

A Report about Efforts on Behalf of Expansion (1718-1845): The Establishment of the Institute of the Brothers of the Christian Schools in America and Principally in the United States

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Translated from the French and edited by Brother Leonard Marsh, FSC, Ph.D.²

The Institute of the Brothers of the Christian Schools was founded by the Venerable John Baptist de La Salle, priest, canon of Rheims, and doctor of theology, whose first works in the Institute took place in Rheims in 1679.

For forty years and with admirable zeal, the venerable Founder took the responsibility of spreading his Institute, as can be seen in his life. He died in the odor of sanctity at Saint Yon in Rouen on April 7, 1719.

A First Effort (Canada)

The first attempts at an establishment in America took place at the end of the life of Venerable De La Salle in 1718. This is what the historian Canon Blain said in his *Life of M. De La Salle*. M. Charon, a man of great zeal and founder of the hospital of Canada, had come to Paris for some business affairs and made so many pleas to get four Brothers and bring them back with him that his prayers were finally answered. Brother Barthélemy (then Superior General) gave his consent and De La Salle gave his approval. They had Brother Assistant (Brother Jean Jacquot) come from Paris to Saint Yon expressly for this purpose and together they designated the Brothers to be destined for this mission.

Two days later, Brother Assistant, ready to return to Paris, had risen early in the morning to take leave of the Servant of God. He was very surprised to hear him saying: "Oh, my God! What are you going to do? You are going to undertake something that will plunge you into countless predicaments with unfortunate consequences." At that moment Brother Barthélemy interjected saying that there was no way of backing down and that everything was finalized and settled . . . The holy man repeated: "What are you going to do?" and then said nothing more.

This twice-made reproach had an impact on the Brothers. They did not commit themselves any further. Right after they had broken the agreement, they soon learned that it was a pious plan to deceive them. Good M. Charon admitted that his intention was to separate the four Brothers and place them with parish priests in the countryside to teach the children. Those who had been chosen for this mission were four individuals distinguished in integrity and virtue, for only laborers such as these are needed for the Iroquois and native peoples.³ De La Salle counted them as lost for his work if they were sent out. Doubtlessly, it was a supernatural insight that gave him this awareness.⁴

A Second Effort (Canada)

Another undertaking followed soon after the preceding one. It is also mentioned by the biographer of De La Salle in the work entitled *Relation de plusieurs choses arrivées dans l'Institut, faisant suite à la vie de M. De La Salle* [An account of several things happening in the Institute after the life of De La Salle].⁵

“A zealous man” from Provence⁶ had just returned from Canada where his ardent charity had brought him to consecrate himself as a schoolteacher to instruct the native peoples.⁷ He came back for the purpose of recruiting young and generous men who were good, willing, and ready to cross the ocean and follow his steps by maintaining charitable schools in a land known for devouring its inhabitants and where you ran the risk of earning the crown of martyrdom. He found a young man who was willing, along with eight others.

Brother Chrétien (that is the name of our man from Provence) wished to strengthen their resolve in following him back to Canada to work as teachers in charitable schools and so he sent all nine of them on retreat with the Brothers [of the Christian Schools] of the Faubourg Saint-Germain (in the community of Saint Sulpice). He let them stay there for a while in order to learn the work for which they were destined. It was a great advantage for them to learn under skilled teachers so that they would not be inexperienced in the occupation they were going to practice beyond the seas.

The young man we are speaking of (the first one) was so touched by the example of virtue he saw during his stay with the Brothers that he asked to become one of them and did so in 1721. He was sent to Saint Yon where he made his novitiate “with edification.” We could expound on these teachers trained by the Brothers of Saint Sulpice and destined for Canada as well as what happened next in the initiative of Brother Chrétien. The details are included in the *Vie de Mme d'Youville*, founder of the Sisters of Charity of Villemarie on the island of Montreal.⁸ Details are also included in the *Vie de Mlle Mance*.⁹

The poor success of the preceding attempts along with the fear of seeing the demise of the community of the Hospital Brothers of Villemarie led one of them, Brother Gervaise,¹⁰ to go to France “in order to consolidate it with any Institute that might be capable of providing some already trained [Brothers].”

That is why in 1737 two Brothers of the Christian Schools, Brother Denis and Brother Pacifique, went to Montreal to see the situation for themselves. But the Superior General, who at the time was Brother Timothée, had learned that the creditors of the hospital were just waiting for the consolidation to be finalized so they could seize the property of the Brothers of the Christian Schools and get reimbursed for them. Brother Timothée refused to consent to the consolidation, which the Seminary of Saint Sulpice did not want either.

The Governor of Montreal, the officers and the leaders of the city, and even M. Maurepas¹¹ insisted on arriving at a favorable solution to the consolidation. Despite such honorable efforts, the Most Honored Brother Timothée followed the example of Venerable De La Salle and rejected a situation which did not appear compatible with the purpose of the Institute.

Brother Denis and Brother Pacifique returned to France in 1738. It is noted that they were sad to leave Montreal; maybe, as if by inspiration, they already had an inkling of all the good that the land of America would one day receive through the zeal of the Brothers of the Christian Schools.¹²

A Third Effort (Martinique)

The French government placed the Collège Royal de Saint-Victor in Martinique under the supervision of the Brothers of the Christian Schools. This was the first steady and uninterrupted establishment held by the Institute in America. Interesting details on this can be found in the *Annals of the Institute*. This establishment lasted a quarter of a century, i.e., from 1777 to 1792. We do not know what became of the Brothers who staffed it. Maybe some of them stayed in the New World, in South America, or rather in North America. Also, perhaps some Brothers went to North America from France after being driven out due to the persecution.¹³

A Fourth Effort (Diocese of Bardstown¹⁴ in the United States)

Everyone is aware of the admirable advancement that took place in the United States with respect to religion starting at the end of the 18th century. The French Revolution was the starting point and precursor of this truly providential progress, due almost entirely to French priests and missionaries.

The humble Institute of Venerable De La Salle was certainly not called to share in the work of conversion and evangelization undertaken by the modern apostles of the New World. However, by the nature of their mission among youth we can credibly say that the Brothers were by no means strangers to that work.

We have before us a letter printed in the *Journal de Marseille* in 1818.¹⁵ It describes the apostolic works and religious establishment that took place in Kentucky from the arrival of Bishop Flaget in 1810 until November 20, 1817. It was written by Bishop David, his vicar general.

In the letter the Bishop describes the creation of his first seminary in the Diocese of Bardstown and the establishment of two communities of young women for the education of persons of their sex. He then continues: “We are similarly looking to establish a community of men much like the Brothers of the Christian Schools who might be able to teach young boys not only reading, writing, and arithmetic but also agriculture and various other trades. But the principle purpose would be to draw boys away from the dreadful contagion of bad example in this country of freedom; to teach them Christian doctrine; to instruct them for their first Communion, which otherwise would be difficult; and to instill in them the foundation of a virtuous Christian life. We would next form with them associations in parishes which would uphold religion and decent living.”

A Fifth Effort (Diocese of New Orleans¹⁶ in the United States)

What Bishop Flaget so ardently desired for Kentucky, Bishop Dubourg was equally eager to get for Louisiana. This holy priest had left France as early as 1790 with his confreres the Sulpicians to found a seminary in Baltimore. He knew better than anyone the needs of the country. With his responsibility for the administration of the Diocese of New Orleans, he looked toward Rome and France. He embarked for Rome and went to make known to the Pope the destitute state of his Diocese.

This was in 1815. He received from Pope Pius VII several gestures of esteem and kindness. He was named titular Bishop of the Diocese he administered. On Sunday, September 24th, he was consecrated in the Church of Saint Louis of the French in Rome¹⁷ by Cardinal Giuseppi Doria Pamphili. Next. He took off for France and arrived in Lyon during the year of 1816. We are summarizing the details taken from the *Annals* of the work of the Congregation for the Propagation of the Faith.¹⁸ We are anxious to get to what concerns our Institute.

Bishop Dubourg knew well the disciples of Venerable De La Salle and doubtlessly expressed to the Holy Father his intention to bring some of them to his Diocese. As luck would have it, North America owes its first teaching Brothers to a document coming from the Holy See. Here is a section relating to this first establishment.¹⁹

* Letter from the Sacred Congregation [of the Faith] addressed to Very Dear Brother Gerbaud, Superior General of the Institute of the Brothers of the Christian Schools.

“Very Reverend Lord [sic], among all the Regions in Christendom, New Orleans is one that experiences the greatest lack of apostolic workers. The Sacred Congregation of the Faith desires to provide for the instruction of youth in this country. We could not do better than to approach Your Paternity to invite and beg you to give some of our [sic] Brothers to Lord Bishop Louis-Guillaume Dubourg, who has been elected Bishop of the Church of this Diocese and must soon leave in order to open schools in this vast province to instruct and raise youth in the principles of Christian faith so they may bear very great fruit and be virtuous in the eyes of God. By doing this, Your Paternity will assuredly be doing something pleasing to God and our [Sacred] Congregation [of the Faith], That is why, in the hope that you will very promptly grant its request, the [Sacred] Congregation [of the Faith] prays that our most excellent and great God deign to bestow on you his most abundant blessings.

Done in Rome at the Palace of the Propagation [of the Faith], this 23rd of December 1815. For his Eminence Cardinal Lita, Prefect *in absentia*, signed: J. C. Doria Pamphili; J. B. Quarantotto, secretary.”

* Pope Pius VII: “To our beloved son greetings and Apostolic blessings.

Our venerable brother Guillaume Dubourg, recently consecrated in our illustrious city of Rome and appointed by us as Bishop of New Orleans, ardently desires to bring back with him some of your confreres to instruct the youth of his vast Diocese which has such a great need. Now, We, in Our position, must take very special care that the faithful preferably have all the spiritual means

of salvation, especially those who need to be instructed in the basic principles of virtue and piety. We urgently recommend to you, very dear son, the matter to which this distinguished Bishop is so greatly committed. If you have some subjects who may want to dedicate themselves to go to this region and whom you judge suitable for this work, we wish that you send them to him if at all possible. This will be a work very pleasing to God and to Ourselves.

We wish you every good thing, and We give you very affectionately Our Apostolic Blessing.

Given in Rome at Saint Mary Major²⁰ this 30th of December in the year 1815, the 16th year of Our Pontificate. Signed: Raphaël Mazio, Secretary of our Holy Father the Pope for Latin correspondence.”

* Response of the Most Honored Brother Gerbaud, Superior General,²¹ to the letter of the Prefect of the Congregation for Propagation of the Faith.

“We have received with the most profound respect the favor with which you have honored us in the letter Your Eminence sent on December 23, 1815. Although we are overcome with a multitude of requests that we are unable to answer and are lacking any extra subjects, we shall, with divine help, do everything we can to uphold the intentions of Your Eminence. We are infinitely flattered to be able to give this public witness of our entire submission to the Holy See and the Sacred Congregation of the Propagation of the Faith. We unite our humble prayers with those of all the faithful for the advancement of the faith and for the safety of the Holy Father and the most Eminent Cardinals of the Holy Catholic Church.

I am with a profound respect for Your Eminence the very humble and obedient servant.

Lyon, April 20, 1816. Brother Gerbaud.”

The Superior General did not lose sight of the desires and promises expressed in the preceding documents. He appealed to the Brothers; and in a Circular Letter dated October 1, 1816, he wrote with strong emotion:

“The generous and almost unanimous offer to embark for perilous missions overseas is, My Very Dear Brothers, an authentic witness of your faith. We could not satisfy the holy fervor of everyone, but nearly all. Only six have left on September 18th to go to Rochefort, the place of embarkment. But patience! We will still need more for Louisiana, and it is especially gratifying for us since the Pope inviting us there in the most urgent way.

Let us pray God for those who have left and for those who will leave. Let us be united more and more to our holy Rules; it is the only means to sustain us and to spread the good we do, or rather that God does through us, for poor and abandoned youth. How fortunate are children who have virtuous teachers! Even more fortunate are the teachers of whom it is written: ‘How beautiful are their ways because they bring the Gospel of peace!’”

The following year, 1817, the venerated Brother Gerbaud made three Brothers available to Bishop Dubourg who was getting ready with an indefatigable zeal to return to America. From

Lyon, he went to Paris. King Louis XVIII, generous protector of the mission already brimming with people from France, extended the Bishop gestures of royal benevolence. Among other things, he granted free passage on the State fluyt²² *La Caravane* for all missionaries and Brothers of the Christian Schools who were to meet the Bishop in Bordeaux and accompany him on the ship. The departure took place on July 1, 1817, and took 65 days to arrive at the port of debarkation, Annapolis, Maryland, in the Chesapeake Bay.

One of the missionaries, Father Blanc, gave an account of the voyage published in the *Annals* of the Propagation of the Faith.²³

“Our crossing was a bit long, but we didn’t mind the delay which was undoubtedly God’s way of giving us the time to prepare those of the crew who wanted to take advantage of our presence to fulfill their religious duties. Every day we taught catechism to all who wanted to come. The first instruction was done by the Bishop himself for the assembled crew. We were in admiration of the attention these poor folks gave as they listened. On August 24th, the day before the feast of St. Louis, the Bishop officiated in the largest open space on the ship. We had the consolation of seeing forty of the crew approach the holy table, seven of whom for the first time. The same day thirty-four of them received Confirmation with the greatest edification.

In the evening, the forty who had received their First Communion renewed their baptismal vows. The Bishop read the questions; and all responded loudly and firmly: ‘We do so promise!’ This ceremony was very touching and several of the officers were so moved that they admitted they couldn’t stop crying once they returned to their rooms.

We all participated in this event, some giving instruction and others hearing confessions. At the end of the crossing, the Bishop bid his farewell to these fervent sailors who asked him for his final blessing. We gave them all rosaries which they only wore around their necks. May the Lord keep them always so happily disposed!

Sadly, we have since learned that on its return to France *La Caravane* met a violent storm and almost the entire crew perished in the surging sea!”

We must now turn our attention to the three Brothers who accompanied Bishop Dubourg on this voyage. A handwritten note from Rev. H. Van den Sanden, chancellor of the Archdiocese of St. Louis, refers to these Brothers in this way: “Brothers Aubin, superior, Flugentio and Antonino.” The Italian style of these last two names can only be attributed to a transcription error; it is probably due to the Most Rev. De Andreis, vicar general of St. Louis, who was in office at that time. These three Brothers were French, and here is what we find about them in the Institute archives. We are copying from a register kept by our very dear Brother Gerbaud, Superior General from 1810 to 1822.

“Brother Aubin, called in the world Jean-François Souchon, born in 1792, in the parish of Boisset, municipality of Bas-en-Boisset, department of Haute-Loire, diocese of Le Puy; entered the novitiate at Lyon November 8, 1809, took the religious habit the following December 14th, left the novitiate on December 11, 1810, sent to Saint-Étienne to teach grade school. He made his first vows on September 15, 1811, was appointed director at Annonay in the month of October

1814, left for Louisiana in 1817.” The register does not continue this biographical entry; just these words were added later in a different handwriting: ‘Left in 1822.’”²⁴

“Brother Fulgence, whose name is Victor Javaux, born in Sainte-Colombe, near Pontarlier (Doubs) on March 9, 1789, entered the novitiate at Lyon on July 5, 1813, sent to Saint-Just (a school in Lyon), made his first vows on September 15, 1815, sent to Condreux, then to America.” Then there is the same note as for Brother Aubin: ‘Left in 1822.’”²⁵

“Brother Antonin, whose name is François-Thomas Muraillas, born in Grenoble on November 16, 1797, entered the novitiate at Lyon on April 3, 1812; pronounced his triennial vows on September 15, 1814. On the staff at Saint-Bonnet and at Saint-Étienne; did well under dear Brother Chrysostôme, the director. Sent to Louisiana in America. Left.”²⁶

The aforementioned Brothers thus formed the community that the Superior General made available to Bishop Dubourg. After they arrived with their faithful pilot on September 4, 1817, at the port of Annapolis, they followed him to St. Louis which was to be his first residence. Let us take some details from the *Annals of the Propagation of the Faith*: “The new Bishop shares with all religious French people great admiration and gratitude for these humble Brothers of the Christian Doctrine [sic] who are entrusted in large part with the hope of future generations. Wishing also to enrich Louisiana with this treasure, the Bishop has opened a school for young boys in Sainte-Geneviève under the direction of these respectable teachers.”²⁷

A few weeks after the Bishop arrived the Brothers received this directive completely consistent with their Institute. We already knew this from a letter that the Very Rev. De Andreis, vicar general, sent to his superior in Rome on April 20, 1818. In it, we read: “The three Brothers are sent to Sainte-Geneviève to start a school.”

These are the details we have been able to get by checking the archives and printed documents. We now need to look into tradition and lived memory. The Chancellor of [the Diocese of] St. Louis came across the list mentioned above and asked dear Brother Barbas, one of the oldest Brothers in the establishment at St. Louis, if he knew of any details about the matter. “I have some idea,” he answered, “of having heard about one of them living a long time in New Orleans and becoming very rich there thanks to interests he had in a Mississippi steamboat company. It was also said that this former Brother had given his family name, which I don’t know, to one of the districts or streets in the city. When he was about to die, he directed that he be buried in the Brother’s habit, which he routinely took with him, which proves that he had been formerly a member of the Institute.”

Brother Barnas added: “Dear Brother Visitor several times told of one of these former Brothers coming to the community of St. Louis around 1853 asking to make a retreat.”

The Visitor, our dear Brother Patrick,²⁸ former director of [the school in] St. Louis and today Assistant to the Superior General, knew of the wishes of Chancellor Van den Sanden, and so he had research done which produced the details recorded here. He also expanded on them with his own memories as follows:

“In 1854, at the beginning of the month of February, when I was director of the Collège de St. Louis, an older gentleman came to ask me to make a retreat in the house. I indicated to him that we were not accustomed to letting in persons from the outside to make a retreat in our houses and for that matter we were very tight with regard to lodging in the College. I expressed to him my sincere regrets.

He still insisted; and he wound up admitting he had been a member of the same Institute as me, and he begged me to grant him the favor he was asking as a final consolation before his death. He then told me he had been designated with two others to accompany Bishop Dubourg in 1817. ‘But,’ he added, ‘the Bishop judged it opportune to make me go to the Barrens to work in the education of children. One of my confreres was sent to New Orleans and another stayed in Sainte-Genève.’

It was not possible for us to change this arrangement. We almost never were communicating with our Superior General because of the distance and difficulties of communication of travel and personal communication. Not being used to this type of life, I was pretty much forced to secularize and I settled in the neighborhood of the Barrens.²⁹ I since learned that my confrere in New Orleans had taken practically the same route and went into business. As for the one in Sainte-Genève, I didn’t hear anything else about him.’

To prove that what he was saying was true he had brought with him three books used in the Institute of the Brothers of the Christian School [sic], namely the office *Book of Hours*, the *Exercises of Piety* and the *Collection of Short Treatises*. He gave them to me, and I left them in St. Louis where you can perhaps still find them.

Since I was getting ready to go to the General Chapter of 1854, I couldn’t have a long discussion with the former Brother, but I let him make a retreat. When I got to France, I had the opportunity to speak of all of this to dear Brother Lenfray, Visitor and member of the Chapter, who clearly remembered having met one of these Brothers at Saint-Étienne. It seems it was Brother Aubin, the one who had come to see me in St. Louis and had served as director of the small community in 1817.³⁰

When I returned to the United States, I learned that the relatives of our retreatant had come looking for him and had made him return home where he died after a short time.”

With the help of the preceding information, it seems possible to finish the research on the three Brothers we are discussing. We could check the death registers of the cities in question: New Orleans, les Barrens, and Sainte-Genève. Looking at family names and dates of birth, we could establish the identity of each one of them. We could also find out if they got married, had children, what they did, etc.

According to the official register of the Superior General from 1822 and before, it appears that none of these Brothers was perpetually professed when they left for Louisiana. But all had triennial vows which they certainly let expire by neglecting to obtain or request renewal since it appeared they did not correspond with the Superior General or among themselves.

A Sixth Effort (Colony of Cayenne in French Guyana)

The Brothers in Louisiana, although living separately, were perhaps still serving when new steps were taken to open a more solid establishment in America. In 1820, the French government requested three Brothers for the colony of Cayenne. It took three years to complete the negotiations, as we learn from a Circular Letter of Most Honored Brother Guillaume de Jésus dated July 14, 1823. He said: “We commend to the prayers of the entire Institute three of our dear Brothers who just left for Cayenne. Their generous devotion merits our admiration and calls for the help of our prayers, both for a safe voyage and for the success of their mission which is not without all kinds of dangers.”

These last words seem to refer to the main predicaments that caused the lack of success in the work we have just described. Therefore, on March 18, 1824, the very dear Superior General was happy to write to his Brothers: “We invite all our dear Brothers to join us in thanking the Lord for the safe arrival of our dear Brothers in Cayenne. This ocean crossing, although a little long (it lasted 31 days) was remarkable because it was protected in a most noteworthy way since two of the vessels of their convoy were taken by corsairs, but our Brothers could not have wished more for their safety or for the comfort of their voyage.

As soon as they arrived, the Governor, a man of great virtue and zealous protector of the Brothers, gave them a very beautiful house; soon after, they began classes which were already full of children of two colors who are eager recipients of our Brothers’ lessons.

We take this timely opportunity to let our very dear Brothers know that the Bishop has repeatedly requested a certain number of other Brothers first to expand the community of Isle Bourbon and then three Brothers for Martinique and the same for Guadeloupe. We hope that in time we will be able to respond to the wishes of His Excellency. For now, we will select good Brothers to meet the impressive goal for religious in the New World. Therefore, we invite our dear professed Brothers who feel inspired to go evangelize these abandoned lands to give us their names. Since these last two establishments do not have to begin this year, those of you who feel the desire to dedicate yourselves to this good work will have the time to reflect seriously and to consult the Lord in prayer to know his holy will.”

That is what our very dear Brother Guillaume de Jésus wrote in 1824. Enthused at reading this, a certain number of Brothers felt urged to answer this appeal. The Superior General made a list with the title: “Names of Brothers who have desired to go overseas.” It contains up to 53 names of Brothers; of course, only the smallest number of them were sent abroad. The last survivor was the respected Brother Jean l’Aumônier (died in 1884) whose career was almost entirely spent in Paris.

The establishment in Cayenne, French Guyana, could hardly withstand the French revolution.³¹ It continued until 1831 when the Brothers were called back to France. Before they left South America, North America had already begun its undertakings which this time were crowned with the most encouraging success.

A Seventh Effort (Montreal in Canada)

Before the Brothers of Cayenne had even left, the Superior of the Sulpicians³² in Montreal requested four Brothers from the Most Honored Superior General to go to Canada. Events taking place at this time in France (1830) caused a considerable delay in the success of this project. Only in 1837 did the establishment begin to operate in Montreal, that is to say just a century after the departure of Brother Pacifique and Brother Denis whom we have spoken about earlier. That same year 1837 Quebec was also in a position to get Brothers, and ever since Canada's influence has continued to prosper in this regard.

An Eighth Effort (Dioceses of Baltimore and St. Louis in the United States)

The United States is too close to Canada not to be influenced favorably in its relations with our Institute. Indeed, Montreal provided a most favorable incident. On June 22, 1842, Bishop Samuel, Archbishop of Baltimore, wrote to dear Brother Aidant, Director of [the school] in Montreal, with the following goal in mind. In fact, on September 15, 1845, the first two classes began in that archepiscopal city so remarkable from a religious point of view.

The request from the Archbishop of Baltimore was dated in the month of 1842. The next request, which concerns St. Louis in Missouri, predates it by several weeks although the establishment was not able to open until 1849. We read in a letter from Brother Aidant, dated July 5, 1842: "The Superior of the Lazarists [Vincentians] of St. Louis, Missouri, having recently been in Montreal to visit the establishment of the Sisters of Charity, expressed the desire to have 6 Brothers for the city in which he lives."

Negotiations began shortly thereafter, and in the same year that Baltimore opened its first two classes the Bishop of St. Louis signed with the Most Honored Brother Philippe the first contract prospectus in the United States. The Superior General signed by hand in Paris on August 16, 1845, and Bishop Pierre Richard Kenrick did so in St. Louis in the United States on October 6th of the same year.

¹ Brother Asclépiade, who resided in Paris, was the archivist of the Institute of the Brothers of the Christian Schools at the time that this report was completed (August 5, 1885). Notes of an historical or biographical nature have been added to the translation of this document to provide 21st-century readers with a bit of context. The late Brother Robert Kinzler unearthed the manuscript in the St. Louis diocesan archives and brought it to the attention of the translator.

² Brother Leonard Marsh, who earned his doctorate in French language and literature at Boston College, is a professor emeritus of La Salle University in Philadelphia.

³ A more accurate translation of the word used here would have been, according to the custom of the day, "savages."

⁴ Cf. Blain, *Life of M. De La Salle* (Vol. II, page 115).

⁵ Cf. *Relation de plusieurs choses arrivées dans l'Institut, faisant suite à la vie de M. De La Salle* (Vol II, part 2, page 115).

⁶ This is Louis Turc de Castelveyre, who was to join the Brothers Hospitallers of the Cross and of St. Joseph with the name of Brother Chrétien. He later became their Superior General.

⁷ A more accurate translation of the word used here would have been, according to the custom of the day, “savages.”

⁸ Cf. *Vie de Mme d’Youville* by Fr. Faillon (edition of 1852), pages 26, 27, and 28.

⁹ Cf. *Vie de Mlle Mance*, Vol. II, pages 196, 214, 268, and 271.

¹⁰ This is Brother Gervaise Hodiesne, a Brother Hospitaller of the Cross and of St. Joseph, who after the failure of the Hôpital General of Montreal joined the seminary, was tonsured, and appears to have become the Bishop’s secretary.

¹¹ Jean-Frédéric Phélypeaux, the Comte de Maurepas, was the French Secretary of State for the Navy from 1723 to 1749 and the French First Minister of State from 1776 to 1781.

¹² The attempts we have just spoken of are presented at some length in the *Annals of the Institute*, Vol. II, pages 99, 100, and 101; and better still in the *Vie de Mme d’Youville*, pages 29, 36, 37, and 38 and in the *Vie de Mlle Mance*, page 479.

¹³ The inference here about “persecution” would have been to the French Revolution (1789-1799).

¹⁴ When founded (1808), the Diocese of Bardstown included most of Kentucky, Tennessee, Missouri, Illinois, Indiana, Ohio, and Michigan. Prior to 1808 when Pope Pius VII erected four new dioceses from what was from then on to be known as the Archdiocese of Baltimore (Diocese of Boston, Diocese of New York, Diocese of Philadelphia, and Diocese of Bardstown), it was part of the Diocese of Baltimore; and in 1841, it became known as the Diocese of Louisville.

¹⁵ Cf. *Journal de Marseille*, No. 188, October 17, 1818.

¹⁶ When the Diocese of New Orleans was erected in 1793 as the Diocese of Louisiana and the Floridas, it encompassed the entire Louisiana Territory from the Gulf of Mexico to the border of Canada. This was prior to the Louisiana Purchase of 1803. Around 1812, Bishop Dubourg, a Sulpician missionary, became Apostolic Administrator of the Diocese. Three years later he became its Bishop; and when Catholic New Orleanians rejected his authority, he was forced to move the episcopal seat of the Diocese to St. Louis, Missouri.

¹⁷ This is the Church known as San Luigi dei Francesi in Rome.

¹⁸ Cf. *Annals of the Propagation of the Faith*, Vol. II, pages 231ff.

¹⁹ This document and others pertaining to these establishments are documented in the District of Eastern North America archives at Manhattan University [<https://omeka-archives.manhattan.edu/exhibits/show/manhatancollegearchives/the-three-brothers>].

²⁰ This is the Basilica Church known as Santa Maria Maggiore in Rome.

²¹ Brother Gerbaud was Superior General of the Institute of the Brothers of the Christian Schools from his election in September 1810 until his death in 1822. [*An Introduction to the History of the Brothers of the Christian Schools: The 19th Century (1805-1875)* by Henri Bedel FSC and translated by Aidan Marron FSC. Rome: Brothers of the Christian Schools, 2006. Pages 48-50]

²² A Dutch type of sailing vessel.

²³ *Annals of the Propagation of the Faith*, Vol. II, page 334.

²⁴ With regard to Jean-François Souchon (aka Brother Aubin), it is noteworthy that someone by the name of Francis Aubin appears in the United States Federal Census records as residing with his family in East Baton Rouge, Louisiana, in 1840 and 1850 (a 58-year-old farmer who was born in France). This seems to be the same person who married a Melanie Daigre in February

1824 in Gulfport, Mississippi, became a naturalized US citizen in 1841 (arriving from France in 1816-1817 and living in East Baton Rouge), and died in October 1853 (from Haute-Loire) in East Baton Rouge, Louisiana (François Souchon dit Aubin). [Ancestry.com]

²⁵ With regard to Victor Jarvaux (aka Brother Fulgence), it is noteworthy that someone by this name appears in the United States Federal Census records as residing with his family in Cape Cinque Hommes Township, Perry County, Missouri, in 1850 (a 61-year-old farmer) and 1870 (81 years old) and in Perry County, Missouri, in 1830 (Victor Garant or Javaux) and 1840 (Victor Jardave or Jarvaux). This seems to be the same person (from Sainte-Columbe) who married a Catherine Manning around 1823 (she died in 1848 in nearby Washington County), became a naturalized US citizen in August 1824, had several children, and died in January 1872 in Perryville, Perry County, Missouri. [Ancestry.com]

²⁶ With regard to François-Thomas Muraillas (aka Brother Antonin), records about him after his departure from the Institute have yet to be discovered.

²⁷ *Annals of the Propagation of the Faith*, Vol. I, page 20.

²⁸ Brother Patrick Murphy, whose family emigrated from Ireland to Canada, entered the Institute of the Brothers of the Christian Schools in Montreal in 1844, was sent to St. Louis in 1853, was elected as a delegate to the General Chapter of 1854, was transferred to New York in 1861, was the first president of Manhattan College from 1863 to 1873, served simultaneously as the Provincial Visitor of the District of New York from 1866 to 1873, was elected the first American Assistant to the Superior General in 1873, and died in 1891. [“Brothers of the Christian Schools” by Luke Salm, FSC in *Journal of Catholic Education* 11, no. 2 (2007), pages 189-191]

²⁹ Brother Angelus Gabriel identifies the Barrens as the edifice of the seminary and novitiate of the Fathers of the Congregation of the Mission (Vicentians). He says that the Brothers were brought there to study English and assist in constructing the buildings. He identifies it as a region now called Perryville, about 80 miles south of St. Louis. [*The Christian Brothers in the United States 1848-1948: A Century of Catholic Education*. New York: Declan X. Mullen, 1948. Page 51]

³⁰ Was this not rather Brother Fulgence (Victor Javaux), who lived his entire life a little more than 100 miles south of St. Louis?

³¹ The reference here is to what is commonly referred to as the July Revolution of 1830, a brief uprising that led to the abdication of the Bourbon monarch King Charles X and the rise of his cousin, the “Citizen King,” Louis-Philippe.

³² Noteworthy in this report is the France-centric context in which many of these efforts to establish the Institute in America unfolds. The historical and cultural ties of Montreal, Martinique, Cayenne, and Louisiana to France are quite obvious. Bishop Dubourg and his Sulpician confreres and the Vincentian seminary and novitiate in the Barrens, where the first Brothers in the United States go to study English and begin school work, are obvious links with other French-inspired religious communities working in the New World.