had been his brother's associate in Cerdon) nor the preaching of missions had prepared Jean-Claude Colin for this task.

Worst of all, relations were strained between the small group of future Marists who resided at the secondary school and the faculty. Father Lagniet gives the reason for this:

> The young teachers ─ many of them quite young and without any sort of ecclesiastical vocation ─ and the pupils, who had yet to alter their schoolboy mentality to that of minor seminarians, apparently had a strange impression of the three or four pious priests who were doubtless full of zeal but so poor and so little appreciated that it was commonly thought that their lives depended on the food and shelter of the seminary, and this was true. (OM 3, doc. 853, § 15)

Even if the chroniclers embellish in describing the virtues of the early Fathers, we need to reckon with the actual situation. This small group seemed

to be a nuisance in the secondary school in that its members did not conform to expectations. They were kept at a distance; they were ill-housed; and there was no lack of jokes at their expense. A Marist Sister from Belley described it:

Several teachers used to make fun of them, as if they were crazy or imbeciles, and the children who noticed their teachers doing so imitated this behavior. (OM 2, doc. 424, § 6)

It is understandable that Jean-Claude Colin was bewildered when his bishop called upon him to direct the school right in the middle of the academic year. He was concluding a mission when Father Pichat died. Less than a month later, he was at his post. He often recalled the attendant circumstances:

When Bishop Devie appointed me superior of the minor seminary in Belley, before the Society's approval, I suffered a martyr's tortures. I went to him eleven times to beg him not to ask this sacrifice of me. But on Easter day 1829, the Bishop said to me: "I forbid you to come back here, and I order you to take charge this evening." (OM 2, doc. 698)

The political situation was tense; the local situation, not serene. One can only wonder why Bishop Devie chose a man so badly accepted to be superior of his church school. He knew the Marist aspirants ever since his arrival in the diocese. He showed his esteem for them when he entrusted them with the apostolate of the Bugey missions. Perhaps by associating them even more closely with his pastoral activities, he secretly wished to channel this new spiritual force to the sole benefit of the diocese. But also at that time (March 1829), he had heard from one of his vicars general that Colin was very tired from his missionary work (OM 1, doc. 189). Doubtless he thought that running an educational institution would be restful!

On Easter Monday, April 20, 1829, Colin gave the funeral sermon for his predecessor and became superior.

He was thirty nine years old and had pastoral experience in a parish and in preaching missions. He had a plan for a religious congregation and wanted to put it into effect. His experience in education was nil. Nonetheless, when the academic year opened, around All Saints 1829, he set forth a plan for education, some fifteen pages in length, under the title: Instructions to the Professors, Prefects, Directors, and Superior of the Minor Seminary of Belley, 1829.

Chapter Two – Analysis

Introduction

1. Outline of the Text

In its general introduction (§§ 1-4), the document points out the meaning and objectives of education. Then it deals with relationships between persons and relationships within groups of persons among themselves:

- relationships with the community in general (§§ 5-15)
- relationships with pupils individually (§§ 16-30)
- relationships of the Prefect with the pupils (§§ 31-46)
- relationships of the week-day teachers with the pupils (walks) (§§ 47-54)
- relationships of the teachers with the pupils in class (disciplinary measures) (§§ 55-83)
- our relationships with each other (§§ 84-89)
- our relationships with the Superior (§§ 90-95)
- our relationships with each other in the Council (§§ 96-102)
- our relationships with people outside the school (§§ 103-105)
- our relationships with the domestic staff (§§ 106-108)
- conclusion: individual duties (§§ 109-111).

Each of these paragraphs contains general points and special remarks adapted to the specific needs of the house.

2. Organization of the Work

Because the author sometimes repeats himself, the present commentary on his work will follow a topical outline. An attempt will be made, insofar as possible, to explain the thinking of Jean-Claude Colin on education and to clarify it in the light of what other authors thought:

- The Jesuits, particularly Father de Jouvancy, who lived from 1643 to 1719. He taught rhetoric all his life, notably at the Collège de Clermont in Paris. Reference will be made to his De Ratione discendi et docendi [How to teach and how to learn], published in 1691. This treatise is a "source of reliable information on the aims and achievements of Jesuit education at that time" (Charmot, p. 562). He succeeded in arousing the interest of personalities as different as Rollin and Voltaire.

- Rollin, the rector of the university of Paris in 1694, a friend of Port-Royal, who continued to support the Solitaries, even after the abbey was destroyed. He is important in the present study as author of a "treatise on studies," published in 1726-28.

- Contemporaries. The most illustrious of them in the field of education was Bishop Dupanloup, who held a post somewhat like Colin's in that he was superior of the minor seminary, Saint-Nicolas-du-Chardonnet, around 1841. His book, De l'éducation, published in 1850, takes his broad experience into account.

- Chaminade, the founder of another Society of Mary, the one which began in Bordeaux around the same time. But he entered the field of education earlier than Colin. By 1829, he was already responsible for several schools.

- Lalanne, last of all, another priest-religious, who had a rather complex relationship with Chaminade's Marianist congregation. He belonged to it but he became involved in some rather adventurous enterprises on his own responsibility. He was an educator practically all his life, from 1815 on.

The present comparative study, it is hoped, will lead to a better understanding of Colin's thinking on education and to a discovery of his originality in the field.

The following topics will be treated in turn:

- the meaning and objectives of education;
- the qualities of the educator;
- the school community and its participants.

I. The Meaning and Objectives of Education

1. Broad Perspective

"Sublime task," "heavenly work," "apostolate" ─ in his very first paragraph, Colin sets his plan within a broad Christian perspective. It amounts to nothing less than collaborating in the work of God and "returning" to God children whom he created in his image. This elevated tone recurs throughout the text. Eleven times Colin gives a supernatural motivation for specific educational activities. The recommen¬dation to gain the esteem and affection of the children and the confidence of their parents is made for the greater glory of God (§ 16), and for the same reason it is recommended never to set out to win popularity among the pupils (§ 20). It will be seen further on that these paradoxes are resolved in practice. For the greater glory of God, likewise, rules are set for the way in which faculty members' feast days are observed (§ 26) and the way in which house council meetings are conducted (§ 97). The Jesuit formula recurs five times in the text.

Every faculty member is to model himself on Jesus Christ in the midst of children (§§ 43 and 67). The same example is proposed in the case of asking pupils for small favors ─ that he has not come to be served but to serve (§ 22). Strict supervision of the pupils is enjoined upon the professors on weekly duty because the latter are answer¬able to God for misdeeds which vigilance could prevent (§ 47). And winning the pupils over to Jesus Christ is the reason given when the teachers are exhorted to study the character of each individual (§ 68). When Colin urges taking part in the pupils' recreation, the drawing down of heavenly blessings upon them and ourselves is given as a reason (§ 11).

From the first, Colin's approach to education is set within a Christian framework. Questions of technique and educational activities are secondary. Jean-Claude Colin keeps reminding Marists:

> What a beautiful vocation, what an appealing mission you have, gentlemen! To educate the hearts and minds of children, to form Jesus Christ in them, to sow the seed of eternal life in their souls! (Mayet 1, 421)

On the latter point his thinking converges with that of most of the great nineteenth-century educators, for whom "the decisive battles fought by education take place outside the technical sphere, specifically in the way one looks upon the world and life" (de Hovre, p. 16).

The maxims of Bishop Dupanloup are even clearer in this regard: "The education of man is essentially a work of God" (Dupanloup, vol. 2, p. 3). It is God's own child we are rearing (ibid., p. 29). Religion ought to be the inspiration of all education and not limited to a few hours of class (id., vol. 1, p. 135).

If education is to be called a true apostolate, some clarification is needed, especially because the same equation often appears in the writings of contemporaries. Here are two examples taken from Chaminade:

In the Society of Mary, it is believed . . . that people today cannot be brought back to the faith and to the virtues of which faith is the source except by very high development of their intellectual abilities and an increase in instruction. (Esprit, p. 335)

To turn young children into good Christians who are to be apostles to their families, to edify and comfort the whole of society. Reading and writing . . . are but means in reaching this main goal. (Esprit, p. 356)

The intent seems clear. After the disasters brought on by the Revolution, there was a need to rebuild. With well-trained youth, the future would be quite different. Colin expresses his point of view even more clearly than Chaminade. The church, he says, takes hold of youth in order to implant Christian principles in their hearts. The bishops are attempting to regain control over education in order to save the faith:

I think a hundred times more highly of the education of youth in our own countries, which are also pagan, than I do of the foreign missions. (FS, doc. 172, § 19)

Thus Jean-Claude Colin reveals his intentions: Education, a collaboration in the work of God, is in this day and age the preferable means for regenerating society at its roots.

The objectives he proposes may now be examined in greater detail.

2. The Objectives of Education

We must make of them Christians, upright gentlemen, and lastly men of learning. (§ 2)

Rollin sets forth the same objectives, though in a different order:

The University of Paris . . . aims primarily at cultivating the minds of young people and at adorning them with all the knowledge they can absorb. Then it aims at setting their hearts straight and right through principles of honor and probity, to make good citizens of them. And finally, it attempts to complete and perfect the task which it had only begun till then and it sets about bringing its work to a crowning point by forming them as Christians. (Rollin, Preliminary Discourse)

He specifies further on that only "virtue" allows one to be worthy of his rank and to carry out his duties, and that the "aim of all our work and the goal of all our instruction ought to be religion" (Rollin, Preliminary Discourse, 3rd objective).

Both have the same objectives. Education ought to aim at the three levels of formation: scientific, moral and civic, and Christian. But the crowning point for Rollin becomes the starting point for Colin. Of course, the personal and historic context is different. Rollin belongs to the university. French society in his time is officially Christian. For Colin, the restoration of Christianity is a primary imperative; scien¬tific education is not neglected, however, as we shall see further on.

Formation in good behavior (§ 3) entails some specifics which we can find in all the works consulted, and which include even "clarity of pronunciation" as recommended by Quintilian! The insistence on politeness deserves some explanation. For Chaminade politeness is part of learning to love one's neighbor (Esprit, p. 378) and Dupanloup recognizes in it "the reflection of a better soul" (vol. 1, p. 23). Indeed, the very refined politeness of the eighteenth century suffered many a rude shock from the Revolution and the Empire. "Restored" society would need to rediscover, through its young men, what made up the charm of yesteryear.

Lastly, Colin reveals something of his aims through a reference to "persons of a certain social standing" (§ 3) and a demonstrated concern for politeness in his recommendation to avoid what is "displeasing to parents" (§ 17). His plan for education meshes with the concerns of the Christian and social restoration of France under Charles X.

Thus, at first sight, the Instructions of 1829 appear to be a plan for education, rooted in the best classical sources, Rollin especially, and aimed at the regeneration of society through Christian youth.

II. The Qualities of the Educator

Colin lays down certain qualities needed in the roles of each educator. Some of these qualities apply to all educators; others, only to the prefect or to the teachers. Five headings can be given here and these will be studied in sequence without prejudice as to their relative importance. Each of the following will be considered in turn: (1) authority, (2) under¬standing the children; (3) quality of teaching; (4) good example; and (5) watchfulness.

1. Authority

This quality concerns all faculty members. Let us compare what Colin says about it in § 19 with what Rollin has to say in his "General Instructions on the Education of Youth" (Book 8, I, art. 3).

Rollin Article 3 - Asserting authority over the children:

By authority, I mean a certain appearance and a certain ascendancy that inspires respect and commands obedience.

It is neither age, nor height, nor tone of voice, nor threats that give this authority, but an even-tempered, firm, impartial stamp of mind, that is always in control of itself, that is simply guided by reason, that never acts on impulse, or through anger.

Colin: We shall try to assert authority over our pupils, both senior and junior; that is to say, a certain ascendancy that inspires respect and commands obedience. Let us take careful note that it is neither age, nor height, nor tone of voice, nor threats that give this authority, but an even-tempered, firm, impartial stamp of mind, that is always in control of itself, that is simply guided by reason, that never acts on impulse, or through ill-humor or anger.

Colin copies Rollin's article. Changes in detail concerning consistent evenness of character and ill-humor may well reflect back to Colin himself. It is known that evenness of temper was not his strong point (Coste, Lectures, p. 130).

Every educator ought to demonstrate seriousness and equanimity (§ 30); the prefect ought to have a sober, serious countenance (§ 37), a composed countenance, an air of seriousness (§ 41), a serious tone (§ 42); the teachers ought to assume a cheerful countenance, a sober look (§ 72). There is nothing very original about any of these recommendations; they are to be found in the writings of Jesuit educators, such as Jouvancy:

Let his [the teacher's] appearance bespeak a serious man who is fully aware of the importance of his duties. (Jouvancy, p. 266)

The allied topic of disciplinary measures is not treated in any more original a fashion by Colin or his contempo¬raries; their writings repeat the themes found in Rollin and the Jesuit approach to education.

Disciplinary measures require prudence, circumspection, and reflection; one must be certain about the offense, always give the benefit of the doubt, and make the punishment fit the offense (§ 76). One is dealing with children from whom not everything can be expected (§ 78). For punishment to be effective, it must have an instructional purpose; it should develop a sense of shame and

remorse (§ 78) and show one how to avoid a recurrence of the offense (§ 68). Guilt has meaning only if it leads to the possi¬bil¬ity of redemption.

For the schoolmaster, disciplinary punishment is a trap. He ought to reflect before imposing it; he ought to seek advice (§ 83), but never make idle threats (§ 77), never act in the heat of the moment (§ 72), for to do so would lead him to speak or act in a way he might regret (§ 72) or even to act vengefully (§ 77). Punishments appropriate to the offense are listed in paragraphs 80 and 83.

Elements of this line of thought occur in the following:

Rollin: The child must never be punished at the moment when the fault has been committed. Light and childish faults must be passed over. Only stubbornness in wrongdoing requires punishment. The schoolmaster who reprimands ought also to afford the means of avoiding a recurrence and ought to be wary of his own emotions (Rollin, Book 8, I, art. 5).

The Jesuits: The punishment must be in proportion to the offense (Charmot, p. 359); words that wound must be avoided: "The tongue does not sting any less than the rod; the latter bruises the body, while the former wounds the heart" (Sacchini, cited in Charmot, p. 362); Jouvancy: "Punishment must be administered without anger, without spite, without words that wound" (Jouvancy, p. 267, 268).

Dupanloup: Schoolmasters should not be offensive; they should not mock the students. Administering punishment is not a matter of vengeance but of improvement in the children (Dupanloup, vol. 2, p. 422).

The Marianists: Chaminade and Lalanne both insist that punishment should have an educational purpose and should be very rarely applied. But more than their predecessors or their contemporaries, it seems to us, they point out the effects of a pedagogy of recompense and encouragement. Lalanne, in particular, aims at a paradise-like school where the children work "with a smile on their lips" (Humbertclaude, p. 169). For this reason, he places much greater emphasis on encouragement and emulation. He seeks to bring out the best in children through a very elaborate system of plus points and other rewards. There are punishments, but, in addition to all the reservations already mentioned, they may always be "bought back" through plus points (ibid., p. 215-217).

This point of view is more discreetly applied in Jean-Claude Colin's paper. Three lines in paragraph 61 ask the teachers "to win and retain the attention of their pupils, particularly by good notes" which, at the end of every month, they will read out "in public and with solemnity." In actual practice, as we learn through the Mémoires of Mayet, he gave a broad and common-sense interpretation to these rather moderate counsels.

He cannot stand teachers who have "recourse too frequent¬ly to punishments" (FA, doc. 331, § 1). He praises a teacher who administered a punishment only once during the whole year and nevertheless had the students work a great deal (ibid., § 3).

He passes over everything that stems from childishness:

I cannot remember ever having punished a boy for taking tit-bits either from the masters' table as he passed by, or from a cupboard. When the women or the sisters in charge of the refectory came to complain, saying, "Father Superior, such a thing has been taken," I used to reply, "It is not the boys' fault, it is yours. Next time, do not leave the key in the cupboard and do not forget to take away the dishes from the masters' table as soon as they have finished." (FS, doc. 151, § 8)

He strongly advised the other Fathers to adopt the same attitude:

A lot must be overlooked with the children. . . . Otherwise, the burden would be too heavy for them; they would get tired... You complain that they lie to you. Perhaps that happens because you do not let enough things go by. (Mayet 1, 575)

On the other hand,

When a pupil had committed some more serious fault, if Father Colin were able to take care of it by himself, without anybody needing to know, he would say nothing about it to anyone. (Mayet 1, 437f.)

The method is a good one because, about ten years after the Instructions, it seems that not a single punishment was administered in the upper division during the whole school year (Mayet 1, 760).

The authority about which Colin speaks, therefore, does not rest on a repressive system. The teacher, to whom authority has been given by God and by the Superior, expresses this quality in his external behavior and "serious appearance." Naturally, he inspires respect. He exercises his authority as a father does in his family. One must beware, however, for this system is coherent only as long as this authority is not challenged. If that were to happen (and it did happen, as we shall see), then there must be no delay in the reaction. Note the provisions of paragraph 40:

He [the prefect] will never allow any pupil to make excuses, to raise his voice, or to blame his neighbours. Should such a thing happen, the prefect's only reply would be to have him get down on his knees.

When the "demon of insubordination" (FS, doc. 182, § 44) rears its head, Colin lets loose. In 1838, the secondary school had some problems, which

will be discussed later. The Superior decided to expel a few pupils; some of their friends rallied to their side. Then,

During one of the public exercises, he proceeded to the chapel and gave the finest dressing-down of their lives: "Messieurs, we have no more need of you than you have of us. Do you imagine that we are afraid of seeing this school fold up? We have no ambitions for it. In 1831, discipline was bad. I expelled seven. Fifty did not come back, but never did the school so flourish." (FA, doc. 207, § 5)

This was a father's rule, to be sure, but by a father who felt he was invested with the very authority of God!

2. Understanding the Children

Today, pedagogy is rightly based on an ever more thorough and precise psychology. Turning to the past, we see that true edu¬cators, even without our scientific instruments, had already discovered the complex world of childhood, from which they drew conclusions for their teaching. Jouvancy writes:

In private conversations, each pupil's character must be seen in order to deal with each one according to his temperament and, as the proverb says, to catch the fish with the fishhook. (Cited in Charmot, p. 201)

Rollin recommends "studying and fully examining the specific originality and character of the children" (Rollin, Book 8, I, art. 2). Understanding the pupils well allows the teacher to adapt his pedagogical approach, for, as Bishop Dupanloup writes, "One will never rear a child without his cooperation or in spite of himself" (Dupanloup, vol. 1, p. 195). Lalanne, once again, goes even further in considering the consequences: The temperament of the children must be followed as far as possible in order to attract their confidence and to understand their abilities according to their age level. Even "the language of the children must be studied, and they must be addressed not only in the language of men, but also in their own language, a language familiar to them" (Humbertclaude, p. 260).

Colin makes good use of all this with common sense and intelligence. To win the confidence of the pupil and to get him to work, one must make a special study of his character (§ 68). "Childhood" has its own characteristics which must be recognized in order to avoid mistakes which would affect a child for his whole lifetime (§ 62). Colin is sensitive to issues of justice: One must avoid favoring some pupils at the expense of others (§ 41), or even giving such an impression through familiarity or partiality. One must be concerned about all the pupils and watch more closely over those who have more difficulty in class (§ 63). And one must always be patient, not expecting from them the correctness and seriousness of maturity, since they are children (§ 78).

Colin seems to have applied the 1829 advice literally. Accounts tell us that he was very close to the young pupils. When one of them asked to see him, he received him immediately, even to the point of giving leave to adults (FS, doc. 36, § 7). He had no hesitation in taking care of them when they were sick and transformed his room into an infirmary (FA, doc. 329, § 2). His ability springs from his love for them. Is there any other way to be an educator?

'Ah, good Lord, what a great thing it is to form a man! And how difficult! What patience it requires! Grande opus [Great work]. Is there anything greater?' Then, moved, he continued in a broken voice, 'Tell me, Messieurs, do you love these children? For God's sake, with God in mind, do you love them?' (FS, doc. 36, § 1)

Did the children return that love? We do not have enough evidence to answer the question. In a letter to Father Colin from members of an association in the Belley school (June 1842; a copy can be found in Mayet 3w, 420-426), there are expressions of affection and of filial devotion towards the Superior. These children, grouped into a Marian association, were the "best elements" of the secondary school. They addressed themselves to the "best and most beloved of Fathers," to their very dear Father; they held themselves "close to his fatherly heart," etc. These fragmentary signs confirm that the Superior was indeed perceived as a father.

3. Quality of Teaching

The Instructions say very little on this topic. In paragraph 4, Colin develops the third objective he sets forth for education. He writes of the necessity to advance the students in the various subject areas by every means possible. But he does not specify by what means. He gives only a few general bits of advice: Classes must be prepared (§ 55) and made interesting (§ 61); written work must be stressed (§ 64), and it must be properly corrected (§§ 69 and 71). All teachers are urged to increase their knowledge (§ 109). Father Mayet's Mémoires do not shed much more light. Colin recalls that education without instruction is not enough (Mayet 5, 544). Several times he returns to the topic of preparation for class, the teacher's professional duty (Mayet 7, 218). But more often he is fearful or distrustful. He is fearful of curricular innovation:

New directives on examination topics have just been printed at the secondary school in Belley. Comments on contemporary authors have been added. To come out in favor of this is so imprudent! A modern author who is slight, pointless, often in bad taste! While there are such beautiful models among ancient authors! (Mayet 1, 272)

History and geography have a slightly more important position than they did before 1829. But their foothold is still tentative. Topics in the humanities class include the reign of Louis XII, father of the people, that of

Francis I, father of literature, and the reigns of Henry II, Francis II, and Charles IX, but no geography. And in the third class, some general notions about America are taught, and that is all (Rochet, p. 330).

Colin is distrustful of philosophy, a course which is "very difficult, very dangerous. . . . With today's philosophy, all of France's young people are being spoiled" (Mayet 4, 665). When a young teacher, who is, moreover, a Marist aspirant, assigns an essay topic drawn from the Paroles d'un croyant by Lamennais, a work condemned by Rome, then indeed Colin considers this a more serious transgression "than some grave fault against morality" (FS, doc. 48, § 1). He is critical of the national educational system (l'Université), but says that "we have to follow it" to prepare the students for their diploma examinations or otherwise we would lose the parents' confidence (Mayet 5, 545).

In what adds up to a rather colorless picture, we can note that he took a new course of action which was more open and "daring" at the time. Here is what he says:

I am the one who supported the idea of a mathematics class at the Belley minor seminary. Father Perrodin, the superior of the major seminary, was absolutely opposed to it. The bishop was not very much in favor. Instead of just dropping the idea, I took four pupils and had the course taught them free of charge. Finally, it was said during one year that the major seminary was short of students, so this class was suppressed by order of the bishop. I had to obey. But I took such measures and drew up my defenses so well that this situation lasted only one year; the mathematics class was restored for the following year (1832). It is still being conducted but, as you can see, this did not happen without difficulty. (OM, doc. 547, § 23)

With this one exception, Colin showed hardly any originality in the curriculum. There is no detailed de¬scription of the program of studies as there is in the Jesuit works or in the treatise on studies by Rollin. Among contemporaries, Father Lalanne seems more daring and innovative. In 1821, he declares that he is interested less in instructing the pupils than in making them able to instruct themselves (Humbertclaude, p. 38). He fights against curricula made by adults for adults (ibid., p. 174). As a true pioneer in the active methods, he continually seeks to arouse the pupils' interest. With them, he laid out a map of France in the garden. History class is transformed into dramatic plays, and the study of natural science is the occasion for countless outdoor walks. Again, he is the one who set up a twelve-thousand-volume library at the Layrac secondary school (ibid., p. 122) and a science laboratory at the teachers' college in Saint Rémy (Haute-Saône).

At the time when he wrote the Instructions, Colin had as yet no teaching experience. This may explain the lack of originality in his contribution to teaching properly so-called. It can be said, at least from the

documents consulted, that his approach to teaching remained in close conformity with the way things were done at the time; as a conservative partisan of the past, he relies chiefly on books and written work.

4. Good Example

Setting an example is mentioned seven times in the text, notably in the first and last articles (§§ 1, 8, 30, 84, 108, 111). Colin also uses the phrase "healthy influence" (§ 8). He says that "the eyes of the boys are always upon us" (§ 86). Good example is important in the formation of moral and religious virtues, equanimity of spirit, seriousness, piety, fraternal charity, modesty, and correctness. "Nothing makes a greater impression on pupils than good example" (§ 30). Through good example, then, the first two objectives of education, Christian and moral formation, will be attained.

Christian educators have often accepted as a lesson for themselves the reproach addressed by Jesus to the Pharisees: They do not practice what they preach. Thus, they strongly encourage the teacher to put into practice what he proposes to the children and even what he requires of them. A few examples will illustrate this thesis. Father Sacchini writes:

The educator ought to exemplify all the virtues. But he will be especially devoted to those virtues which the children most need to imitate, such as angelic chastity, modesty, caution, meekness, a mild seriousness, purity of character, urbanity in familiar relationships, without any affectation but without roughness either. Let his speech, his gestures, his bearing, his appearance, and his whole deportment be in accord with the rules of modesty and decorum. Let him act as a model so that simply from looking at the teacher the disciple may be schooled in virtue. (Cited in Charmot, p. 424)

Rollin also wants "to find teachers whose life is . . . a constant instruction" (Rollin, book 8, I, art. 8). "Good example is the most powerful of teachers," Dupanloup writes (vol. 2, p. 374). And Lalanne thinks that "assimilation" is the latest word in education. By this he means:

Something like the air we breathe, not wishing to, not noticing it, not thinking of being on guard against it; something that renews our lives and the warmth within our breasts, almost in spite of ourselves. Couldn't there be a moral atmosphere with which we could surround a child from his youngest days, an atmosphere that would have a continual, deep, and almost irresistible influence over all his abilities, primordial thoughts, and the unfolding of his feelings? (Humbertclaude, p. 198)

At the same time, there are limits to such an educational system of good example, a sort of education "in a sealed jar," a somewhat Manichaean separation of good and bad influences, requiring almost the impossible from each schoolmaster as well as from the whole school community. Such a system

offered a temptation which Colin would not always resist. But before drawing conclusions, let us turn to one final quality of the educator, watchfulness. It is a consequence, so to speak, of the educational approach of good example.

5. Watchfulness

The child develops in the warm and protected setting of the school. The educator, like a watchman, needs to be vigilant lest evil, "which goes about seeking whom it may devour," (1 P 5:8) should enter in. His watchfulness ought to forestall the effects of evil. He is so engaged especially at the times and in the places where the children are not at study:

- Recreation: when untold dangerous occasions may arise (§ 11). The prefect will observe everything, movements, conversations, particular friendships (§ 33); he will be wary of dangerous or forbidden games.

- Walks: It is here that trouble arises, that sin is committed, that accidents happen (§ 53).

- Refectory, dormitories, and study hall (§§ 34, 35, 37): The prefect will watch over the placing of pupils and look out for dangerous pairings.

As on the topic of authority, Colin drew heavily from Rollin:

Rollin: During recreation times when he walks about and talks with others, his eyes and mind are focused elsewhere. He observes everything, almost without it showing: movements, conversations, particular friendships, and he can put everything to good use. I say as much about all the other teachers for whom such attentiveness is no less necessary, though much easier, because they have only a small number of students to watch over. (Rollin, book 8, II, ch. 1, art. 3)

Colin: Everywhere, but in particular during recreation times he will observe everything, movements, conversations, particular friendships.

All eyes and ears, he will always be flying from pillar to post, giving the impression of playing for a while now with one now with another, convinced that vigilance is the essential part of his work, to which he must devote the same care and attention as a Professor in his classroom. Consequently, he will forego walking and conversing with the Director and Professors for the week, even with the pupils, unless it is for not more than three or four minutes. (§ 33)

The comparison shows a textual borrowing at the beginning of the article. Colin is stricter on the role of the prefect. According to Rollin, he would walk about with his colleagues. According to Colin, he must avoid anything other than his surveillance. Moreover, Rollin's phrase, "almost without it showing," is taken up by Colin in § 49, still in regard to the recreation period:

While with the pupils at recreation, they will mix in their circles with a sharp watchful eye, but always without this being noticed; they will urge and encourage the pupils to play.

Colin thereafter set an example of a somewhat astonishing watchfulness. Thus we learn that, not long afterwards, the evening recreation was eliminated at the Belley school for reasons having to do with morality. But the dormitory remains the chief field of combat. Father Mayet relates what happened in 1831:

He told me how he had spent many a night. He would make his rounds, opening the curtains to see that no one was missing. One day he told them: "Gentlemen, God has put me here to resist sin, and as long as a single drop of blood is left in my veins, I will resist it." He told me laughingly that he later learned that the pupils had laid plans to strangle him. (OM 2, doc. 476, §§ 1-2)

He asks for surveillance of the pupils' glances and gestures and that the superior should be notified of what was noticed (Mayet 1, 116). He is as watchful for himself in his concern for not falling into the traps from which he wants to spare the children:

When he visited the dormitories, he took the great¬est precautions to avoid anything that might be immodest or offensive to the eyes. He would begin by kneeling down in his room before going upstairs, so as to commend himself to God; then he would go with a light in his hand, slightly parting the child's curtain near the head of the bed; and, as soon as he had seen the child's head, he would go on to the next one and thus went through all the dormitories, combining the holy fear of a sense of decency with the fatherly watchfulness of a good pastor. (Mayet 1, 557f.)

His sense of decency even made him refrain from picking up a child who had fallen out of bed to put him back in!

To be sure, such an insistence on the struggle against sin can be understood in the light of Colin's missionary experience. He brought to the secondary school his "zeal for fighting, warding off and repairing sin, which animated him in the pulpit and in the confessional" (Coste, Lectures, p. 89). In the works of other authors, however, watchfulness is not such an obsession. Rollin, the source of the article in the Instructions on the prefect's watchfulness, also writes that the children must be allowed considerable freedom, especially at play. There they show themselves as they really are, and so they can be better observed and their personalities understood (Rollin, book 8, I, art. 2).

Dupanloup, who was likewise the superior of a minor seminary, thought it important to have the teachers take part in the children's games, so

that they might relate to the latter in ways other than surveillance and studies (Dupanloup, vol. 1, p. 175-176). Lalanne has already been cited for the way he made good use of the children's liking for games, fresh air, and nature. On the latter point, Colin seems quite backward.

In a description of the qualities of the educator, Colin takes his inspiration from his predecessors, the Jesuits and especially Rollin. He often interprets them in a less original way than did his contemporaries, notably Lalanne. His lack of experience in teaching explains why he does not venture very far into the field of instruction. He tempers what might seem austere in his advice by his personal behavior which testifies to his considerable goodness and understanding of the children. However, he sets definite limits upon his goodness: He will not allow sin and insubordination to encroach upon his system. He comes close to identifying the latter with the former, and thereby he reflects the dominant educational approach of his era.

III. The School Community

In this third part, we shall emphasize the aspect of relationships in Colin's document. We have already noted that his plan stressed relationships between persons or of groups of persons among themselves. This seems to be the most original aspect of his essay. Our approach will be to study the place and role of the different members of the school community: (1) the community of teachers, (2) their relationship with the superior, (3) the domestic staff, (4) the parents, and (5) the children.

1. The Community of Teachers

The Instructions of 1829 were addressed to thirteen persons who were clerics or priests. Besides the new superior, six teachers were beginning their teaching career that year. Only the superior and his brother, Pierre, the director, were over thirty years old (thirty-nine and forty-three, respectively). The range in age of the eleven others went from twenty-nine to eighteen! The average age was twenty-five and a half. The prefect was twenty-one.

Three of them were responsible for administration and education in general; one was a professor of mathematics and physics; and nine were in charge of classes from the philosophy year through the eighth year. Among the older teachers, two had been there for six years, even before the Marist aspirants had been lodged there during their missions; another had been there for three years; two others, for two years; and one, for one year.

Thus, Colin is writing for a young team without much teaching or religious experience. He addresses them in courageous language and puts

himself into what he proposes: The superior is one of those addressed by the Instructions, just like the others (cf. the title), and he consistently uses the first person plural. The common life he proposes is based on fraternal charity ("We shall all love each other as brothers") and on the community's good example to be given to the children (§ 84). In fact, however, he does not require any more of his colleagues than of the children. The list of scholastic and spiritual exercises in which he asks for their participation is relatively short, notably so if one recalls that the Belley school is a minor seminary.

The teachers are invited to take part in the meals in common, the recreations, the monthly public announcements of marks, and the annual public exercises. Religious practices are to include daily prayer, meditation, and Mass, as well as participation in services on Sundays and feast days, retreats, devotions for the month of Mary, and Sunday conferences. Finally, Colin recommends reciting the Rosary, spiritual reading, and a visit to the Blessed Sacrament.

At the same time, Colin does not hesitate to warn these young teachers against certain habits which could be harmful to them, as well as to the pupils and the community at large (§§ 22-30).

This discreet invitation to a common life, motivated by the good example to be given to the pupils has, however, a more far-reaching aim than the smooth running of the establishment. Between the lines, it suggests a more broadly shared life for all.

2. Teachers' Relationship with the Superior

As a man ten to twenty years older than his teachers, Colin was in an awkward position in regard to those who had been there the longest, as we already explained. He needed a lot of tact in order to be accepted. His use of the first person plural and the tone of articles 90, 91, and 92 show how careful he was to integrate himself into the school community and, at the same time, to fulfill his duties in the spirit of service.

He invites the prefect and each of the teachers to make a concerted effort (§§ 48 and 51), but obliquely, through private interviews or the council, everything goes back to the superior. On the one hand, the prefect is to keep him abreast of all that is going on and is not to make any innovations without first consulting him (§ 44). On the other hand, the teachers are invited to meet with him once or twice a month to give him an account of everything happening in their classes (§ 93).

The organizational chart of this school was somewhat like a pyramid with the superior at the top. His reaction to some young teachers excited by new ideas can be easily understood:

One year, someone whom I do not know had said that the superior was "first among equals." At the end of the year, Father Superior told him to stay at home because he did not agree with his ideas on the qualities of superiors. (OM 2, doc. 507, § 3)

3. The Domestic Staff

We have not found any mention of a school's domestic staff in other writings on education. Colin devotes three paragraphs (106-108) to them. In the present day, his attitude might be quickly dismissed as paternalistic. Let it be noted, how¬ever, that he considers them on par with the pupils; like the latter, they have a right to the respect and good example of the community.

4. The Parents

Not a single paragraph is devoted exclusively to parents. There are only allusions to them. They are really not part of the school community. Yet what is said — and what is left unsaid — about parents can help us to understand better what education means to Jean-Claude Colin.

In general, there is considerable distrust of parents. It would be better to gain their confidence (§ 16) and to see to it that their children avoid vulgar expressions, which are displeasing to them (§ 17). But the less they are seen and the less they see their children, the better the secondary school will be. It would be better to refrain from visiting them and to avoid accepting their invitations and gifts (§ 103); pupils will not be authorized to pay visits to parents, especially during walks (§ 54); a woman should not be invited to one's rooms, even if she is a relative (§ 105). Finally, we must be able to tell them in a friendly way what we think of their children. Colin returns to this point several times: it is always possible to expel a child without making the parents bitter (FS, doc. 179, § 7). However, with due regard to charity, we must not be afraid to tell them what we think. It is not a question of holding on to their good will at all costs, as opposed to what the Jesuits do (Mayet 1, 305).

The educator ought thus to respect the authority and wishes of parents in what concerns their children. For example, it would be dangerous for the children if the teachers were to uphold opinions contrary to those of the parents. From the context, the reference is obviously to political opinions (FS, doc. 174, § 22). But, except in case of serious problems, parents are not invited by the secondary school to have anything to do with the education of their children.

Here again we find what we have already noted in regard to education through good example. Parents belong to that outside world which is to be mistrusted. Even day-pupils are suspicious in that they might contaminate

their comrades, the boarders (§ 65); and even the domestics' leaving the house is strictly regulated (§ 108), as well as the students' walks (§ 53).

Colin agrees completely with the opinion of educators like Chaminade or Dupanloup as to the family's role in education. They all see this role as ambivalent. The family could be either the best educational setting or else the worst, depending on whether the child is listened to too much or not enough. The father and the mother have an essential part to play but, after early childhood, it is better for that role to be held by others. The obligations of parents, their worldly lifestyle, their receptions, these things are not suitable for children. The secondary school's education will be safeguarded by going out very little or not at all and by short vacations.

All these educators are convinced that only religious who are available and devoted can permanently form the optimal educational setting. There seems to be a contradiction here, for, even as the parents' authority is affirmed, the school invites them to abandon all control over their children and, with eyes closed, to entrust them to religious educators who will take care of everything. It seems that parents fall into the trap all too willingly. There are some who, even today, regret those good old days.

5. The Children

That the children do not have a part to play in the school community on the structural level is quite evident.

There is no indication that they might have an educational role toward each other, except in a negative way, as when the teachers and the prefect are asked to beware of dangerous pairings and relationships. Dupanloup's research goes much further, for he devotes the entire fifth book of his second volume to the role of the fellow student in character formation, healthy competition, and intellectual development.

However, from all the testimony on life at this secondary school, we think we can affirm that children and adults lived in close proximity and that the barriers separating teachers from pupils was not as high as it was at other periods more concerned with "participation." On this point we refer to a number of documents cited above.

The school community, if we keep the term, should be under¬stood to refer essentially to the school's teachers. As Colin proposes a common life to them, he seems to be giving evidence of his tact and insight.

He shows tact because he makes proposals without imposing anything, because he declares that he is ready to play his part, and because, though he is formulating his plan for a Marian congregation, he never makes the least allusion to it and does not give any particular spiritual slant to his text. In the

Instructions, we find no trace of any Marian spirituality. At least in 1829, he does not attempt to use the situation to the advantage of his own project.

He shows insight because he rightly emphasizes the team's importance in the school. The teachers are in solidarity with each other. Team action has at least as much importance as the activity of individual members. This is a perspective which contemporary schools have not yet fully explored.

Chapter Three – Significance of the Text

Several times already, we have noted Colin's dependency on his predecessors or his contemporaries. We must now determine more precisely the part played by the influences and the part played by Colin himself. This will be the aim of the first section below.

Next, without going into detail, we shall give some indication of subsequent events at the school and verify whether the Instructions were followed.

Finally, we shall attempt to discern what influence this document and this early experience in education may have had on the history of the Society of Mary.

I. A Composite Text

1. Influences on the Text

In the previous analysis, we noted how some points in the text of the Instructions reveal the author's contact with the great Jesuit educators, Jouvancy and Sacchini. The Jesuit motto, "for the greater glory of God," recurs several times. There is no need to press on with this line of inquiry, however, for Colin gave his unconditional admiration to the Jesuits long before he wrote this text. Let it be recalled that since 1828 the eight secondary schools / minor seminaries which they had directed were shifted to the control of the national University system, contributing to the liberal reaction which occurred under Martignac. This accounts for Colin's complaint:

Ah, gentlemen, this is indeed what makes us feel the loss we incurred when we lost the Jesuits. You can say anything you want about them, but it is nonetheless true that they had received a gift from God for the education of youth.

Gentlemen, we too should aim at doing what they did; our plan is the same as theirs. (Mayet 4, 665)

Indeed, in a more general way, Colin often compared the position and part played by the Society of Jesus with that of the Society of Mary. It was only right, then, that he should take his inspiration from their approach to education:

We are still not able to take hold of these children's hearts or to have ourselves loved; that is the Jesuits' great skill. (Mayet 1, 605f.)

This extended even to details: The teachers will not be made to eat with the pupils, for the Jesuits do not do so (Mayet 1, 891). Only once does Colin distance himself from his model: He believes that the Jesuits are overeager in obtaining the good will of people (Mayet 1, 305). In Belley, there were accusations of jesuitism because Colin separated the pupils into three divisions. He wanted:

to adopt the Jesuits' manner of teaching: Efforts are presently being made for a separation according to buildings; each group of rooms will have its study hall and its adjoining dormitory. (OM 4, doc. 896, § 7)

There were some who would say: Here is volume two of the Jesuits, bound in donkey-hide. (OM 2, doc. 535, § 24)

The influence of the Jesuit approach to education on Colin went beyond mere words; it also gave direction to his practical decisions.

Colin's dependence on Rollin is just as clear. He cites the latter at the head of his document and borrows from this source a list of the objectives of education, as well as his ideas on authority, on the role of the prefect, etc.

2. Values Put Forward by Colin

Among these traditional ideas on education, however, Colin emphasizes those which seem to him most suitable for his times. In his secondary school, in 1829, he participates in his own way in the "restoration" of Christian society. Like Lamennais, he wants to rehabilitate the principle of authority: "Restore authority and universal order will be born again" (cited in Droz, p. 12).

Authority is the cornerstone of his educational system. The superior is its trustee; after God, he is the only master aboard. The very nature of authority places it above all discussion. It was precisely that spirit of unbridled criticism by people like Luther and Descartes that led to the worst errors of the eighteenth century. In his own way, Colin analyzes the political and social situation:

We need prayers to obtain the spirit of submission. . . . The spirit of insubordination, that spirit which leads to passing judgment on everything, is the evil of the present day; it is the scourge of every society, large or small. It reigns in states where no one wants to recognize any hierarchy, where everyone wants to be in command; it penetrates families where children lack respect for their parents; it unfortunately slips in among the clergy, among whom there is often talk of putting a brake on the orders of ecclesiastical superiors; it slides in within communities. (Mayet 8, 393)

If any doubt remained as to Colin's thinking on the topic, the following text should certainly convince us. On April 20, 1829, he gave the funeral eulogy for Father Pichat, his predecessor. The text of his speech has come down to us with variants. In his first draft, Colin had written:

I am the enemy of everything that is done against good order; I shall take every care to forestall all dissension and shall place all my authority to dismiss anyone whose stubbornness might disturb good order. (OM 1, doc. 190, § 9, text A)

The final version has been softened somewhat. But his intentions are clear. In that well-ordered and unanimous micro-society, young plants will develop. Later they will regenerate civil and religious society. But their growth must occur in a place sheltered from the wind. Everything "new" is suspect. Most often, in Colin's writings, new means liberal, therefore anticlerical.

Thus, through his Instructions of 1829, Colin proposes to his coworkers that they take part in the religious restoration of French society. One might wonder if the proposal did not come a little too late; Charles X would fall from power during the following year. But, above all, how could one believe that these eleven teachers - all young priests or clerics less than thirty years old, none of whom could have experienced the Revolution, and who were much more sensitive to the murmurs of Lamennais than to the theories of de Bonald - were going to accept these views without problems arising?

II. Major Stages in the Secondary School's History

1. The Revolution of 1830

Here is what happened. Colin was decidedly unlucky. Not only did he get a cool reception from the teaching faculty, but the liberal blaze of 1830 threatened to do away with the Instructions of 1829, and the secondary school, too!

Belley fared no better than the other secondary schools in France in escaping the tremors of revolution. Father Favre, who was a student in the rhetoric year, wrote a racy account of these events (OM 2, doc. 476, addition c). The peasants were coming down from the mountains with their improvised arms, as in 1790. The pupils turned their walks into demonstrations. They carved hatchets out of wood. They sang the "Marseillaise." In solidarity with each other, they demonstrated when they were disciplined. They booed, they refused to sing at Vespers, etc.

The teachers joined in; they were part of "that considerable portion of young clerics" over whom Lamennais exercised an irresistible ascendancy (cited in Latreille, p. 277). Ten of them affixed their signatures to a statement of Lamennais's doctrines (January 21, 1831; OM 2, doc. 612) . They even asked Colin to sign with them. His answer can easily be guessed. Bishop Devie was snubbed when he called them to account. "Obedience is for children!" they answered him.

These were the reactions. Colin reacted strongly to these troubles.

In regard to the pupils: Between Easter and the 1829 summer vacation, that is, before the publication of the Instructions, six or seven pupils were dismissed (OM 2, doc. 746, § 13). But forty pupils did not return for the opening of the 1829-30 session. If the total of two hundred pupils given in the 1828 inquiry can be relied upon, there was a high percentage in the change over, almost a quarter of the total (OM 1, doc. 180). At the opening of the 1831-32 session, between fifty and sixty pupils did not come back. These are not isolated facts, for at Saint-Acheul, the Jesuits dismissed twenty to thirty pupils each year.

In regard to the teachers: During the 1831 vacation period, after he had directed the house almost alone against all the others (his hair turned white), Colin made significant changes in the teaching staff; seven teachers left. It can also be noted that in 1830 three teachers had already left the school, which means that the teaching staff of 1831-32 was almost completely different from what Colin found in 1829. Aside from his brother, only three teachers survived the purges. In an attempt to stabilize the staff, he decided during the vacation

period to ask all the teachers to join the projected Society of Mary (OM 1, doc. 233, § 5). This proposal produced some discontentment. Henceforth, "in order to become part of the faculty, one would have to be a Marist" (OM 4, doc. 896, § 6). Yet, it did happen; "on December 8, 1831, all the teachers signed an act of consecration which implied a clear commitment to the Society of Mary" (ibid., note). During the following years, there was relative stability. The faculty increased from thirteen to seventeen members. It can thus be estimated that there were only four changes in 1832; but there were seven more in 1833, seven in 1834, and five in 1835.

The 1829 invitation to the teachers to form a community can thus be considered to have remained ineffectual.

Though he continued to be the superior, Colin left the actual running of the school to a vice-superior, Father Convers from 1831 to 1834 and Father Chanel from 1834 to 1836.

2. Problems with the Boarders

Colin made watchfulness a major aspect of education. His own watchfulness was put to the test. Several times he had to fend off waves of immorality. Some of these were part of the rebellious atmosphere of 1830. In 1835-36, a teacher organized the debauchery himself. Finally, in 1838, after the non-Marist Bertrand had been vice-superior, Colin again had to take steps to reestablish good order. Father Mayet wrote:

> I never saw a house in such a turbulent state as that one was in 1838, before Father Colin resumed the office of superior. If one visualizes the situation as a small scale of what happens in a political revolution, one will have a good idea of what happened then in that secondary school. (Mayet 1, 756m)

The resumption of effective direction succeeded, it seems, because of the rigorous application of the Instructions, if one may judge by the account given by Father Mayet. Of course, the faculty then included a dozen Marist fathers.

> From the very beginning of the year, they needed to appear as serious and austere, to speak but little with the pupils, to go among them without saying anything, to avoid descending to familiarity with them, and to be avowedly strict. This policy was rigorously followed. When the pupils arrived, not a single trunk was accepted without being scrupulously inspected, as at a civil customs station. From the very first days, such behavior made the masters of the house real masters. The pupils would say: "Ah! We had better not kid around this year." They were timid, fearful, and cautious. (Mayet 1, 758)

Then there was a change in behavior, and the fathers got closer to the pupils: "In six months, the spirit of the house was entirely changed" (Mayet 1, 758). The history of the house remained much calmer until 1845, the year when the Marists left.

III. The Influence of this Text on the History of the Society of Mary

Can this text be considered as a charter for a Marist approach to education? We are too ill-equipped to give a satisfactory answer to this question. To do so would require an in-depth knowledge of Marist educational establishments.

On the other hand, however, we know from Colin himself that the Belley experience had a decisive influence on later Marist history. It played the part of the trial which allowed objectives to be specified, will and character to be sharpened, and decisions to take root.

As regards teaching, there is a difference in tone before and after 1829. Before, teaching was mentioned as one of the needs of the Church on par with missions at home and abroad, or teaching catechism, visiting the sick, etc. Colin himself recognizes that, had it not been for Belley, "he never would have had any idea about teaching" (OM 2, doc. 698, § 1). Afterwards, he knew what he was talking about:

> Good Lord, what a great work education is. There is nothing so arduous, nothing which requires so much tact. I would even say that it is more exhausting than supervising adults. But nothing is more meritorious, and nothing greater. I considered whether we would take a special vow in the Society, to devote ourselves to education. It is the greatest work. (FS, doc. 13, § 10)

Far from discouraging him, the Belley experience reinforced and sharpened in Colin the idea of an apostolate among young people. When the Society of Mary was recognized in 1836 and he became its first superior general, he founded or took charge of several schools: Langogne in 1847; Valbenoîte in 1845, moved to Saint-Chamond in 1850; Brioude in 1853; La Seyne in 1849; and Montluçon in 1853.

As regards the Society of Mary, it may be noted that in Belley Colin was very often drawn in different directions by the demands of the bishop, the problems of the secondary school, and the putting into effect of the Marist plan. Others would have given up, but the problems only reinforced his decision. He doubtless learned the hard way that a true school community presupposes a religious community, whence his desire to have all the teachers in Belley become Marists. But he also learned how to put his plan to the test of reality. He learned how to situate the Society of Mary in regard to the demands of the

bishop. He learned how to set down his authority over a team of teachers who had not asked for him. He also discovered another world, different from that of the rural missions, the world of bourgeois society. For all these reasons, Colin liked to call the secondary school in Belley "the cradle of the Society."

Conclusion

This conclusion is concerned with the Instructions of 1829, and so it is of limited scope. The Instructions do not allow for extrapolation on Colin's thinking regarding education or on the Marist approach to education.

1. The 1829 text is not original

The text takes its inspiration from the classical approach to education prevalent in the seventeenth and eighteenth centuries, that of the Jesuits and Rollin. It reproduces a certain number of principles common to all its author's contemporaries. Yet, even as certain religious educators of the first half of the nineteenth century based themselves on these same principles, they were bolder than Colin. We are thinking of certain affirmations by Lalanne, from whose work education has not finished drawing conclusions, namely that education is less a matter of instructing youngsters than of making them able to instruct themselves (Humbertclaude, p. 38), and that the school should be a kind of paradise (ibid., p. 169), etc.

The Instructions does not set forth an original system of education nor, even less, any innovative system. The work sets education within a social plan based on religion, good order, and hierarchy. Colin approves of the actual government as long as it respects these values. Any derogation of such values, that which his contemporaries would call "liberalism" or "revolutionary ferment," is identified as evil, or even as sin. In this, Colin is indeed a man of his time, of the Restoration. Yet can someone be blamed for being of his time and for sharing the ideas admitted by most of his contemporaries?

Like every plan, this plan for education is somewhat utopian. Colin seems persuaded that the education of youth will change society, that a Christian education will build a Christian society. But does he realize that the secularization of society has already begun?

2. The 1829 text also reveals Jean Claude Colin's personal qualities

Though unprepared for his function as educator, Colin presents an intelligent synthesis of the best classical educators. Already in his Instructions, but especially in what is known of the way he acted in Belley, he shows that he possesses the qualities of all great educators: knowledge and understanding of children, patience, and love of the pupils.

He emphasizes the need for a community of educators, but we have already shown that this concern was not shared by the teachers at the Belley

school. This was not Colin's fault. If anything original is really to be found in the Marist approach to education, it is here we must look. It might well be asked whether the teaching faculties established in secondary schools by Colin or his successors have tried to make such a community of educators a reality.

3. Colin had to play an uneven game in Belley

Colin risked failure. A minor seminary was not sheltered from the movements that agitated youth in secondary schools: lack of faith, immorality, irreligious sentiments. The teachers were hardly any older than the pupils. They were not the last to cause trouble. Colin went through crises and yet in 1845 he handed back to Bishop Devie a minor seminary in good health.

In his writings and practices, Colin is not an eminent representative of nineteenth-century education. But his under¬standing of the Church made him respond to the needs of his time in this sphere, along with other religious. The Instructions of 1829 are his response.

During the last one hundred fifty years, many things have changed. We are no longer in the world of the Restoration. But we can still profitably inquire into the importance of the school's community of educators.

Points of Reference for Education in the Writings of Jean-Claude Colin

Points of reference for education - and not a body of principles on education;

Points of reference for education - and not points of reference in educational theory;

Points of reference for education - and not a tradition in education and educational methodology.

We shall explain.

1. First, we mean to speak of points of reference and not of a body of principles.

What Colin offers is much more a grouping of points for reflection than a body of principles:

While the Instructions to the Professors . . . of Belley bears witness to his great qualities as an educator, it is still only a relatively brief document composed for a special situation.

Of the educational endeavors at La Capucinière (1834-1840), there is unfortunately nothing left behind in the archives.

In 1850, Colin launched a major session of reflection and work on education. At that time, the congregation already had three secondary schools under its direction and was getting ready to accept another in Saint-Chamond. Indeed, because he was planning to publish a circular letter on the topic, Colin gathered up all the minutes of this session. The circular letter never saw the light of day, however, and the minutes have disappeared.

Nonetheless, we still have a significant number of documents, many of which have come down to us through the efforts of the tireless Father Mayet.

2. Points of reference for education rather than in educational theory.

When Colin accepted to direct the Belley school in 1829, he had no experience in education. In this field, he shared the opinion of most of his contemporaries that the true approach to education was the one set up by the Jesuits. Their departure from the field of education in 1762 left an enormous vacuum. Their reputation had been unrivaled. And none of the fanciful ideas on education or methodology generated by members of the National Convention at the time of the Revolution ever saw the light of day in any concrete form.

The teaching congregations which came into existence at the beginning of the nineteenth century attempted to fill this void in education. But, in their minds, they could do no better than to imitate the Jesuits.

Colin's admiration for the Society of Jesus is well known from other sources. Also, when the Jesuit Fathers returned to education in 1814 "through the side door," their seven or eight secondary schools, renamed "minor seminaries," enjoyed an unbelievable success. The entire "jet set" of the day flocked to them.

That their reputation in education may have been exaggerated is not of present interest. Nonetheless, Colin was persuaded that the ideal would be to do as well as they; he felt it would be hard to do any better.

3. Is it possible to speak of a Marist tradition in education and educational methodology?

More complete information would be needed in order to give an adequate answer to this question. Father Coste has blazed the trail for more penetrating studies which could lead us in the following directions:

What choices were made by Colin and his successors as to how secondary schools were to be begun or accepted?

What principles did he follow in putting together "teams of educators"?

What do we know about the recruitment of pupils, the milieu from which they came, and what became of them later?

In what way were Colin's insights on education taken up (or possibly deformed)?

What light can be shed on these points through comparison with similar congregations? And so forth.

For example, is it not somewhat rash to define the Marist spirit in secondary schools as a "family spirit"? Perhaps some establishments may be so characterized. Still, it can be wondered what may be meant by a family of

several hundred persons or even several thousand. But, if we are to speak of a tradition, it would be well to follow the line of this topic's development from Colin down to the present day.

I. Young People without Points of Reference

An educational institution is always related in some way to its time and place. The way in which it takes into account the needs and aspirations of young people is a good indication of its relevance and coherence. Therefore, the first thing to do here is to describe those young people Colin had to deal with.

1. An Ideological and Religious Desert

Who were these young people who were about fifteen years old in 1829?

They were born as the Napoleonic empire was crumbling. Their parents had experienced the upheavals of the former monarchy, the troubles of the revolution, and the bloody convulsions of the empire.

These children listened to their parents; they heard the excessive and passionate judgments of witnesses too implicated to take circumstances into account. They praised and they condemned with equal vigor.

How could a child of fifteen determine his place in that cauldron of ideas? What side was he to take? And how could he take a stand in regard to the future? Who could be believed, those who praised the revolution, the empire, or a return to the monarchy which he had never experienced?

Musset was nineteen years old in 1829. Later, in 1836, he would describe the youth of that era in La confession d'un enfant du siècle:

Behind them, a past forever destroyed but still rumbling over its ruins, with all the fossils of centuries of absolutism. Before them the dawn of an immense horizon, the first light of the future, and between those two worlds... something like the ocean that separates the old continent from youthful America, some unknown vague and fluctuating quantity, a surging sea, full of shipwrecks. . . An inexpressible feeling of unease. . . an unsupportable misery. . . the frightful sea of aimless activity.

No more than the Bourbon restoration did the July monarchy open any dynamic avenues for young people. The prophecies of Saint-Simon concerning the coming of the industrial age and its new "gospel of the railroad" did not succeed in fulfilling their desires. Lamartine thought that the government

"does not give any opportunity to the rising generations," and Tocqueville said that "France is a nation which is bored."

The same emptiness occurred in the sphere of religion. People of that age felt that Christianity was dead. Around 1830, Montalembert would say that the presence of a young man in a church evoked as much surprise as the visit of a Christian traveler in an Oriental mosque: "Never, nowhere, had a nation been considered so officially anti-religious."

2. The National University System Called into Question

The violence of the attacks against the national university system is shocking, even for us today. It was accused of every evil. Not only did it not educate in a Christian way, not only did it not educate at all, it led pupils into vice.

Unbelievable facts are related. Lamennais reports the story of thirty pupils who went to communion and used the host to seal their letters. Musset, in the work cited above, suggests the same thing:

Who would ever dare to tell what went on in the secondary schools at the time? Men doubted everything; young people denied everything. Poets sang of despair; young people left school with peaceful countenances, with fresh and rosy faces, and with blasphemy on their lips. . . Fifteen-year-old children, sitting nonchalantly beneath bushes in flower, passed the time uttering things which would have made the motionless groves of Versailles tremble with horror.

The pamphlets written against the national university system were both numerous and violent. The most famous one, by Father Combalot, was so virulent that the bishops condemned it (with some hesitation, however). This author was indeed brutal:

That boar of a university system ravages the field which the divine Son of Mary has sprinkled with his blood. . . .

The university system has unscrupulously taken advantage of your children's souls and their faith. . . .

Combalot was simply asking that priests refuse to give communion to the pupils who came from the secondary schools under the national university system.

Colin was in complete accord with the majority view on this matter. He related how, in certain places during a mission, the lay people, "even the leading citizens," would say:

'Give us instruction. We have lived under the Empire; we have been pupils of the University; we do not know our religion.' (FS, doc. 102, § 28)

It was the same with a novice, young Montrouzier, who had studied at Louis-le-Grand school and, by the grace of God, "had nevertheless by God's mercy, as he said himself, escaped the corruption and ungodliness of a University education, though he bore with him many of its prejudices" (FA, doc. 270, § 1). On this point, Colin was not any sharper than his bishop, Monseigneur Devie, who, in a pastoral letter, warned the faithful against "sending their children to the schools of pestilence."

Student Agitation

Regardless of how well or ill founded these censures may have been, we are constrained to recognize that agitation was quite common in secondary schools:

In 1815, the older pupils of the secondary school in Vannes took up the cause of the king during the Hundred Days. They formed a battalion, armed from head to foot, went to fight against the Bonapartists, and several of their comrades fell on the field of battle.

In 1824, one hundred fifteen pupils were dismissed at one time from the Louis-le-Grand school. The reason given was that they refused to raise a toast to the king at the end of a banquet! It was also true that this demonstration was accompanied by an uproar against the headmaster, along with acts of physical violence and the taking of hostages, etc.

The reports of rectors are full of similar deeds. They repeatedly mention the reading of forbidden materials, seditious resolutions, and immoral acts.

The well-known secondary schools reestablished by the Jesuits also experienced the same kind of violence. At Saint-Acheul, twenty to thirty pupils were dismissed several years in a row. In Aix, a Father rector began his duties in 1824 by dismissing forty pupils all at once.

It was as though those young people turned all their aggressive tendencies against the school, for not a single worthy project or ideal was offered them. "Get rich," Guizot proposed, while Tocqueville spoke of a middle class "prostrate before the golden calf."

The Problem of the Schools?

The direction of the Belley school was undertaken at precisely the time when Catholic opinion was shifting in regard to the problem of the schools.

Christians had attempted to tame the national university system which they had been unable to suppress (at the time when Bishop Frayssinous headed the university system), but this effort was neutralized by the liberals in 1828, so they changed policies. Since they could not control the university system, they called for freedom in education.

This was the struggle which Lamennais, Lacordaire, and Montalembert carried on, at first somewhat separately, then joined by lay people and bishops with varying enthusiasm. The struggle would end in 1850 with the passage of the Falloux law on the freedom of secondary education.

This somewhat rapid description of the period gives us a few keys to the understanding of certain aspects of what Colin did:

1. First, he hesitated to undertake responsibility for education. The secondary school in Belley, though it was but a minor seminary, bore a strange resemblance to other educational institutions. There were at least as many risks involved in taking charge of it as there were in sending one third of all Marists to New Caledonia, which Colin actually did later on.

2. He took rather expeditious measures in regard to certain pupils. He, too, dismissed several pupils at several points in time:

   > For offences of discipline, for obstinacy and, in general, for anything that could be harmful to the good spirit of a house, he was formidable, unmovable. (FA, doc. 207, § 3)
   >
   > 'Remember that there will never be a good spirit among the pupils without firm discipline. Impossible.' (ibid., § 17)

   Such remarks run counter to his generally more flexible behavior in regard to young people and can only be understood in conjunction with the general environment of the school. Colin set down limits for the survival of the establishment. And the "good spirit" in question meant a basic agreement by the pupils to enter into an educational process. If resistance was such that all sorts of means, including physical violence, were used in resisting the thrust of education, then Colin's intransigence became more comprehensible, for it served to guarantee the very existence of the establishment.

3. Colin showed his true worth as an educator. Granted these conditions, how could one fail to recognize that this man, who had no predisposition for this task and who accepted it

> reluctantly, had effectively analyzed the situation, showed his correct grasp of men and facts, and was truly effective?

During the first weeks, he "took things in hand"; the Instructions to the Professors . . . of Belley furnish proof positive. Indeed, his stay at the secondary school was a successful one. That early experience served to urge him to launch his congregation into the ministry of education.

II. Three Aspects of Jean-Claude Colin's Thinking on Education

Three aspects have been chosen among many others, because they seem symptomatic of his perception of the needs of the young people of his time.

1. A Healthy Cheerfulness

The term is unexpected for a man who was very sensitive to the misfortunes of the times. Indeed, Colin drew upon the reality that surrounded him (politics, religion, customs, culture, etc.) for his conviction that everything was going badly!

> The human race appears to me today to be like an old stump, one whose roots have been eaten into by a worm. That worm is the unbelief, the indifference which has made the world pagan for a second time. (FS, doc. 117, § 2)

> The great Revolution has left deep traces upon this France of ours. We are given over to indifference, to pantheism, and to materialism. (FS, doc. 118, § 1)

> We live in truly wretched times. We must moan out a prayer. (FS, doc. 31, § 7)

> A century of excess. (FS, doc. 41, § 1)

> In religious terms, it is a century of the profoundest ignorance. (FS, doc. 142, § 2)

His lively awareness of the difficulties of the times arouses all the more interest in his statements on the cheerfulness to be shown with and toward young people.

He gives this advice to the Fathers: "Always be joyful" (FS, doc. 45, § 3). "Allow yourself to be possessed by joy," he told Father Fournier; "Dance a little. Cheerfulness brings a little relief to nature" (FS, doc. 50).

The house in Belley was reputed to be particularly cheerful. At the boarding school of La Capucinière, where younger children were mixed with a few theology students, he recommended "a holy cheerfulness" for everybody.

This went hand in hand with a certain lifestyle, a wide freedom in games, long recreations which he refused to shorten when asked by the one in charge of the house, and walks adapted to the stamina of the youngest pupils.

When it came to vacations for the Marist students, he did not hesitate one minute: let them take their vacation at home. It couldn't harm them, except perhaps a little in the practice of piety. "As regards their vocation, I am not displeased that it should be tested a little."

There was much ease and freedom during vacation, with a very broad rule.

These remarks seem all the more surprising when compared with the copious advice given to religious by Father Rodriguez. In the Practice of Christian Perfection (1829 edition), he warns against "parents' indiscretion," against useless and dangerous visits to one's family.

It is known that in Belley Colin organized celebrations with fireworks and music.

All these practices agree with the testimony of Sandre, a former pupil in Belley. A few extracts of his memoirs have come down to us through his great-grandson. Concerning La Capucinière, he wrote:

My stay with the Marist Fathers was very agreeable for me and I enjoyed it. . . . We were like a family there and lived in peace as brothers, with only good example set before our eyes. . . . In a very cheerful and friendly way, we used to go on walks, sing, and make Rosaries for the missions, and that was where I learned how to make them.

The distance Colin set between his conviction as to the problems of the times and his actual behavior toward young people indicates that he took the status of childhood and youth into consideration. Young people had the right to live apart from the more serious problems of the day.

This topic can easily be broadened by rereading the Instructions to the Professors, where the consideration of "the weakness and frivolity of that age in life" occurs like a refrain to temper recommendations on work and discipline.

The best way to prepare young people to exercise their responsibilities in the future was through great emotional security and work and play tailored for them. Precocity had its costs; Colin was a good observer of the damage done

among young people by an overly precocious and inordinate taking part in social agitation.

2. A Minimum of Observances

To understand Colin's position on the matter, it would be well to recall the prevalent atmosphere in the secondary schools under the national university system. Because they were officially sanctioned as Catholic, they imposed certain observances on their pupils: Masses, reception of the sacraments, communions, confessions, retreats, and prayers.

Most often these were no more than an outward show, for all of a sudden the pupils might refuse to sing at the services. They would confess and receive communion sacrilegiously. A headmaster was known to encourage his pupils to receive communion by giving them better grades for doing so. The chaplain was most often a useless civil servant, one who was not used when he was not beyond usefulness.

Colin takes a stand at some distance from this de facto situation by calling for a minimum of observances. Indeed, at La Capucinière, as Father Coste points out (Pensionnat, p. 72), the prescribed observances were fewer and more flexible than those at Christian boarding schools a century later. There was one Mass per week, on Thursdays, a decade of the Rosary every day, one confession per month, and so forth. He reproached Father Mayet for doing too much in this matter; and Father Ducharne, for spending too much time at his devotions.

There are several reasons for this line of behavior:

Some of these reasons derive from the psychology of children. Some of them are rowdy; others sleep in the chapel, which is no better! At the extreme, he would prefer the former to the latter. One must beware of the "sticks," the "quiet ones," who sleep in the chapel and at study! (FS, doc. 36, § 2) He laughs at a Marist father who believes that the children are too undisciplined; as though it could be otherwise! (FS, doc. 137) It is natural for them to stir and move, to be mischievous, but this does not prevent them from being attentive and retentive. But we should not put them in situations overly contrary to their nature (FS, doc. 151).

Colin is also concerned about a certain level of effectiveness in education. He believes that not too much should be attempted all at once. He gives us this educational principle: "Personally, I only ever ask for what I cannot avoid asking for. I take a broad path" (FS, doc. 40, § 4).

Colin's position is well illustrated in a story told by Mayet about the death of Montlosier. The latter was a journalist who wrote a pamphlet against the Jesuits. When he was dying, the bishop of Clermont expected him to make

a written public retraction, but he died without having done so. So the Church refused to allow a religious service at the burial. Colin made the following comment on the event: "If they had asked less, maybe he himself would have done much more than they wanted" (FS doc. 14, § 7).

In short, Colin is convinced that both young people and adults know what they have to do and that they already possess the means to do so. The educator's role is to remind one of the path, to encourage, but he does not do the other's work for him.

Saint Augustine had thought along the same lines. What can be the basis for that conviction that man can do everything, by himself, unless it is that ultimately he has reference to the interior truth dwelling in him? Thus, he said, there is no distinction of teachers and disciples, but all men are disciples, fellow disciples of a single teacher. The word handed on to us by our fellows serves only to warn us, to send us back to the truth which is within us. "I wait till their faith grows," Colin used to say, in speaking of young people. "Then they fend for themselves and everything follows on" (FS, doc. 40, § 4).

3. A Plan for Each Individual

The educator participates in God's creation. In some way, he completes it:

When a man leaves the hands of his nurse, he is only sketched in rough. We must make him into a man, form his heart, his character, virtue, etc.... That is what education does. Nothing is more lofty. You give him as it were a second creation. (FS doc. 13, § 11)

It is a divine task to make a man, and even more to make a Christian. It is not a matter of "molding" people in the voluntaristic sense of the term but of revealing them to themselves, telling them who they are and who they are in the sight of God.

A young man used to make his confession to Colin and he always confessed the same faults. Since he was getting discouraged, Colin told him: "If you want to, you will shake off your habit. God has great plans for you" (FS, doc. 52).

Thus, he revealed to each person that God loves him, that life has a meaning because of this, and that he can build upon a plan because there is the fundamental security of God's love. This assured a good foundation for each young man's sense of self.

Such statements were intended for all young people, especially those who might tend to give up hope: "We are not out for the healthy, but the sick." Colin also criticized the tendency to dismiss pupils:

Oh! how much easier it is to get rid of dangerous elements than to convert them. It is not zeal to send away straight off what stands in the way of good. . . . We must do all we can, try every means, pray, and it is only as a last resort that we lop off the branch. (FA, doc. 206, §§ 6 and 9)

Is it in the same spirit that he recommends:

choose the poorest foundations, because it is in these places that we can do most good in a hidden way; there is more good to be done there and with greater certainty. (FS, doc. 188, § 14)

It would be interesting to see if this principle was applied in practice.

To reach this goal, every possible means must be used:

- Love the children without trying to have them love you.
- Never tackle them head-on.
- Give great importance to understanding, particularly in disciplinary matters.
- Make it as easy as possible for them to take any initiative that would bring them closer to their goal. Colin's personal availability to the children is well known.
- Let a sense of mercy be evident, even as regards sins of immorality, as long as it can be believed that some progress is possible.
- Above all, use every means and do everything to attain these objectives:

Father Colin . . . acted so prudently and so firmly, he combined silence, action, mildness, strength, and supportiveness so well, he prayed so much, he had so many prayers offered, he was watchful, he passed over what he could not stop without causing greater harm, until at last he came to the time for vacation and the school held up until the end. . . . Without a good doctor, the patient would have died. (Concerning the 1831 crisis in Belley: OM 2, doc. 476, c)

This is the line of action that justified the ministry of education for Jean-Claude Colin. In his mind, there was nothing more important, as he wryly reminded a young Marist father who had spoken publicly about his "distaste" for teaching:

I think a hundred times more highly of the education of youth in our own countries, which are also pagan, than I do of the foreign missions. (FS, doc. 172, § 19)

Conclusions

Jean-Claude Colin is not a reformer in the field of education. What he writes on education in the Instructions is not original. He wrote about the imitation of good example, the greater importance given to written work over oral work, prudence, and the infrequent application of punishment, but all these could be found, since the end of the sixteenth century, in the Ratio Studiorum of the Jesuits and were repeated as a matter of course in subsequent works on education.

Yet his synthesis and appropriation are more original and indicate well his sharp perception of the educational environment where he happened to be.

Times have changed. Instructional activities have assumed the lion's share of school life, to such an extent that some teachers wonder if they are still educators. And the young people of today live in a whole new world, however disturbingly similar to their ancestors of 1830 they may seem.

Nonetheless, what Colin said and did still challenges us and urges us to find new answers for our day and age.

In an age when it is increasingly common to speak of competition and the rule of the marketplace in connection with schools, whether public or private, religious or secular, Colin warns us that it is bad to use publicity: "I am not a tradesman in education. I am not a merchant of Greek and Latin. I am not a seller of soup" (ES, doc. 179, § 6).

There you have the full array of demands at the school, those of each teacher in his class and those of the institution itself. In addition, you have those parents who sometimes complain aggressively: "They don't ask anything of the children anymore." Colin's answer, of course, is still: "I ask of the children only what I cannot help but asking."

There you have young people who, as a group, have had it "up to here" with the school and who have far more anxieties than their rather relaxed look may seem to suggest. Colin answers by upholding that childhood and youth are not necessarily stages in life where one has to "put up with a lot of garbage" since, after all, a certain sense of emotional security and a healthy dependence on adults might well spare them from having to look elsewhere for other less constructive and more harmful kinds of dependence.

There you have life at school - schedules, surveillance, constraints - all of which suggest that the main characteristic of the place is not its cheerfulness. Would Colin understand studies as necessarily linked with boredom and surliness?

There you have young people who have a hard time identifying with adults who, all too often, keep their distance. There you have young people who do not succeed in defining their own personality because of a lack of emotional security and because of a kind of emptiness, or again because they have a hard time just "finding their place," or simply because they don't know what to say or who to talk to. Would Colin succeed in convincing them that their lives mean something because God has a plan for them?

There you have those in charge of a school, caught up in an inextricable web of daily constraints: the need to "produce results," the need to listen to each and every one, the important worries of the administration, the management of so many small businesses. Colin answers by reminding us that the only business worth giving your life to is that of revealing young people to themselves and, at the same time, to God and helping them to get going.

Appendix - The Text of the Instructions

Presentation by Anthony Ward
Translation by William J. Stuart

Presentation

On April 19th 1829, Easter Sunday, Jean-Claude Colin was appointed by Bishop Devie as Superior of the College of Belley, and took possession the following day. The text we present here was to be his attempt to formulate the principles by which he intended to run the school. It seems useful to sketch something of the circumstances of man and school at that moment, so as to provide some framework for a clearer understanding.

Colin, man and priest

The Colin of the moment was a man of 38, with nearly 13 years of priestly ministry behind him. Of these, he had spent the 9 years to June 1825 as curate to his brother Pierre at Cerdon, gradually overcoming his natural timidity and gaining self confidence and pastoral experience. Thereafter, he had worked with Etienne Déclas, Antoine Jallon and later Jean-Marie Humbert as a tiny band preaching parish missions to the isolated and neglected parishes of the Bugey mountains. Colin was named superior of the group, which in the course of its activity developed, in harmony with the views of their bishop, Alexandre-Raymond Devie, a distinctive pastoral approach that included a compassionate attitude in matters of conscience.

Colin, Marist religious

Having joined to his personal spiritual experiences adhesion to the group of Marist aspirants in the Lyons major seminary, Jean-Claude had taken part in the ceremony of the promise to found the Society of Mary at Fourvière in July 1816. In Cerdon he had interested his brother Pierre in the project and together and with some participation from Jean-Claude Courveille they had pursued contacts with Rome in 1819 and 1822, and as a result Jean-Claude had visited Paris in the autumn of 1822 and the spring of 1823 for contacts with the nuncio on the subject of the Rule he had been drafting at Cerdon. From 1819

the two brothers had been collaborating at Cerdon with Jeanne-Marie Chavoin and Marie Jotillon.

Along with other members of the group of aspirants in the seminary, Colin had resisted the efforts of the diocesan administration to assimilate the group to a purely diocesan congregation. With the re-establishment of the diocese of Belley from 1823, and the setting-up of the mission band, he continued to resist a similar attempt by the new bishop, Devie. In collaboration with his companions, he was throughout these years engaged in a constant struggle to be allowed to group Marist aspirants in community, an opportunity which the Belley College gradually opened up. It was in the following year, 1830, that Colin became more immediately a symbol and focus for such efforts when the Marist clerics of both Lyons and Belley dioceses elected him as 'central superior'.

The Diocese of Belley

The diocese of Belley was an ancient one, dating back to the 5th century. After the troubled years of the Revolution, it was suppressed under the Concordat of 1801, its territory being largely incorporated into the diocese of Lyons, to which Napoleon's uncle Joseph Fesch was appointed as archbishop. With the fall of Napoleon, Fesch went into exile in Rome. After a false start under the failed Concordat of 1817, in 1822 the civil département of the Ain was separated from Lyons and re-established as the diocese of Belley, its new bishop being the former vicar general of Valence. While the Lyons diocesan administration had been far from inactive in their organizational and pastoral efforts to set their vast diocese on its feet, it was only natural that the more distant spots had been furthest from the focus of attention, and the new Bishop of Belley faced an immense task of organization and revival.

Bishop Devie

As a former superior of the major seminaries of Viviers and Valence, Devie was not unnaturally alive to their strategic importance in the reanimation of his diocese. His interest in the Belley College was part of a far wider strategy, for he dedicated much time and energy to the other minor seminary at Meximieux and especially to the major seminary at Brou.

On a wider front he organized parish missions, visited his diocese intensively, restructured the liturgy, published a pastoral compendium and threw all his authority behind the introduction of a moral theology of compassion which found a lively echo in the views of Colin.

Devoid of personal ambition (he refused the archbishoprics of Rheims and Paris), he was unsparing on himself, and a harsh task-master with others, and was the occasion of much suffering for Father Colin, despite their great mutual admiration. His episcopal ministry saw a rebirth of the diocese.

The College

The College had been founded well before the Revolution, in 1751, and successively administered by Antonins and Josephists before being closed down in the Revolution. When it opened its doors again in 1803, it was under the guidance of the Fathers of the Faith, a group of former or intending Jesuits attempting to regroup against the day when the suppression of the Society of Jesus would be lifted. In the years of their tenure the most famous pupil was the later poet and politician Alphonse de Lamartine, after whom the College is currently named.

When the Fathers of the Faith left in 1808 the establishment became a municipal school, but suffered a notable and steady decline till the arrival of Bishop Devie in 1823. He promoted a plan whereby in pragmatic fashion the school passed to the diocese and became officially a minor seminary, though it received also local boys who had no thoughts of becoming priests. Among those who had such intentions were boys from the little cathedral school, and those from the minor seminary of Meximieux, who did their last year of studies at Belley.

First Marist Contacts with the College

In its last days as a municipal school, the College had at its head a priest, Jean-François Guigard, Belley-born, who for part of his studies had coincided at the Lyons major seminary with Colin and been ordained priest earlier in the same year, 1816. He stayed at his post till he became private secretary to the bishop in the summer of 1826 and was replaced by Jean-Félix Pichat. Guigard was still superior when the little mission band of Marists came to make the college their base in the summer of 1825, and showed them little sympathy, assigning them cramped and ill-heated quarters, and doing nothing to shield them from the mocking contempt of both staff and pupils.

Pichat was a man of an altogether different stamp. It is reported that Jeanne-Marie Chavoin, intent upon gaining some improvement in conditions for the poor Marists at the College (who were heavily sustained by the Marist Sisters in those years), urged Bishop Devie to appoint him. In fact the choice was on all other grounds a sensible one. Pichat was a generally well-respected figure. He was three years older than Colin, six years senior as a priest, and had been superior of the minor seminary of Saint-Jean in Lyons. While doubtless the Bishop intended his appointment to benefit the human circumstances of the Marists, he probably also hoped Pichat would help win the Marists to accepting the status of diocesan missioners. However that might be, with his coming the Marists were in a completely different position since he turned out to be very sympathetic to their interests and in 1827 he appointed Pierre Colin as spiritual director to the College. Having made a will establishing Jean-Claude as his universal heir, he died on March 25th, 1829, at the age of 41, and his name was later entered in the necrology of the Society of Mary on Father Colin's instructions as one of our number.

Pichat's death in the second half of the school year left an urgent gap. Bishop Devie greatly distressed Jean-Claude Colin by insisting he step completely into Pichat's shoes, succeeding him as superior of the College and assuming his title of honorary canon. It seems that the Bishop was finally prompted to this by consideration for Father Colin's rapidly deteriorating health in face of the damp and cold of the abandoned churches where the missioners were working, and was extremely impressed by a sermon Colin preached in his presence at the closing of a mission at the village of Ruffieu three days after Pichat's death. On the pretext of helping with the Easter confessions, the Bishop sent Colin to the College to supply for Pichat and then broke the formal news to him on Easter Sunday, requiring him to take charge the next morning.

The Staff of the College

Like all establishments of its type and day, the College, as a minor seminary, was staffed mainly by priests - most of them young - along with seminarians and the odd layman. It was not at all rare for seminarians to spend some time in such work before priestly ordination.

At Easter 1829, when Colin took charge, there were eleven other members of staff, one of them his own brother Pierre, the spiritual director. The others were Victor Callot, Nicolas Humbert, Joseph-Marie Ducret, François-Marie Grandclément, Pierre Verne, Henri-Justin Bernex, Guigard (younger brother of the ex-superior - his first name is not known), Anthelme Veuillet, Joseph-Marie Carlod, and Joseph-Louis Philippe.

Of this group, for one reason or another (natural progress of seminarians towards ordination, tours of duty in the diocese, insistence of Father Colin) five of these moved on that summer. Bernex had just been ordained deacon at Belley before Easter, and was priested that August. After moving more or less immediately into parish ministry, in his early fifties he became a Trappist. All the rest were transferred to Meximieux: Guigard was probably a layman; Philippe, a tonsured cleric, was to teach at Meximieux for several years before being ordained priest; Verne was ordained subdeacon (he entered the Society of Mary in 1845 and served in Samoa and Rotuma); and Callot had just been ordained priest before Easter and moved to Meximieux parish as curate that summer.

Those remaining were joined at the start of the next school year by six newcomers, the post of professor of philosophy and maths being split between a professor of maths and physics and a professor of philosophy. Still, the problems of staff were far from resolved, and it was some time before the Marists came near to their aim of displacing the rest with men firmly attached to the Society (see Origines maristes, doc. 233, § 6).

One of the major crises that Colin was to face was the appearance on January 31st, 1831, in the newspaper L'Avenir of Félicité de Lamennais, of a declaration signed by almost all his young professors in support of the newspaper's general slant. Lamennais was publicly notorious for his attacks on the Grand Master of the University (practically the minister of education) Bishop Frayssinous, and the state in general and his virulent and uneirenic ultramontanism. In a heady and at times seemingly self-contradictory brew of ideas, Lamennais preached universal liberty, including freedom of education, and separation of Church and State, even calling the legitimacy of the State into question.

Given the ever delicate relations between Church and State, such public political stances were the last thing Father Colin wanted, and in general the signing of this declaration was to prove an indication of the lack of harmony of these men with the Society's perspectives. Only Joseph Chevron joined the Society, and that after some delay. Bishop Devie's policy was to collaborate with the government as far as possible, while not hesitating to make his opposition to some of its policies bluntly plain in private communications. Father Colin, for his part, was convinced of the imperative need not to get embroiled in party politics (see A Founder Speaks, docc. 31, 77, 155, 168; A Founder Acts, docc. 202, 345). As is well known, Lamennais was to suffer eventual papal condemnation through the encyclical Mirari vos of August 15th, 1832, and after initial submission broke with the Church.

The Staff of 1829

The staff of autumn 1829 for whom Colin drafted his guidelines, were as follows:

Senior Staff

Superior: Jean-Claude Colin, aged 39.

Director: Pierre Colin, aged 43.

Prefect of Studies: François-Louis Guillaumot, aged 21, and a recently ordained subdeacon. He was to be ordained deacon in February 1831 and priest that same May, remaining on the staff until the summer of 1833. For a time he was viewed as among the aspirants to the Society, but had signed the L'Avenir declaration and was in 1833 asked by Father Convers to leave. He then took up a lifetime's ministry in parishes.

Professors already in Service:

Anthelme Veuillet, aged 22, had joined the staff prior to orders in 1826, and had just been ordained deacon before Easter (1829). After priesthood the next summer he moved on to a lifetime in parish ministry.

François-Marie Grandclément, had been on the staff since 1827, and was aged 26. He had interrupted his time in the seminary, because although having completed theology studies he was too young to be ordained, and had taught at Meximieux for a year or so from 1825. He had just been ordained deacon before Easter 1829 and priest during the summer. He toyed for some time with the idea of joining the Society, but signed the L'Avenir declaration, and by 1833, when he left the staff at Father Convers's request, such an idea had passed.

Joseph-Marie Ducret had been on the staff for a good number of years. He was aged 27 and was to take up work as a curate the following year. He appears to have been a man of some personal stature, and the Bishop thought of him as a possible candidate for the group of diocesan missioners he wished to create out of the Marists. He was to sign the L'Avenir declaration.

Joseph-Marie Carlod, a 20 year-old tonsured cleric, had been on the staff since the autumn of 1828 and remained two full years under Father Colin. He became a priest of Belley in 1832, after having been a signatory to the L'Avenir declaration.

Nicolas Humbert, was the 28 year-old younger brother of Jean-Marie Humbert, who had joined the Marist mission band in May 1828 and was to be bursar general of the Society of Mary for several decades. Nicolas, already a priest, moved to parish ministry in the summer of 1831, not before he had signed the L'Avenir declaration, and remained a diocesan priest with a good reputation till his death. He was a firm friend of Joseph-Marie Ducret from childhood and was similarly considered by Bishop Devie for his projected congregation of diocesan missioners.

New Professors:

Claude Fornier, a 27 year-old priest, with a somewhat odd career. Being a nephew of the Marists' old antagonist the vicar general Bochard of Lyons, and only loosely attached to the Lyons major seminary during his studies, he then passed by 1825 to the Belley diocese, but was to leave it again after a year at the College.

Michel Lacôte, aged 21, had received subdiaconate shortly before the death of Pichat, and was successively ordained deacon in July 1830 and priest in May 1831, remaining on the staff until he received a parish appointment in 1832. For a time he appeared to be a candidate for the Society of Mary but signed the L'Avenir declaration, and was in any case to die a diocesan priest in parish service.

Joseph Martigny, newly ordained subdeacon, aged 21. He was to remain till his priestly ordination in the autumn of 1832, entering parish ministry and becoming something of a scholar on Christian anti¬quities. He was a signatory to the L'Avenir declaration.

Joseph Chevron, another newly ordained subdeacon, of the same age as Martigny. After priestly ordination he pursued a mixture of parish and school ministry in the Belley diocese until, despite having signed the L'Avenir declaration, he entered the Society in May 1839 and dedicated himself after profession to the evangelization of Tonga.

Jean-Claude Ganneval, a recently tonsured cleric, aged 18. After the school year all trace of him vanishes and he does not seem to have ever been ordained priest.

The Pupils

As a result of certain government regulations Bishop Devie was obliged in 1828, the year before Father Colin's appointment, to reply to a questionnaire regarding the College, viewed as a minor seminary. The results are published in Origines maristes, vol. 1, doc. 180, and give an impression of the working of the school, even if the answers may have been stilted somewhat for reasons of political diplomacy.

At that moment there were 200 pupils, of which 30 were day-boys, the lowest age limit being only governed by the fact that they had to be able to read and write. Some of the older boys wore the cassock on Sundays and feasts, while for the rest the Sunday outfit was a dark frock-coat. In 1827 43 of the seniors had entered the major seminary. Ten percent were educated free, a further ten percent paid 30 to 50 francs a month according to means, while the rest paid 10 to 20. The figure of 50 francs a month was average for the period (see A Founder Acts, doc. 206, § 2).

The Bishop's questionnaire responses glossed over the fact that some sons of the Belley bourgeoisie also attended the College. This particular social class had risen to power in France in the great Revolution of 1789. The twists and turns of political events in France since then had often been reflected in the tortuous personal religious history of individuals. Their relations with the Church were often strained on the public front, even if as private individuals they were far from renunciation of Catholic beliefs. Their standing in society, especially in the provincial towns, often imposed on them certain public positions, and they were sensitive on the score of their independence of clerical control. Much of the atmosphere that reigned among them can be judged from A Founder Speaks, docc. 14, 22 § 3, 24 § 3, and A Founder Acts, doc. 200, and is commented in the first chapter of Franco Gioannetti's forthcoming book, A Spirituality for our Time. It was for boys from this background that the Society eventually opened its little school in La Capucinière.

Background to the Text

For the start of that next school year 1829-1830, Father Colin composed his famous Avis for the staff of the seminary. We have seen that apart from the two Colin brothers, the staff consisted at that moment of two tonsured clerics aged 18 and 20, four subdeacons aged 21, one deacon aged 22, and three priests aged 26, 27, and 28. All but one were to become priests, but only one professed Marist came from their midst, and that only some years later.

Father Colin had already had practical experience of drafting regulations, for apart from his work on the Constitutions, he had penned a set for the mission band which had greatly impressed both Pichat and the bishop (the text is now lost but the substance is in Antiquiores Textus, fasc. I, pp. 71-73, nn. 42-54 of the 'Summarium' of 1833). It is possible, though not by any means certain, that this second set for the Belley College was adapted from a section of the first Cerdon rule dealing with colleges.

The initial quotation from the classic treatise on studies (Traité des études, 1726) by Charles Rollin (1661-1741) is a clear pointer to the use Father Colin made of this work, which had been reprinted in 1813.

In their turn the guidelines of 1829 were to serve as the basis for the article De Collegiis drawn up in Latin in 1871 and subsequently incorporated in the Colinian Constitutions of the Society. By then, however, many of the attitudes they articulated had long been rooted in the Society's educational practice, by Father Colin's deliberate efforts (see A Founder Acts, doc. 380).

The measured insistence on control evident in the 1829 text needs to be considered in the light of further difficulties encountered in the running of the College in the years to come. For something of the flavour of these and Father Colin's firm role, see A Founder Acts, docc. 191, 206, 207.

What does the text represent?

From the brief sketch here, it is clear that Father Colin's Avis are anything but a leisurely composed theoretical tractate on education. While the principles drawn upon have far-spread roots, the document is an approach to a particular situation in a particular school. We find here all the humanity, firmness, address and that subtle blend of lightly hinted irony and implicit daring that mark all Father Colin's dealings in the public forum.

Yet more than a set of regulations of his own composition, the text can be seen as an incipient charter for the Marist apostolate in general, and the first major input into a dynamic of educational ministry that has lasted 160 years.

Additional reading

For further reading see Jean Coste's Lectures on Society of Mary History (esp. chs. IX and XXI), and the subject indexes of A Founder Speaks and A Founder Acts under 'children', 'colleges', 'education' and 'teaching', and 'young', and especially the lively oral commentary given nearly a decade later by Father Colin to Father Mayet, as reproduced in A Founder Speaks, doc. 7.

Further historical detail is to be found in the notices on various persons in Origines maristes, t. 4, pp. 188-363, on the college itself ibid., p. 376-378. For the circumstances of the appointment, and the political ramifications of the bishop's move, see ibid., t. 1, pp. 458-469, and for details on staffing of the College 1823-1836 see ibid., t. 4, pp. 135-147. A complete documentation till September 1836 can be had by following the references in the Synopse Historique of Origines maristes, t. 4, pp. 566-571.

Two works by Marists that explicitly consider the import of the text itself are François Drouilly, Un projet pédagogique au XIXe siècle: Les avis aux professeurs de Belley par Jean-Claude Colin, 1977 (reprinted in the present volume), and a study by Franco Gioannetti on Marist education, Uomini nuovi per un mondo nuovo, Rome, 1987, which it is hoped to make available in English.

The Text

The text, in Father Colin's handwriting, is conserved in APM 311.21.

Anthony Ward, s.m.

Instructions to the Professors, Prefects, Directors, and Superior of the Minor Seminary of Belley1829

The care of discipline is love, and love is the keeping of her laws. (Wisdom 6, 19)

Laws are meant more for masters who recognize their need and their advantages, than for schoolboys, for whom the very mention of the word law is provocative. (Treatise on Studies, t. 4, p. 339)

[1] To educate a man, to form him, what a sublime task! But to educate him in a Christian way, what a heavenly work! Let us, Messieurs, be thoroughly convinced of the importance of the duties that are ours, and the excellence of this good work. Our position is a true apostolate, all the more fruitful for our having taken care to form our pupils according to the principles of the Gospel. It is God's children that are entrusted to us, and so it is towards God that we have to turn their hearts by our constant efforts to provide them with sound rules for their guidance and examples lived in a manner consonant with them. Let us be firmly convinced that we shall succeed only in so far as we make of our labours an occasion of merit for us in the sight of God, and bind our eternal destiny to the good education of the boys committed to our care.

[2] Since our reward in heaven depends on the way we have brought them up, it is of the utmost importance for us to have a true idea of the extent of our duties in their regard. These duties may be reduced to three principal ones: we must make of them Christians, upright gentlemen, and lastly men of learning. We shall therefore work in the first place at giving them a sufficient knowledge of their faith, at stirring their wills to the accomplishment of duty through motives of conscience and the power of religion. We shall lose no time in forestalling the terrible effects of the passions by diverting them through competition, study and a wise planning of games at recreation times, and by warding off with special care all dangerous relationships.

[3] Next we shall make it our chief concern to school our students in conduct and gentle, courteous, simple social manners, in good breeding and a thoroughly Christian polite behaviour, so that most will not feel out of place later on in the world outside, and an object of derision by reason of their

boorishness. We shall also train them to modesty in tone, propriety in deportment, and we shall cultivate in all, without exception, purity of speech, clarity in diction, and as much as possible, naturalness in gesture; something indispensable today, particularly among persons of a certain social standing.

[4] We shall then turn our attention to forming the minds of our students and to advance them in the different fields of learning by every means possible. We shall seize every opportunity calculated to broaden their knowledge, to put them on their mettle for study; we shall spare no pains or labour to achieve this. Let us not forget that for us this is a strict duty of trust that must be carried out.

Our dealings with the community in general

[5] 1. Barring sickness, we shall all try to rise at a set time, at the latest by the hour appointed for the pupils.

[6] 2. Those of us who are not priests will all attend morning prayers, meditation and community Mass and will there supervise the pupils.

[7] 3. Those who are priests will attend morning prayers, make their morning meditation in their rooms, and prepare themselves for the celebration of holy Mass at the most convenient time.

[8] 4. We shall all be present at the public services on Sundays and feast days, at the exercises of the retreat, at the devotions in the month of May, and at the ceremonies customary in the community. We owe this example to our children, and we shall never lose sight of the salutary influence that our promptness in proceeding to the chapel at the appointed times may have on the pupils.

[9] 5. We shall all aim at being with the community in the refectory at the sound of the bell for grace before meals. We shall avoid speaking or laughing there, particularly during the pious reading that is given at the beginning and at the end of meals and on Saturdays at supper.

[10] 6. If for any special and urgent reason we cannot be there at the community meal, we shall try to give notice of this to the Superior in advance, or send word to him, so that he will not anxious.

[11] 7. It would be a matter worthy of our zeal and charity to take part in the recreation of our pupils, even though we are not on duty that particular week, to mix with them, to encourage them to enjoy themselves, to play always seemly games; in this way we shall shield them from untold dangerous occasions, and we shall draw down heavenly blessings upon ourselves. We shall in any case make every effort to be with them every evening after supper, especially in winter.

[12] 8. We shall all attend night prayers; after which we shall keep a close watch on the silence and recollection of our children. We shall then retire with that deep recollection that the Christian must of necessity observe, particularly the virtuous ecclesiastic, who the following morning will be celebrating the most sacred mysteries, or who is to share in them.

[13] 9. We shall all likewise be present at the Sunday conference, at the monthly reading of the marks, the examinations and the public ceremonies that take place at Easter or at the end of the year.

[14] 10. We shall all try to go to bed at a fixed time, and sufficiently early to be able to rise early the following morning. All lights must be out by ten o'clock.

[15] 11. Finally it would be desirable that a semblance of silence be kept on the corridors outside recreation times. At least we must avoid talking and laughing too loudly, so as not to disturb the pupils, particularly on the corridor opposite the study-hall.

Our personal dealings with the pupils

[16] 1. We shall do our utmost to create in the house the atmosphere of good breeding so as to gain, for the greater glory of God, the esteem and affection of our children, as well as the confidence of their parents.

[17] 2. We shall treat our pupils with kindness, gentleness, courtesy and firmness. At recreation, as indeed everywhere else, we shall avoid too great a familiarity with them, and teasing of any kind. We shall rigorously refrain in their presence from using all unbecoming, impolite expressions, and take seriously to task any pupil indulging in the use of coarse, vulgar or low expressions, which is most displeasing to parents.

[18] 3. We shall never speak in front of pupils about matters connected with the worship of God and religion with anything less than the deepest respect. We shall scrutinize books we find in their hands; we shall not lend them any book that is however slightly suspect or dangerous. We shall initial those we leave at their disposal. Bad books that we may confiscate are to be burned or locked away, so that they will never fall into their hands again.

[19] 4. We shall try to assert authority over our pupils, both senior and junior; that is to say, a certain ascendancy that inspires respect and commands obedience. Let us take careful note that it is neither age, nor height, nor tone of voice, nor threats that give this authority, but an even-tempered, firm, impartial stamp of mind, that is always in control of itself, that is guided simply by reason, that never acts on impulse, or through ill-humour or anger.

[20] 5. We shall never set out to win popularity, thoroughly convinced that this is bound to end up in our being despised. Experience has always borne this out: everything as a duty of conscience and for the greater glory of God.

[21] 6. We shall sedulously rid ourselves of the spirit of favouritism which is so harmful, causing some to be puffed up with pride, but others to lose heart. The efforts of the boys to please us by the faithful observance of their duties are to be our sole criterion in the tokens of friendship that we show them.

[22] 7. To obviate several serious inconveniences, we shall not allow pupils to come and light our fires in the morning nor in the daytime. We shall do this service ourselves, recalling the words of Jesus Christ: "I have not come to be served but to serve."

[23] 8. We shall never take pupils to our rooms during times assigned for study, recreation, or walks. If they happen to come and speak to us, we shall answer them quietly and politely, but we shall send them back to the community as quickly as possible. Above all, we shall refrain from calling them aside after night prayers.

[24] 9. We shall never have pupils at our beck and call either inside or outside the house, without the pupil being authorized or without the Prefect being appraised of the fact.

[25] 10. We shall never invite pupils to eat, drink, or play in our rooms. If we are ill, we shall inform the Superior immediately, and he will be unsparing in the care and the attention necessary, and may even delegate a pupil to tend us. But we shall never receive any sick pupil into our rooms except he be a brother of ours. They will go to the infirmary.

[26] 11. We shall not allow pupils to make us presents on our feast day. We may however allow them to express their gratitude with a compliment, to which we shall reply in the most gracious, affectionate manner possible, for the greater glory of God.

[27] 12. We shall not take up the pupils' time with preparations for outings on free days, not even for that of the Professors. The Superior, after consultation with his council, will provide for this.

[28] 13. Neither shall we accustom them to joining in with the preparations for a feast or with singing simply for gratification. If they need, or if it is the custom of the house, we shall inform the Superior who will attend to it, but there will be no promise of snacks, wine, etc.

[29] 14. In our conversations with pupils, we shall inspire them with the greatest respect for the customs of the house, and for all those invested with

authority. When a schoolboy lays charges, however plausible they may appear, we shall never side with him openly.

[30] 15. We shall avoid giving them nick-names, addressing them in the familiar form; in short we shall do our utmost to give them good example in everything by our piety, our seriousness, our equanimity. Nothing makes a greater impression on pupils than good example.

Dealings of the Prefect with the pupils

[31] 1. It is around the Prefect that the discipline of the house chiefly revolves. A spirit of vigilance, attention, and correctness ought to be his chief hallmark.

[32] 2. At the first sound of the bell which marks the end of any exercise, he will hasten to be the first on the spot where duty calls him.

[33] 3. Everywhere, but in particular during recreation times, he will observe everything, movements, conversations, particular friendships. All eyes and ears, he will always be flying from pillar to post, giving the impression of playing for a while now with one now with another, convinced that vigilance is the essential part of his work, to which he must devote the same care and attention as a Professor in his classroom. Consequently, he will forego walking and conversing with the Director and Professors for the week, even with the pupils, unless it is for not more than three or four minutes.

[34] 4. Outside class time, he will never leave the community; he will visit the dormitories at rising and bedtime. He will take particular care in the placing of pupils in the dormitories, refectory, and study hall, to avoid putting two suspect subjects side by side.

[35] 5. He will be the first to enter the study hall, keeping a close watch to observe the chatter-boxes, the idlers, those who do too little work, those who do too much reading. He will take note of them without saying anything, but will hand their names to the Professor before class.

[36] 6. He will only permit the reading of books belonging to the seminary library, or which have been initialled by one of the masters of the house, and only to those pupils who have the signed permission of their respective Professors.

[37] 7. In the study hall he will always have a sober, serious countenance, avoid upbraiding, rarely give instructions and never without careful thought and in the briefest possible terms. He will neither reprimand nor praise the community in general. When he clearly sees that boys are amusing themselves, wasting their time, talking, he will sometimes dissemble, at other times, caution them in private, or again, rarely however, he will simply

say, without naming anybody, and in a serious tone: "There are people talking. I am taking their names." On other occasions, without uttering a word, he will give the signal for them to go down on their knees.

[38] 8. He will keep a register in which he will enter the names of all pupils, and faithfully record every punishment he administers and every serious breach of discipline by the pupils, so as to use it at the end of the month for the reading out of good conduct marks.

[39] 9. If a pupil is defiant or disrespectful to him, he will immediately raise his mind to God to ask for light and guidance, will try hard to control himself and disguise his feelings for a moment, to allow his first reaction to pass, will then if possible take advice from the Superior or from one of the Professors, and then impose on the pupil an appropriate penance suited to making amends in the eyes of his fellows for this infraction of discipline.

[40] 10. He will never allow any pupil to make excuses, to raise his voice, or to blame his neighbours. Should such a thing happen, the prefect's only reply would be to have him get down on his knees.

[41] 11. During recreation times he will always have a composed countenance, an air of seriousness. None more than he must be on his guard against all familiarity with pupils, all partiality, all outbursts of anger. He will lay misfortune in store for himself if he allows himself to receive any of them often in his room, or if he appears to show favour to any of them. Those who are in any way suspect must become the chief object of his solicitude, but he must take every possible precaution so that they do not notice it; this would only serve to vex them and make them defiant and mistrustful.

[42] 12. In his conduct he will be most careful to avoid anything that might give rise to ridicule; in his dealings with pupils regarding different permissions, he will avoid acting from caprice, bias, stubbornness; he will answer frankly "yes" or "no", and will never argue with them. Even in reprimanding pupils, he will always be polite, never resorting to words that are insulting, scornful, or angry. All his words, all the measures he takes must ring with a serious, firm but gentle tone.

[43] 13. He will exercise great patience, and will often remind himself of the weakness and levity of youth; he will model himself on Jesus Christ in the midst of children.

[44] 14. To ensure unity in the working of the house, the Prefect and the Superior will be of one mind, in harmony in all matters; the Prefect keeping the Superior abreast of all that is going on, of the offences and punishments of the pupils, and making no innovations without advising him of it.

[45] 15. Once or twice a week, he will inspect the dormitories during class time to see whether everything is in order, clean and tidy; once a week he

will examine the pupils' trunks to see that their personal effects are properly cared for.

[46] 16. He will make it his business to be on the terrace when the day-boys go into or leave class, in order to keep an eye on them.

Dealings with the pupils of professors on weekly duty

[47] 1. Supervision becomes a strict duty incumbent upon all who are entrusted with taking care of and raising youth. This supervision must be such that we are never away from our pupils, day or night. Our status as class master, whether priest or cleric, makes us jointly responsible for order in the community. We are answerable to God for the misdeeds that we could have and should have prevented by our vigilance.

[48] 2. For this reason, to ensure the greater thoroughness of such watchfulness, and thereby its greater effectiveness, Professors on duty, two each week, will esteem it a pleasure to support the Prefect during recreation periods and on walk days.

[49] 3. Professors on weekly duty will leave everything after class and any other duty, to hasten to the bosom of the community and, in concert with the Prefect, see that the pupils do not indulge in games that are dangerous, in conflict with regulations, or expressly forbidden. While with the pupils at recreation, they will mix in their circles with a sharp watchful eye, but always without this being noticed; they will urge and encourage the pupils to play.

[50] 4. The Professors on weekly duty will be the first to enter the refectory at mealtimes, they will station themselves about in the dormitories at rising and retiring time, and always be with the community once it is on the move.

[51] 5. At recreation times and on walk days, Professors on weekly duty will refer the different permissions asked of them to the Prefect. In the absence of the Prefect, it will be up to the Professor of the senior class to grant them.

Walks

[52] 1. The Professors for the week will never be absent from the walks unless they find a replacement. They will walk in coordination with the Prefect, one at the head of the community, the other in the middle and the third in the rear.

[53] 2. In the countryside, on walk days, they will be doubly vigilant; it is here that trouble arises, that sin is committed, that accidents happen. They will, then, keep a scrupulous watch, and attend to nothing else. They will see

that the pupils do not sweat and catch a chill; they will not allow them to drink water, no matter how thirsty they may be.

[54] 3. They will see to it that those at the head of the community walk slowly, however cold it is. They will never authorize any pupil to wander off from the group, to bathe in hot weather, to buy fruit or anything else to eat, to enter houses, to pay visits to their parents unless the parents are actually in the place.

Dealings of the Professors with pupils in class

[55] 1. After the duties that religion imposes on Professors, that which holds pride of place is undoubtedly the care they must exercise over their pupils. They will never forget that no pretext could appease their conscience if they allowed themselves to be negligent in preparing their classes.

[56] 2. They are earnestly requested to go to class at the first sound of the bell. On coming down to breakfast, they will bring their books with them, so as to save going back to their rooms, they will be the first to leave the refectory to go to their respective classroom immediately. Two or three minutes before evening class, there will be three strokes of the bell to tell them to proceed to class, so that the pupils leaving the study hall will find all classroom doors already open, and the Professor at his place. Good order and the observance of silence depend upon this punctuality of Professors.

[57] 3. They will insist upon the boarders entering class promptly and in silence, and will start off immediately with the recitation of the Veni Sancte. The repetition of lessons then begins. Any boarder arriving after the Veni Sancte will go and apologize to the Professor.

[58] 4. Three minutes after the boarders have gone into class, the day-boys will arrive in a body. The Professor will see that each one says the Veni Sancte to himself and that they come into class in silence and without disturbance.

[59] 5. Two or three minutes before the end of class, three strokes of the bell will be given, the day-boys will leave the classroom immediately, reciting the Sub Tuum on their way out. The Professor will see that they go out silently and promptly, and will continue class for the boarders.

[60] 6. Each Professor will see that pupils recite the Veni Sancte and the Sub Tuum deliberately, piously, without shouting, and that they do not rise until after the signal is given.

[61] 7. They will endeavour by all possible means to make their lessons interesting and such as to win and retain the attention of their pupils,

particularly by good notes which they will record at the end of the month, to be read out in public and with solemnity.

[62] 8. Although love is the most powerful stimulus to the progress of our pupils, a careful watch must be kept on that dangerous enemy to Christian man, so as not to exalt it by flattery or irritate it by humiliations. A whole lifetime does not suffice to eradicate bad impressions gained in childhood. Since from this nursery must go out ministers of the Church, we must make every effort to raise their spirit by supernatural motives.

[63] 9. They will do their utmost to be immune from the spirit of partiality, from anything that might arouse the slightest suspicion on that score: they will lavish their care on the weak and the strong alike. To become attached only to those who are more intelligent would be tantamount to doing only half one's duty, and to creating in the classroom a spirit of mutinous murmuring; they must aid just as much those who are slow, encourage them, not tax them beyond their ability. Moreover, experience proves that the former are often more of a source of trouble because of their knowledge, while the latter, more solidly stable in virtue, are more serviceable.

[64] 10. Except perhaps in the lower classes, they will devote less time to the recitation of learning work and more time to the correction of the homework and explanation. They will organize each thing so well that every pupil will recite, explain, and be corrected as often as the next. It would be deserving of their zeal to have a look outside of class at the homework which might not have been corrected during class, so as to be able to point out to the pupil in the next class his chief mistakes. That will be an incentive never to be slipshod in their work.

[65] 11. They will pay particular attention to the behaviour of pupils in class; they will not put two suspect pupils together, keep day-boys apart from boarders, be on guard against the former passing on bad books to the latter, or carrying letters for them.

[66] 12. They will never give Deo Gratias in class, nor permit outbursts of laughter that might be a distraction to the neighbouring classes. Ten minutes may be taken off the Saturday evening class to say a few edifying words to their pupils in order to stimulate them to virtue, to teach them a few pious practices. They will try to make virtue pleasant and attractive to them.

[67] 13. They will often remind themselves of our Lord Jesus Christ in the midst of children, and take Him as their model; they will never be unmindful that with boys much patience is needed, that they will often have to close their eyes to their thoughtlessness and not be too exacting.

[68] 14. They will make a special study of the character of each individual pupil so as to know how to deal with him; they will endeavour to

gain their confidence the better to win them over to Jesus Christ and to prevail upon them more easily to work. When they discover that one of their pupils has been guilty of a more serious fault, they will strive to warn him privately and with great kindness, and show him how to avoid a recurrence of the offence.

[69] 15. They will never leave their pupils alone in class; they will insist that pupils inform them whenever they arrive in class without knowing their lessons or without having their homework. They will see that every pupil hands in his work and that it is neat. They will inspect their pupils' exercise books from time to time, to see that they are properly kept, whether they do their homework in their exercise books, whether they correct their mistakes after the marking of each homework.

[70] Professors will not take it upon themselves to post pupils' letters. They will leave this aspect of supervision to the Prefect.

[71] 16. They will direct all their attention to the correction of tests so as to give the pupil the place or position in the class that he deserves. They are earnestly requested to mark the mistake over the word itself, so that the Superior or the Director of Studies, casting a glance over the copy, will see the mistake at once.

[72] 17. In class, they will always assume a calm countenance, a sober look, speak little, utter few threats, be always in command of themselves. Never any insulting remark humiliating for a pupil; much patience, forbearance, never an act of violence, never a punishment in the heat of the moment.

[73] 18. They are earnestly requested to send a pupil out of class only as a last resort, and that after a second opinion. To act after more mature consideration and for the expulsion, even if brief, to produce a more salutary effect, they are strongly advised not to send a pupil out of class on the same day that he committed the offence, unless in an extraordinary circumstance.

[74] 19. When the Prefect informs them that a pupil has not been working, they will question the pupil in every lesson, get him to explain, and at least look over his copy; if he knows his lessons, if he explains and has done his homework reasonably well, they will say nothing. Otherwise, they will tell him sharply: "Sir, if you do not work harder, you will be punished."

[75] 20. Professors will act in concert with the Director of Studies in all matters concerning their class; they will value his advice, invite him from time to time to inspect their class, sometimes send along to him pupils with whom they are not satisfied. On Sundays they will all hand to him copies of the tests with the list of the results in order of merit. When the Superior or the Prefect

of studies go the rounds of the classes, Professors will see that all the pupils rise and remove their caps as they enter and leave the classroom.

Penances to be imposed on the pupils and the prudence called for in their imposition

[76] 1. Nothing calls for greater prudence, circumspection and reflection than the imposing of penances on boys guilty of a breach of discipline, if a salutary effect is to be hoped for. Before administering punishment, we must first of all be certain about the offence; where there is any doubt, it is better not to punish. A minor offence must never receive a severe punishment; boys have a sense of their just deserts as well as anybody.

[77] 2. Let us make few threats; idle, barren threats accustom boys to scoff at genuine ones. In our threats, and in our punishments, let us always be well in control of ourselves, and let us try not to betray feelings of passion or ill-humour. To chastise boys in anger ceases to be a remedial punishment, it is vengeance.

[78] 3. Important rule: let us never punish a child on his first impulse, nor on ours for that matter, and never let us assume an austere, imperious manner, unless it is truly necessary. If we do, we shall close the boys' hearts to us and destroy their confidence, without which no fruit is to be hoped for from education. Let us remember that boys have a frivolous mind, and that their age makes them keen only on pleasure and amusement; we must not then expect from them the correctness and seriousness of maturity.

[79] 4. Punishment should be as rare and as light as possible, but accompanied by all attendant factors that will put the child to shame and fill him with remorse. To reduce arbitrariness we shall divide them into two categories, ordinary and extraordinary, according to the nature of the offence.

[80] 6. Ordinary punishments are administered for minor infringements of the rule; they will consist of putting the offender on his knees in the study hall or in the classroom, standing in the corner, and impositions of lines.

[81] 7. The maximum imposition will be from fifty to sixty lines, or the writing out of a verb; good writing and correct spelling will be insisted upon. We shall never leave a child on his knees in the study hall or in the classroom for more than a quarter to a half an hour at a time.

[82] Isolation by standing in the corner must never exceed an hour without permission.

[83] 8. Extraordinary penances will be: 1. detention; 2. eating on one's knees, and denial of permission to wear the frock-coat on Sundays, feastdays,

and free days. We shall never resort to these kinds of penances without consulting one of us.

Mutual dealings with one another

[84] 1. We shall all love each other as brothers and honour each other with affectionate respect united to Christian politeness, so that our boys having on this score nothing but good examples before them, will behave towards each other in the same way or at least with charity.

[85] 2. We shall avoid those jokes which although innocent in themselves often do not fail to be wearisome for the person who is the butt of them; we shall not hold one another up to ridicule, or gang up against one in particular. A person of good will never seeks to sow seeds of division anywhere. If he is not of the same opinion as others, he refrains from showing it and from complaining. He knows that he may be mistaken and that often we subsequently approve of what at first we disapproved of.

[86] 3. It is greatly to be desired that we refrain from addressing each other in the familiar form. We shall likewise abstain from all offensive, unbecoming, disrespectful words. Let us keep in mind what we are, that we are priests, or are destined for the priesthood, and that the eyes of the boys are always upon us.

[87] 4. We shall never complain to the boys about any master whatsoever in the house. It would scandalize them. We shall all bear with each other's shortcomings and consider ourselves as presenting a common front in the direction of the house.

[88] 5. We shall avoid among ourselves those particular friendships, which are always detrimental to common charity. The elders in the house, as having more experience, will deem it a pleasure to help the youngest members by their advice. The youngest will be only too pleased to seek the advice of their elders.

[89] 6. We shall avoid spending too much time in each other's room, so as not to waste our time. Above all, we shall refrain from remaining there after night prayers.

Our dealings with the superior

[90] 1. The Director and Professors in the house are earnestly requested to be kind enough to point out to the Superior anything that they may notice in his conduct that is contrary to the well being of the house. This is an important service they render and one for which he will be thankful.

[91] 2. They will show him compassion in his office, remembering that it is much easier and especially much surer to obey than to command. They will assist him with their counsel, anticipate his wishes so as to lighten his burden, and will carry out everything he requires of them for the good of the house.

[92] 3. Should the Superior inadvertently show a lack of consideration for them, they will give him the benefit of the doubt, and avoid complaining about it to anyone other than him, so as not to lose the merit of patience.

[93] 4. It is greatly to be desired that there exist between the Professors and the Superior the closest rapport, that once or twice a month they render him account regarding their class, tell him of the pupils who are or are not working, and of anything wrong that they may have noticed in the community.

[94] 5. Professors on weekly duty will give him a written and secret report of any abuse they may have observed during their week of duty. This is the way to discharge themselves of their responsibility.

[95] 6. If the Superior is not always able to meet their needs, they will remember that it is not always in his power to do so, that one cannot do in community everything that is allowed in private, that a useful, acceptable thing granted to one person immediately inspires in others the desire to obtain it. Nevertheless, they will always ask him with confidence for everything necessary for their health.

Our dealings with each other in council

[96] 1. The council will meet regularly every fortnight and any time that it is thought necessary. It will open with the recitation of the Veni Sancte and conclude with the Sub Tuum.

[97] 2. Each will arrive promptly and will give his opinion sincerely for the greater glory of God, and observe the most inviolable secrecy on everything said in council. Breach of this secrecy may be a matter for the conscience. Outside the council, we shall avoid speaking about the opinion that has not been followed, either with those who expressed it or with others.

[98] 3. The Superior will give the instructions necessary for the well being of the house in general; the Director of Studies will add his observations on improvements in studies, the Master of decorum and manners will also make his remarks on matters relating to his competence.

[99] 4. We shall never speak in council of the serious and secret faults of the pupils; these should be mentioned only to the Superior. Nor shall we discuss the reasons for expelling a pupil, unless his breaches of discipline are common knowledge.

[100] 5. In the deliberations on pupils, the confessor will never give his opinion. In the same way, he will never speak good or evil about the pupil who goes to him for confession, in the meetings summoned for compiling the school reports.

[101] 6. We shall never defend our opinion in a vehement, or obstinate fashion. When we have said our piece, we must leave full liberty to follow whatever opinion is deemed preferable.

[102] 7. At the opening of each council meeting, five minutes will be spent on pious reflections or an explanation of the rule, or a reading on the virtues from a good author.

Our dealings with outsiders

[103] 1. We shall refrain from visiting the parents of pupils, from having meals with them, and from accepting gifts from them. When they ask to speak to us, we shall be very polite to them and try to tone down with words full of courtesy anything unpleasant that we have to say about their son.

[104] 2. We shall never repeat outside the house what goes on inside the seminary. For meals in town, the established rules will be followed; however, if the Reverend Canons pay us the honour of inviting us to dinner, we may accept if it is on a free day, but never on Sundays or on class days.

[105] 3. It is most desirable that we do not invite persons of the opposite sex to our rooms, even our relatives. For the pupils who see them are not always to know whether they are relatives, and we should not lay ourselves open to criticism.

Our dealings with domestics in the house

[106] 1. We shall treat them and speak to them always with kindness, but we shall not be in any way familiar with them. We shall never be so imprudent as to question them about what happens in the house.

[107] 2. We shall never complain to them about anybody whatsoever. We must keep aloof from them so as not to scandalise them, and keep a guard over our words and actions in their presence. We shall also avoid any kind of bad jokes about them.

[108] 3. Only one person will be appointed to do errands in town. He will leave the house only at the appointed times, twice a day. We shall never send the others except in case of necessity. Finally we shall set them an example of patience, and temperance in everything, and not take them away from their work.

Our own particular duties

[109] 1. While continually attentive to others, let us take care not to forget ourselves; let us always work to increase our knowledge; let us carefully avoid wasting our time; let us devote some time every day to the study of Holy Scripture, to the study of theology; let us stir ourselves up to the practice of virtues so as to form a holy habit, especially of deep humility, true mortification, and ardent charity.

[110] 2. Having zeal for the glory of God and for the salvation of souls, how many means Providence places in our hands to work for His glory by putting us in charge of youth. Let us then be full of zeal. Let us not spare ourselves day or night when the good and the salvation of our boys demand this of us.

[111] 3. These, then, Messieurs, are our obligations. On these God will judge us. Let us pray, and let us fulfil them faithfully. I repeat, let us pray continually, for without continual prayer we labour in vain. Let us, then, be men of prayer, and in spite of our manifold occupations, never let us slacken in our meditation, rosary, spiritual reading, and visit to the Blessed Sacrament. Where these matters are concerned, let us not be second to our pupils. Let us, as priests, celebrate Mass and pray with great edification and fervour. Let those who are not priests approach the sacraments often, with the holiest dispositions possible, and in assisting every day at prayer, meditation, and the community Mass, let them give the pupils the example of regularity, modesty, and most tender piety. Then our works will infallibly be crowned with the greatest success, and God will shower down His most abundant blessings upon us.