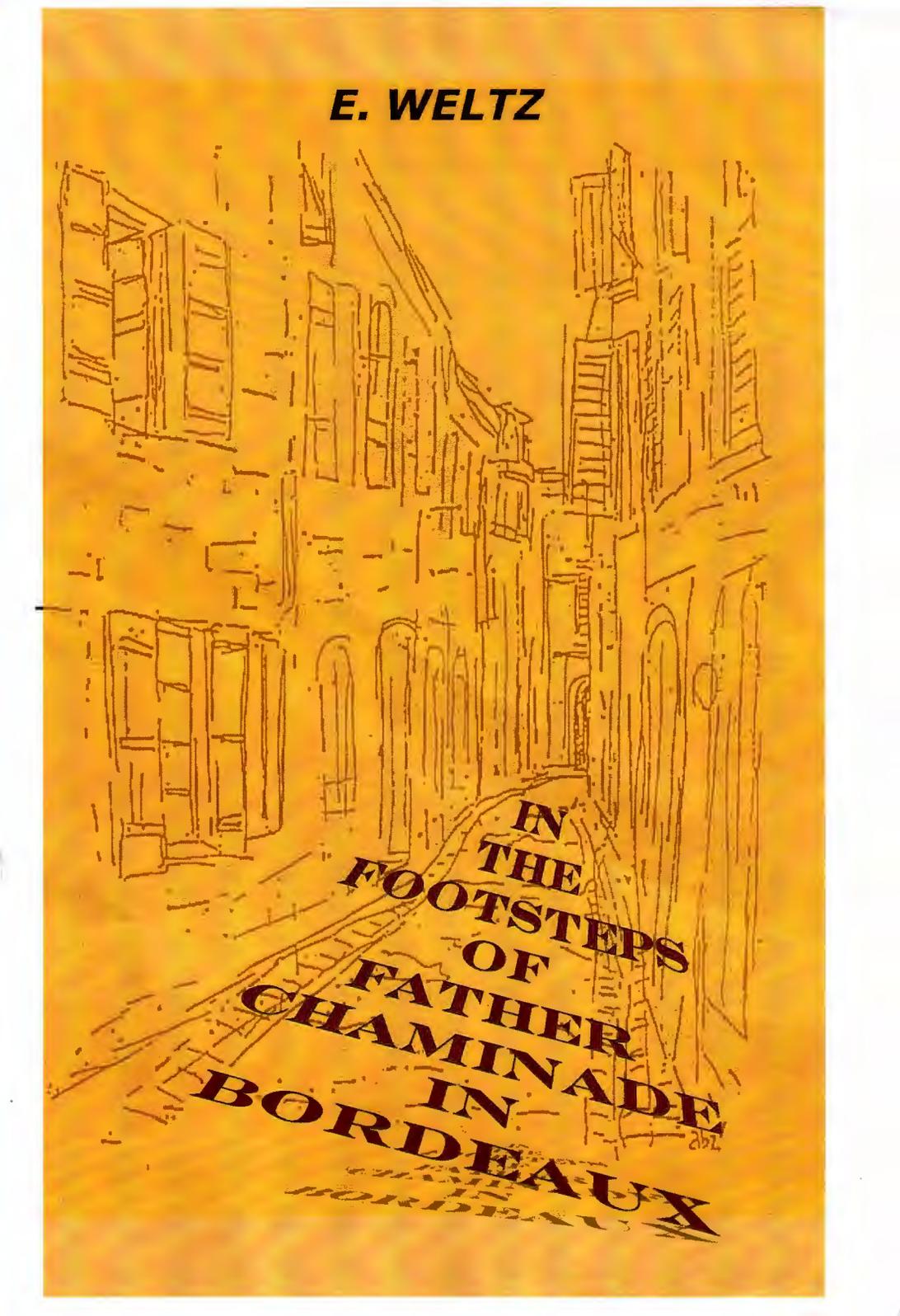


E. WELTZ



**IN
THE
FOOTSTEPS
OF
FATHER
CHAMINADE
IN
BORDEAUX**

2074

E. Weltz

CHAMINADE'S

BORDEAUX

MARIANISTES
Province de France
44, rue de la Santé
75014 PARIS

CENTRE CHAMINADE
Chapelle de la Madeleine
7, rue Canillac
33000 BORDEAUX

English version of the third
"Sur les pas du Père Chaminade"
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(Spanish version also available)
"Tras los pasos del P. Chaminade en Burdeos"
translation : Emilo Ortega S.M.

Table of Contents

Forward	4
Bordeaux : its history	5
I. Growth of a 2000-year old city	5
II. Christian Development of the Metropolitan See of the Southwest	7
III. Bordeaux, Fr. Chaminade, and the Storm of the Revolution	9
The Madeleine	13
I. A Short History of the Convent of the Madeleine	13
II. Fr. Chaminade and the Madeleine	15
III. Fr. Chaminade's Years of Suffering	18
IV. The Inheritance of Fr. Chaminade	20
In the footsteps of Fr. Chaminade	23
The area around the church of St. Eloi	27
The area around the church of St. Michel	33
Area around Sainte Eulalie	39
Area of the Cathedral	45
Towards the Cathedral	45
The Cathedral of St. André (St. Andrew)	47
Tour Pey Berland (the P. B. Tower and 2nd Archbishop's Residence)	49
Towards Place St. Project	50
Short Walk	51
18th Century in Bordeaux	52
Visiting the Novitiates	54
St. Laurent	54
St. Anne	56
The Cemetery - La Chartreuse	58
Some Advice	60
Principle sources	60
Information	61
Addresses	61
By bus	61
Bordeaux Major arteries	62
For further reading about Fr. Chaminade and the Marianists	63

FORWARD

It was in Bordeaux that Fr. Chaminade exercised his apostolate and founded two religious congregations, the Society of Mary and the Daughters of Mary Immaculate.

This little book is meant to be a help to all those visiting Bordeaux who want to discover the places that were important in the life of Fr. Chaminade.

*

The first part summarizes very briefly the history of the capital of the Bituriges and the story of the implantation of Christianity up to the 18th century.

The history of Fr. Chaminade in Bordeaux is well known. Therefore, we will only indicate a few specific points in relation to a particular place. However, we will give more attention to the Madeleine in particular.

For this first part we have in general used the names of streets as they were in Fr. Chaminade's time.

The second part lays out a walking tour of some sections of Bordeaux where Fr. Chaminade exercised his apostolate: St. Eloi, St. Michel, St. Eulalie.

To help the visitor we include a map of the area and indicate the current names of the streets.

*

We thank all those who contributed to this booklet:

Fr. Wetz who did the historical research;
Fr. Boulet and Bro. Zampier who drew the maps and illustrations;
Bro. Phillips who translated the French text into English;
Bro. Wendorf and Bro. Cada, who provided editorial assistance.

We hope that this pilgrimage which follows in the footsteps of Fr. Chaminade will help you to know our Founder better.

Bertrand Bougé, S.M.

BORDEAUX : ITS HISTORY

I. Growth of a 2000-year old city.

▪ Before 276:

Capital of Bituriges Vivisques, a commercial centre.

A Roman town which promoted trade.

Destroyed by the invasion beginning of 276 A.D.

▪ Reconstructed as a fortified garrison: a rectangle with a perimeter of 2,350 meters (32 hectares or 79 acres)

According to legends Christianity arrived as early as the 1st century, but certainly by the 4th.

Three religious centres in the outlying areas - St. Seurin, St. Croix, St. Eulalie

Invasions: Arabs in the 8th century, Normans in the 9th century

The Gascon Dukes, then the Dukes of Aquitaine. In 1152 King Louis VII of France had his marriage to Eleanor, heiress of the Dukes of Aquitaine, annulled by the Church. She then married Henry Plantagenet, Duke of Normandy, who became King of England in 1154.

▪ Bordeaux under the rule of the English kings (1154-1453)

Great prosperity

Trade with England

A stop on the pilgrims' road to Compostella in Spain

Enlarging of the town's perimeter to include:

in 1227 : the section of St. Eloi;

between 1302-1327 : The third wall and the two suburbs of St. Seurin and the Chartrons.

▪ In 1453 Bordeaux was returned to France (Battle of Castillon, the death of Talbot)

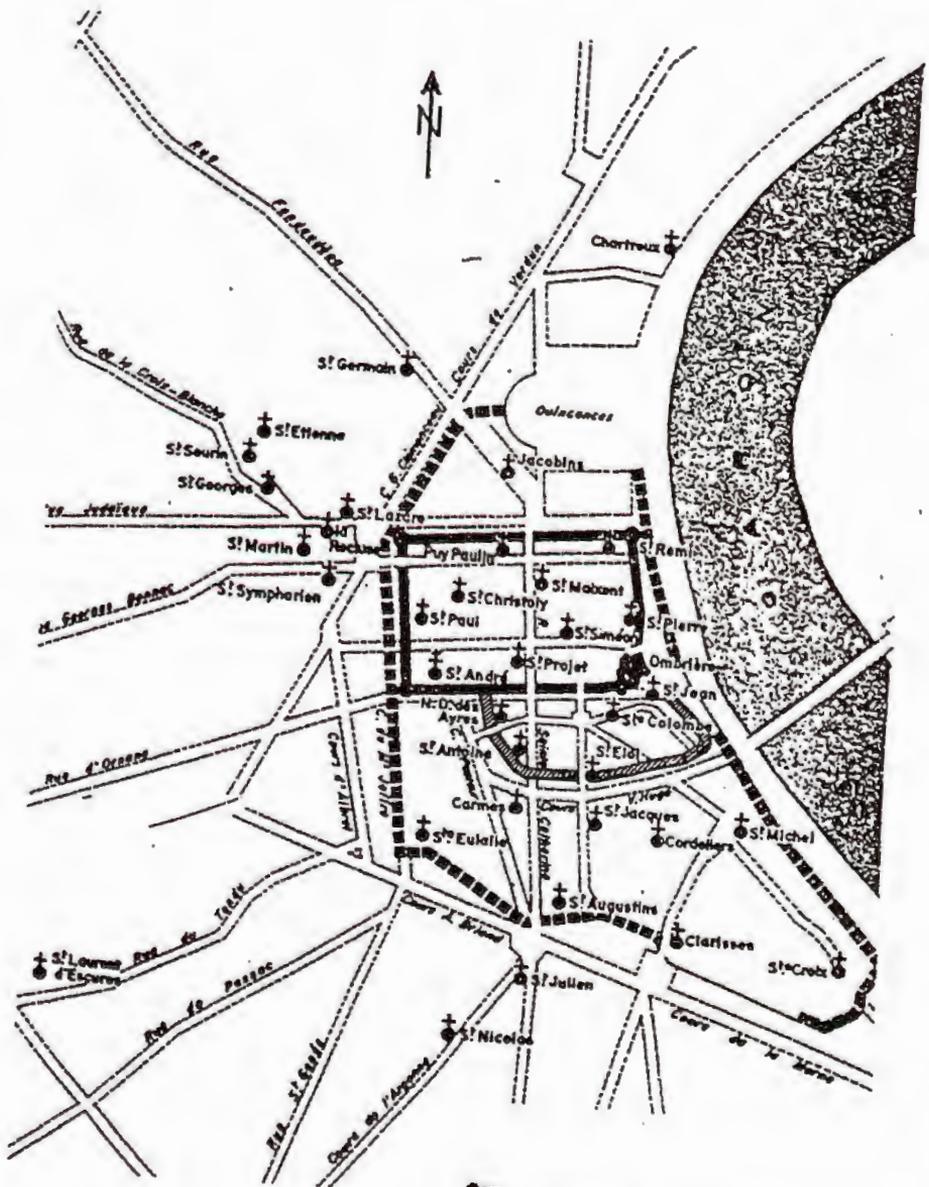
In 1456 Charles VII had the Fort du Hâ and the Château Trompette built.

Louis XI practiced a policy very favorable to Bordeaux. He encouraged commerce and established a Parlement (Court of Justice) at the Château de l'Ombrière in 1462.

For 250 years Bordeaux would continue to grow, transform itself, and strain within the limits of walls built in 1327.

Renaissance: Collège of Guyenne - Porte Cailhau - Grosse Cloche

Wars of religion in the 16th century



-  ROMAN WALL
-  WALL OF THE 13th CENTURY
-  WALL OF THE 14th CENTURY

The Fronde mainly between 1649-1653 - Hostility of Louis XIV: Very quick to repress any resistance, he enlarged the Château Trompette and constructed Fort Louis near the church of St. Croix.

- 18th-century Bordeaux was completely changed between 1730 and 1789 :
because of commercial prosperity and the policies carried out in the city by the Intendants (the governing agents of the King) :
 - Boucher (1720-1743) Place Royale ;
 - Tourny (1743-1757) Place Dauphine, Allées de Tourny, Portes d'Octroi, riverfront buildings ;
 - Dupré de Saint Maur (1766-1785) obtained in principle the authority to tear down the Château Trompette (1785-1816).

Bordeaux took on a new look which perhaps Fr. Chaminade admired as we do today :

- the Place Royale (the Bourse) and the façade looking out on the river
- the Place du Parlement
- the Theater, the Place de la Comédie, the new section of Bordeaux, around the Cours Chapeau-Rouge, Intendance, Place Dauphine, the Allées de Tourny, the Cours Clémenceau, the Public Garden

N.B. - Religious architecture underwent a phase of renovation in the 17th century. The Archbishop's residence however was built in the 18th century. Today it is the city hall.

II. Christian Development of the Metropolitan See of the Southwest

- The origins : these remain to be researched except for two certainties :
 - St. Scurin (Severinus)
 - The brilliance of an illustrious élite of which Ausone and St. Paulinus of Nola are examples
- From the 6th century, Christianity seems to take root everywhere, to cover all corners of the original walled city and to radiate out into the outskirts of the town around certain centers :
 - St. Scurin
 - St. Martin
 - St. Germain
 - St. Croix, the Benedictine abbey
 - St. Eulalie

- In the Middle Ages Bordeaux practiced its faith deeply. This is evident in :
 - the following charitable initiatives:
 - Foundation of hospitals
 - St. Jean - around 1224
 - Commanderie St. Antoine - around 1352.
 - the establishment of religious orders in Bordeaux
 - Carmelites around - 1190
 - Franciscans (also called Cordeliers, Menuts) - 1229
 - Dominicans (Jacobins) - 1230
 - Augustinians - 1282
 - Fathers of Mercy - 1320
 - Carthusians - 1383
 - Poor Clares - around 1240
 - Augustinian nuns - between 1343-1354
 - a stopping point on the pilgrimage route to Santiago de Compostella in Spain
 - the evolution of religious architecture
 - the founding of the university by the Archbishop Pey Berland in 1441

- After the return of Bordeaux to France following the English defeat (1453)
 - Bordeaux lived in the rhythm of the Renaissance : Collège de Guyenne; the Crisis of Calvinism; the Catholic Counter-Reform.
 - Renewal, promoted by a new blossoming of religious life ; the new groups of religious who came were numerous :

 - Jesuits - 1572
 - Cistercians of the Feuillant reform - 1589
 - Capuchin Franciscans - 1601
 - Franciscan Recollects - 1602
 - Minims - 1608
 - Carthusians returned - 1609
 - Brothers of Charity or of St. John of God - 1615
 - Priests of the Oratory at St. Eulalie - 1619
 - Discalced Carmelites - 1626

 - Annunciation nuns (Annonciades) - 1521
 - Carmelite nuns - 1610
 - Catherinettes (contemplative Dominicans) - 1627
 - Benedictine nuns - 1634
 - Visitation Nuns (Visitandines) - 1640
 - Madelonnettes - 1641
 - Sisters of the Faith - 1672

In Bordeaux itself were founded:

The Ursulines - 1606

Sisters of Notre Dame of St. Jeanne de Lestonnac - 1606

Sisters of St. Joseph (les Orphelines) - 1638

Daughters of the Faith (Minimettes) - 1649

- In the 18th century this movement slowed down, and tensions surfaced.
 - The Vincentians (Congregation of the Mission) directed the seminary of those to be ordained.
 - The Brothers of the Christian Schools (DeLaSalle Brothers) opened 4 parish schools in 1758.
 - Daughters of Charity of St. Vincent de Paul (Secours Grises) had been called at the end of the 17th century to open schools for the people. In the 18th century they took charge of hospitals, orphanages, and houses of charity.
 - The Sisters of the Good Shepherd received penitent women - 1744

But the suppression of the Jesuits by the Parlement of Bordeaux in 1762 (a victory for the Jansenists and the Gallicans) resulted in the disappearance of the Collège of the Magdelaine and in the Collège of the Guyenne being confided to the direction of the Doctrinarians in 1784.

III. Bordeaux: Fr. Chaminade and the Storm of the Revolution (1792-1800)

- On the eve of the Revolution, Bordeaux was a metropolis characterized by:
 - A very large amount of economic activity, nourished by the production of wine; a highly diversified group of artisans; a very prosperous maritime commerce.
 - A cultural vitality promoted by the many schools; the initiatives of the bourgeois élite, such as the academy and the museums; judicial and religious activities.
- When Fr. Chaminade disembarked at the Porte de Bourgogne (Burgundy Gate) in December 1791, the storm of the Revolution had already compromised this economic prosperity and the good ecclesiastical situation.
 - The confiscation and sale of the nationalized properties were in progress.
 - Religious men had been expelled from their houses in July and August 1791.
 - The Brothers had been forbidden to teach in June 1791. The Doctrinarians continued to teach at the Collège of Guyenne more or less well since all of them had taken the oath to the Civil Constitution of the Clergy.

However, the religious women struggled on :

cloistered nuns were almost all in their monasteries
the Daughters of Charity of St. Vincent de Paul (Secours Grises) were in their charitable institutions and hospitals, where they remained for the most part during the entire Revolution.

The continuing implementation of the Civil Constitution of the Clergy had provoked a schism between the constitutional clergy and the non-juring clergy.

The organization of the Constitutional Church resulted in a reorganization of parish structures and the selling of the unused Churches.

The non-juring clergy could still say Mass in the convents of the sisters or in certain chapels. However, there was no lack of incidents since the Constitutional Clergy were supported by the Revolutionary political clubs (cf. Massacre of Langoiran and Dupuy July 15, 1792).

The September massacres and the seizure of power by the Convention drove many priests into voluntary exile. Louis Chaminade himself set out from Bordeaux for Spain on September 15.

Others preferred to arrange safe hideaways for themselves in order to brave the storm.

▪ Fr. Chaminade chose the second solution:

Thanks to Fr. Langoiran, he was able to buy the small farm of St. Laurent, while keeping his legal residence at 8 rue Abadie (today 13, rue Dabadie) where some friends had welcomed him at the time of a visit in 1790.

During all of 1792 he did what was necessary to put this small property into good condition. He then brought his parents there from Périgueux.

For 5 years he shared in the anguish and hopes of the Church of Bordeaux. In July 1795, he welcomed the faithful to his oratory at 14 rue St. Eulalie (today 28, rue Paul Louis Lande, the Catholic Student Center). This was a work described by all his biographers and one which was always in jeopardy because of the laws against non-juring priests.

▪ The Coup d'Etat of 18 Fructidor, year V (September 4, 1797).

It put back into effect the laws against priests who had not taken the oath of the Civil Constitution of the Clergy, starting on 19 Fructidor. Fr. Chaminade had not succeeded in having his name removed from the list of Emigrés, those who had gone into exile outside France. He asked for a passport for Spain on September 11, 1797, and left September 16 with Joseph Bouet.

His father had probably already returned to Périgueux to live in the home of François Chaminade, where he died March 4, 1799.

- His name was removed from the List of Emigrés thanks to the efforts of Louis Lafargue. Fr. Chaminade returned to Bordeaux towards the end of 1800.

During his absence, his brother François had managed the St. Laurent property even though he lived in Périgueux. Although Father Chaminade still owned the property, he preferred to stay in the city.

With the help of Mademoiselle de Lamourous, he found rooms to rent at 7 rue Arnaud Miquet (today number 36). He opened an oratory there. He again established contact with those with whom he had worked before his exile. He founded the Sodality (the Marianist Lay Community of his day) February 2, 1801.

- He played a part in the reorganization of the Church of France with his title of Missionary Apostolic. He was administrator of the Diocese of Bazas which was attached to that of Bordeaux by the Concordat of 1802.

But he refused all official positions and all parish responsibilities in order to give himself entirely to missionary activity of all kinds :

Retreats, preaching, spiritual direction

Collaboration in the work of the Miséricorde

Sodality, education, and teaching.

- The Sodality developed rapidly and organized itself into four groups (young men; young women, men, women). He found the necessary space at 15 rue St. Siméon in the building where the seminary for those preparing for ordination had been housed between 1651 and 1747.

In 1803 he again had to occupy himself with looking for larger quarters. Did he consider the possibility of moving into one of the abandoned churches, such as St. Siméon or St. Projet? We don't know, but Providence kept watch. It was Archbishop d'Aviau himself who understood and protected the activities of Fr. Chaminade and so was the instrument of Providence.

- In the heart of St. Eulalie parish, the chapel of the Madeleine became available.

The chapel of the Madelonnettes had been national property since 1790, as were all the religious houses of Bordeaux. It was bought in 1793 by a merchant, Bernard Lafargue, who turned it into a warehouse for imported products from the colonies.

On January 13, 1802, Fr. P. Th. Rouillier, the curate of St. Eulalie, rented the building from Lafargue's widow. The church of St. Eulalie was still held by a constitutional priest, so from April 1802 to July 1803 the Madeleine served as the parish church. Beginning in August 1803 the parish of St. Eloi used it for worship since its own church needed major repairs.

In 1804 Archbishop d'Aviau made it available to Fr. Chaminade. A first authorization of August 14 permitted the Sodality to celebrate the feast of the Assumption there. Another authorization of December 12 gave Fr. Chaminade all the guarantees he hoped for to assure the possibility of carrying out his apostolate completely.

He left rue St. Siméon in order to live near the Madeleine at 65 rue Lalande (today 9, rue Lalande).

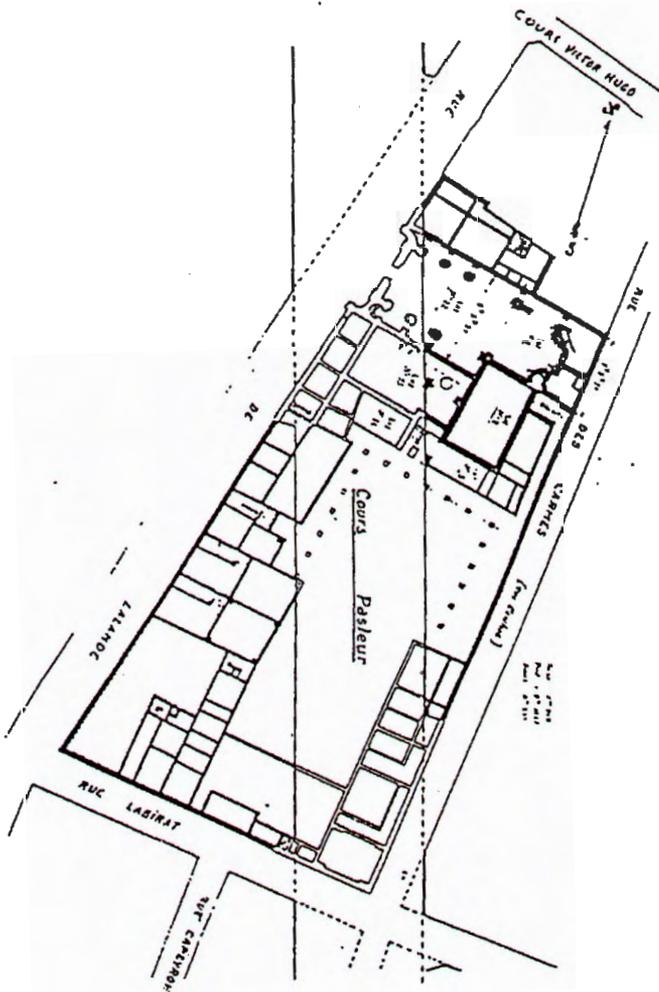


The Madeleine

I. A Short History of the Convent of the Madeleine

- The origins of this Convent of the Madelonnettes go back to the 15th century.
 - In 1432 a rich member of the upper middle class of Bordeaux founded a hospital, St. Marsau, off the rue des Ayres on Bouglon Lane.
 - In 1519, by a decision of the Parlement of Bordeaux, this hospital became a house of confinement for repentant women and others to be administered by the Sisters of St. Mary Magdalen (St. Madeleine) who had come from Toulouse. It was renamed the Madeleine Convent.
 - Scattered because of an epidemic in 1555, the community was brought back together by the efforts of Jacqueline de Brandar and some other religious.
 - In 1584 there was a second break up of the community. The old building was falling into ruin.
 - Mme de Gourgues (Olive de Lestonnac) assured the survival of the work at a new location on rue Lalande around 1630.
 - Some women spontaneously offered to administer the house.
 - In 1641 they asked the Madelonnettes, founded at Paris in 1618 by the Marquise de Maignelay and the Capuchin Fr. Athanasius Molé, to take over the work.

- The Convent of the Madelonnettes, rue Lalande.
 - The Chapel was blessed August 14, 1641. Mme de Gourgues died in 1652. She bequeathed the title, rights, and obligations of foundress to her cousin M. Duval.
 - Thanks to a legacy left by the pastor of Clairac, Fr. Jacques de Campo de Kieffel, on September 17, 1672, the temporary chapel could be replaced by a permanent one. It was built by the master mason Gorci between March 16, 1685 (the date of the signing of the contract) and July 22, 1688 (the date of its blessing by Archbishop de Bourlémont).
 - The Convent kept the right to part of the income of the former hospital on Bouglon Lane, which had become a simple priory (without any pastoral responsibilities). This right was conferred by the Archbishop of Bordeaux and lasted until 1790. The Convent also possessed another income producing property in the marshes of the Chartrons. However, the resources of the Convent always remained modest.



Convent of the Madeleineites
 before the Revolution
 and the path of Cours Pasteur built in 1901-1903

In the Convent there were:

- A community of cloistered Sisters.
 - A prison. The decree of 1519 of the Parlement turning the hospital at Bouglon into a penitentiary stayed in force. Ordinarily, the women imprisoned there were accused by their husbands or parents (rightly or wrongly) of infidelity.
 - A lodging, which accepted old women who paid a fee and young women whose education in good manners was looked after.
- At the outbreak of the Revolution the sisters refused to abandon religious life. They continued to observe their rule faithfully until the expulsion.
- May 15, 1792 - audit of the inventory already made in 1790
 - June 2 - confiscation of the bells
 - September 29 - the order expelling the religious was carried out and the community was dispersed. The community had two martyrs, guillotined on 19 Messidor, year II (July 7, 1794). It also gave Mlle de Lamourous a valuable assistant, Sister Adélaïde (Jeanne-Véronique Cordes), during the first years of her foundation.

II. Fr. Chaminade and the Madeleine

1. The Sodality (Marianist Lay Community)

- During the Empire Fr. Chaminade used only the chapel for the meetings and gatherings of the Sodality. He could use the balcony, two sacristies, and two rooms located above the sacristies.
- The Sodality was suppressed by Napoleon in 1809 as a result of events provoked by his excommunication. The return of the Bourbon Monarchy (1814) permitted a new development. Fr. Chaminade was able to rent 7 rue des Carmes (today 7 rue Canillac) which gave him two more rooms: on the ground floor, the chapel of the sisters, and upstairs, a large room which still exists.
- The apostolate of the Sodality (MLC) was reactivated and bore fruit, especially the State from which came the Society of Mary in 1817.
- For the celebration of its 25th anniversary, the Sodality (MLC) had a new altar made for the chapel (1826).

2. The Society of Mary

- The founding members, installed in a modest house on Impasse (a cul de sac) Ségur (today 65 rue du Commandant Arnould), made their first vows in the sacristy of the Madeleine on December 11, 1817.

In 1818, the community moved to 53 rue des Menuts, where in 1819 it opened the first Marianist school, the Pension de M. Auguste (the school directed by Brother Auguste Brougnon Perrière) in 1819.

Fr. Chaminade kept Collineau with him since Collineau was involved in clerical studies and the work with the chimney sweeps.

- Fr. Chaminade later bought

Number 1 rue Lalande (today number 2) which was to become free only in 1822

Number 2 rue Lalande (today number 4) where he moved at the end of 1819.

In 1820 he was able to buy the chapel and 7 rue Canihac. In 1822, he bought 3 rue Lalande, (today 8 and 10 rue Lalande) thus restoring part of the Convent of the Madelonnettes.

- Meanwhile he had requested and obtained authorization for the chapel to become a public oratory according to a royal decree of September 29, 1819.



The statues of the Virgin and angel of the Annunciation were bought by Fr. Chaminade in 1792 for the house at St. Laurent. Today they are found at the Madeleine.

- In 1823, he started the first novitiate for clerical candidates at number 3. There, he brought together postulants, novices, and young professed who were involved in secondary or theological studies. He bought the library of Fr. Conne for them, but it was taken to the Institution St. Marie, rue du Mirail, from where it was moved to Layrac in 1835 to return to Bordeaux only in 1845.
- The Revolution of 1830 was followed by a violent anti-clerical reaction. The resulting demonstrations and incidents in Bordeaux caused Fr. Chaminade to reassign the young religious who had been stationed on rue Lalande and to close the novitiate at St. Laurent. He himself decided to leave the Madeleine for a while and go to Agen, which he did on March 10, 1831.
- In fact his absence lasted 5 years during which Fr. Caillet
 - continued to provide services of worship,
 - continued the Sodality, but using the name Confraternity of the Immaculate Conception (for young women and older women),
 - and undertook the major activity of strengthening the walls of the various buildings and renovating the interior of the chapel.
- Around the middle of September 1836, Fr. Chaminade hurried back to Bordeaux in spite of the business he had in Auch. Mlle de Lamourous was at the point of death and in fact died on September 14, the Feast of the Exaltation of the Holy Cross.

From this time on, Fr. Chaminade committed all his time to the strengthening of his religious families.

The large house at 8-10 rue Lalande seemed to be asleep at a time, while there was a lot of activity going on at number 2 where Fr. Caillet lived and at number 4 where Fr. Chaminade had his secretaries hard at work. On April 12, 1839, the Society of Mary received the "Decree of Praise." This is the time of Fr. Chaminade's great circulars and directories, a period which lasted until January 7, 1841, the fateful day when Fr. Chaminade handed over the administration of the Society of Mary to his three assistants.

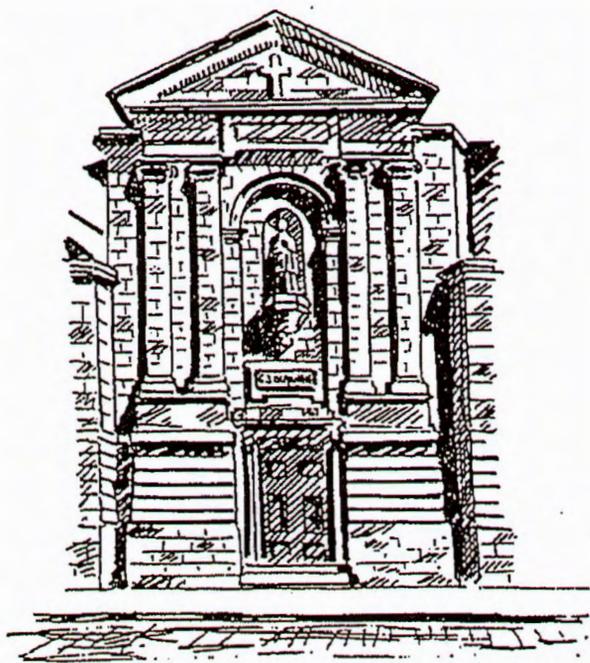


The bell of the Madeleine Chapel christened by Fr. Chaminade. Today taken down from the belfry, it sits at the bottom of the stairs going up to Fr. Chaminade's room.

III. Fr. Chaminade's Years of Suffering

- Beginning in 1841, Fr. Chaminade divided his time between the Madeleine and St. Laurent. The novitiate was reopened September 8, 1841, and was transferred on March 19, 1843, to St. Anne, 62 chemin St. Genès (today 160 rue St. Genès).
- Conflict broke out on February 10, 1844, when M. Ravcz announced his decision on the arbitration of the lawsuits.
Relations with Fr. Cailliet, who was supported by Archbishop Donnet, became harder. When Fr. Roussel chose to distance himself by going to Réalmont on June 28, Fr. Chaminade took charge of the formation of the novices and moved permanently to Ste. Anne.
- The General Chapter at St. Remy elected Fr. Cailliet Superior General of the Society of Mary. On his return he ordered Fr. Chaminade to leave St. Anne, which he did on October 26. The elections were confirmed by the Sacred Congregation of Bishops and Religious December 23, 1845, and the confirmation was communicated to Fr. Chaminade on January 13, 1846.
- The conflict which put him in opposition to the General Administration turned the last years of the Founder into a real Calvary. We can follow the development of the conflict in the letters published in Volume VII (1977) or in the work of Fr. Vasey, *The Last Years of Fr. Chaminade* (Rome 1969, MRC).
- On March 12, 1849, an arbiter made known his decisions about the separation of Fr. Chaminade's belongings from those of the Society of Mary. Fr. Chaminade rewrote his will on August 8, and, in mid-September, the General Administration moved from No. 2 and 4 rue Lalande to 8-10 rue Lalande.
- During this time the interests of all the religious seemed to turn towards the new world. Fr. Leo Meyer left to look into the possibility of implanting the Society there, and a first group of pioneers left for America on December 3, 1849. Only Fr. Rothéa had raised the issue of the differences between the Administration and Fr. Chaminade by proposing a meeting of the provincials to try to resolve the differences. On January 7, 1850, the General Administration decided to take up the question of what the rights of the Founder were.
- But it was too late. On January 6 Fr. Chaminade had a stroke, resulting in paralysis and an inability to speak.
Will history ever be able to discover the final relations of the Founder with his children?

Fr. Chaminade died on January 22. His body was placed in the Priests' vault in the cemetery of La Chartreuse on January 24, after the funeral at the Cathedral.



Façade of the chapel of the Madelaine as it has looked since the centennial celebration of the death of Fr. Chaminade in 1950.

IV. The Inheritance of Fr. Chaminade

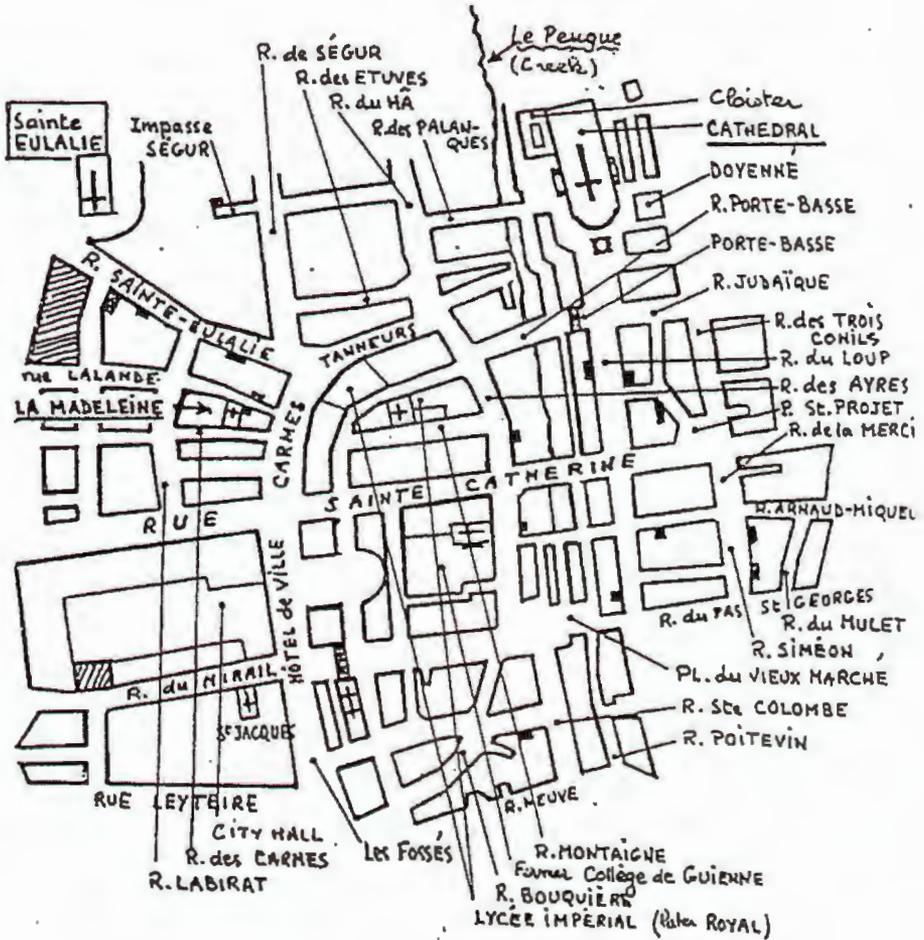
- The public charities of Bordeaux accepted their inheritance from Fr. Chaminade in a deliberation of April 25, 1850. The natural heirs, Fr. Chaminade's relatives, contested the will in 1851. The suit was not settled until 1855.
- The Society of Mary insisted on the right of repurchase recognized by the arbitration of 1849 and took possession of the three buildings :
 - 2 and 4 rue Lalande
 - 7 rue Canillac
- In 1855 after a favorable decision the public charities returned to Fr. Caillet a certain number of things: papers, relics, clothes, such as a hat, a cloak and the shoulder cap of a canon. But several heirs had appealed, the case was reopened. The decision of 1858 broke the will because of defect of form.
- The property of St. Laurent was broken up in 1859 by the building of two roads
 - the outer Boulevard
 - rue Mouneyra (today rue du 144^e Regiment d'Infanterie. in its last section along the barracks) and was sold as individual lots at public action.
- An irony of fate or revenge of divine Providence? In 1903 when France was persecuting religious the city council of Bordeaux decided that one of the streets built on the part west of the Boulevard would be named "rue de Chaminade" because it was in the locality of Chaminade. Did the Council know that was someone who had done so much for the city of Bordeaux and to whom the simple and humble went to pray in the cemetery of la Chartreuse?





We are, in a special way, the auxiliaries and instruments of the Blessed Virgin in the great work of moral reform, of supporting and spreading of the faith, and by that fact, of the sanctification of our neighbour.

Bordeaux around 1815



In the footsteps of Fr. Chaminade

The itineraries have been described from an historical perspective... for a walking tour

Visitors can combine the different itineraries according to the time available:

Neighborhoods of St. Eloi and of St. Michel
Neighborhoods of St. Eulalie and of the Cathedral

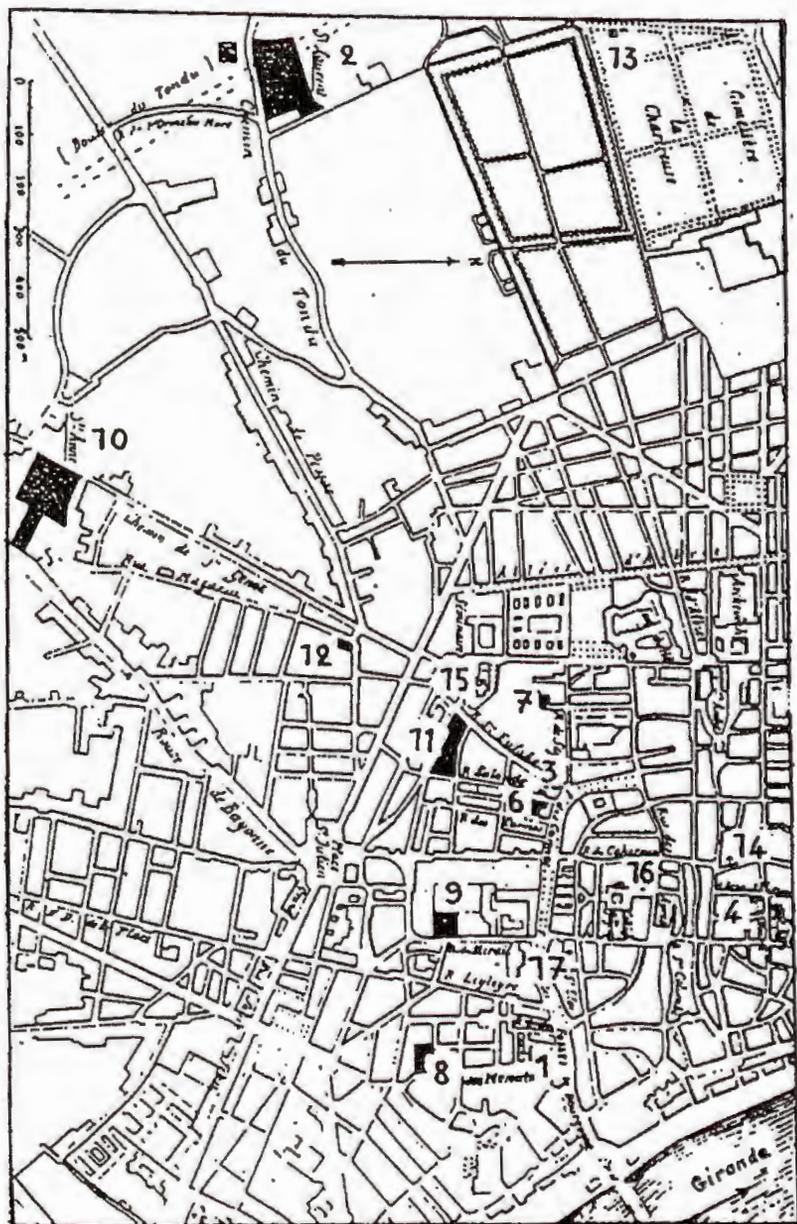
N.B. an automobile can be useful for:

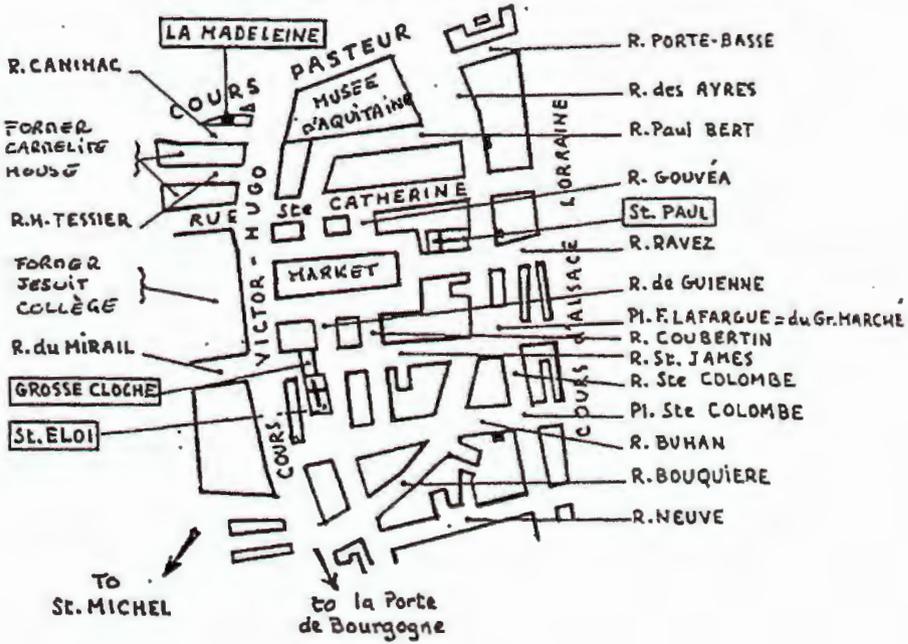
Bordeaux in the 18th century
The Novitiates
La Chartreuse

	Places Where Fr. Chaminade Carried Out His Ministry	Name of the Street in Fr. Chaminade's Time	Present Name of the Street
1	Official residence of Fr. Chaminade during the Terror (1790-1797)	8, rue Abadie	13, rue Dabadie
2	Novitiate of St. Laurent	Chemin du Tondu	229-233, rue du Tondu
3	Oratory on the rue St. Eulalie (1795-1797)	14, rue St. Eulalie	28, rue Paul-Louis Lande
4	Oratory (1800-1801)	7, rue Arnaud Miqueu	36, rue Arnaud Miqueu
5	Oratory (1802-1804)	15-16, rue St. Siméon	15-11 rue St. Siméon
6	Chapel of the Madeleine (from August 15, 1804) Residence (1805-1819) Residence (1819-1850)	65 rue de Lalande 2 rue de Lalande	9, rue de Lalande 4, rue de Lalande
7	First House of the Society of Mary (1817-1818)	14 Impasse Ségur	65, rue Com. Arnould
8	Boarding School of rue des Menuts	46-47 rue des Menuts	53-51, rue des Menuts
9	Boarding School of rue du Mirail (Razac Mansion)	32-35, rue du Mirail	41-47, rue du Mirail
10	St. Anne Novitiate (1843-1870)	62, chemin de St. Genès	160, rue St. Genès
11	The Miséricorde (1807)	Rue Magendie	54, rue Magendie
12	Novitiate of the FMI (1824-1830)	1, rue Mazarin	2, rue Mazarin
13	Grave of Fr. Chaminade		Carthusian Cemetery
14	Church of St. Projet	Place St. Projet	No longer exists
15	Church of St. Eulalie		
16	Church of St. Paul		
17	Church of St. Eloi		

N.B.

The map was developed from documents of the time and was published in *Apôtre de Marie*, vol. 8, 1911-1912, pp. 398-399.





Itinerary

- Rue Canhiac
- Cours Victor Hugo
- Rue Saint James
- Rue Coubertin
- Rue Ravez
- Rue des Ayres
- Placc J. Lafarguc
- Rue Sainte Colombe
- Rue Buhan

Return by way of Cours Victor Hugo

THE AREA AROUND THE CHURCH OF ST. ELOI

The area around the Church of St. Eloi was the first part of Bordeaux that Fr. Chaminade became acquainted with during the times he came to Bordeaux for his theological studies. This area was the "Latin Quarter" or Student Quarter of Bordeaux before the Revolution.

- Rue Canillac, formerly called rue-des Carmes (of the Carmelites) led to the Cours Victor Hugo, formerly Cours Fossés, which separated the 2nd city wall of the 13th century from areas south and west. Almost parallel to the rue de Lalande, it went along the western wall of the Carmelite House, which was founded by a man named Lalande. There is disagreement about the house's date and place of origin.

This large religious house was built to the south of a beautiful church situated along the city moat. Relics of St. Simon Stock, who died at Bordeaux in 1265, were honored there, as well as the staff of St. Roch and the weaponry of the Chevalier de Lalande, two heroes of Bordeaux.

The University of Bordeaux, founded by Pey Berland in 1441, held its formal sessions in this house. The Department of Theology was also located there most of the time.

During the Revolution the Carmelite land was cut up into 3 plots by the building of a road, known today as rue H. Tessier, and the extension of rue Labirat to rue St. Catherine (at that time rue Bouhaut). For a long time a theater occupied the corner of rue Tessier. The synagogue was built on the third plot in 1882.

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- For centuries the Cours Victor Hugo on the other side of rue St. Catherine was the heart of the city.

To the right, beyond the Halles Lagruc, there is a large piece of land between rue St. Catherine (formerly rue Bouhaut) and rue du Mirail which the Jesuits acquired in 1572. There they built the Collège of the Magdeleine which took its name from a small chapel located on the other side of the rue du Mirail that served as charnel house (place for the bodies of the dead) for the Hospital of St. James. This house had been founded in 1119 by William IX,

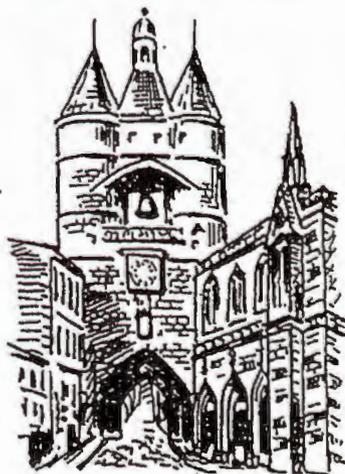
the Duke of Guyenne, as a hostel for pilgrims to Compostella. The establishment, with its responsibilities and resources, was put in the care of the Jesuits.

In 1762, the Collège was turned over to the diocesan clergy, but eventually the city's plans prevailed, and in 1772 it merged with the Collège de Guyenne.

The Collège building was first rented to the Parlement, which moved several services there in order to alleviate overcrowding at the Château de l'Ombrière, but the Revolution again changed the course of things:

- the city government used the building from 1791 until 1836 when it shifted to the Palais du Rohan.
- turned into a barracks, the collège building returned to its original use when the Lycée National, since renamed Lycée Montaigne, moved in in 1873.

- **To the left**, the municipal authorities (la Jurade) were housed in a collection of buildings, ill matched and poorly maintained, constructed in the area bounded by the city moat, rue Ste. Catherine, rue de Guienne, and rue St. James. The Church of St. Eloi and the Grosse Cloche are the only remaining evidence of this time period.



- **The Church of St. Eloi** was at first a small chapel between the two walls of the city fortification of 1227. Later the exterior wall was torn down to enlarge the church with an added side aisle. It was renovated significantly and consecrated in 1497.

It was the church of the Jurade, where each year the newly elected officials solemnly pledged their fidelity and loyalty in the exercise of their responsibilities.

A storhouse for fodder during the Revolution, it was a Theophilanthropic Temple from 1797-1802.

Though it was again designated the parish church, the parish had to use the chapel of the Madeleine during the repair and restoration work carried out in 1803-1804.

It has unfortunately been closed to the public since the last reorganization of the parishes of Bordeaux.

- **The Grosse Cloche** is the former city bell tower. It was built around 1450 atop the two inner towers which were built to reinforce the four towers of the gate in 1246. The towers were embellished and raised to receive the city's official bell. The roof was replaced twice: after the revolt in Bordeaux in 1549 and after the fire in the municipal theater in 1755.
- **The Collège de Guyenne** (no longer in existence) was located behind the city hall, between rue de Guienne and rue de Coubertin-Gouvéa, formerly rue de Gourgues.

Founded by the Jurade in 1533, it had a brilliant but short period of prosperity during the 16th century, the time of the Renaissance and Reformation. This was especially due to the humanists Elie Vinet, Marc-Antoine Muret and George Buchanan, the latter two of which were teachers of Michel de Montaigne.

For two centuries this Collège suffered from its proximity to the Collège of the Madeleine, in spite of the university's monopoly.

But everything changed when the Jurade was able to buy and renovate the Maison Professe. They transferred the two merged collèges there - including the theological program - under the name of Royal Collège de Guyenne. The Doctrinarians were put in charge in 1784.

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- **The Maison Professe** (no longer in existence) was the residence of the provincial authorities of the Jesuit Fathers who were dedicated to pastoral work or studies.

Founded in 1624, it is of interest for two reasons:

- a part of the property that Marc-Antoine de Gourgues (husband of Olive de Lestonnac, foundress of the Convent of the Madelonnettes) put at the disposal of the Jesuits was the former house of charity of St. Marsault, which had become the convent of St. Madelcine and a refuge for repentant women in 1520.
- In 1664 the Jesuits were able to buy the former residence of the Mayor of Bordeaux. They tore the building down so that they could build a chapel for the house, a large church in the classical style inspired by the Church of the Gesù in Rome. On the day of the canonization of St. Francis Xavier, May 22, 1676, the Church was consecrated and the saint remained its patron until 1791.

At the time of the organization of the Constitutional Church in Bordeaux, this chapel became the parish church of St. Paul. The future Cardinal Donnet recognized this title when he consecrated it in 1842. Father D. Lacombe, the Doctrinarian who had been Director of the Royal Collège since 1789, was put in charge.

The Royal Collège, which became the National Collège during the Revolution, continued to function normally until 1793. In 1794 it was replaced by the Central School, a short-lived creation of the Convention. Later the premises were used for varied municipal or court services until the property was turned over for the construction of rue Ravez around 1870.

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- **The Church of St. Paul**, taken out of service as a church in 1794, was turned into the *Dépôt Général de Cordes*, then returned to church use by the Constitutional Church in 1796. Lacombe made it his cathedral when he was elected Metropolitan Bishop of Bordeaux by the Constitutional Council of Paris in 1797. It was restored to Catholic worship in 1802, succeeding to St. Colombe as the parish church, and was finally confided to the Dominicans.

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If Fr. Chaminade spent time in this section of the city for his studies or the attainment of theological degrees -this was certainly the case for Louis- he also spent time with the student association, which met in a chapel built alongside the east wall of the church.

Afterward he must have kept in contact with Fr. Lacroix, priest of the Church of St. Colombe, former parish of the area. To go there he took the street to the right, rue des Ayres, towards the old market (today Place F. Lafargue), then followed rue de St. Colombe to the small square where the Church used to stand. Taken out of service as a church in 1791 the Church of St. Colombe has completely disappeared with the rebuilding of the area. (Note the keystone of the arch at 4 rue Buhan which shows St. Colombe.)

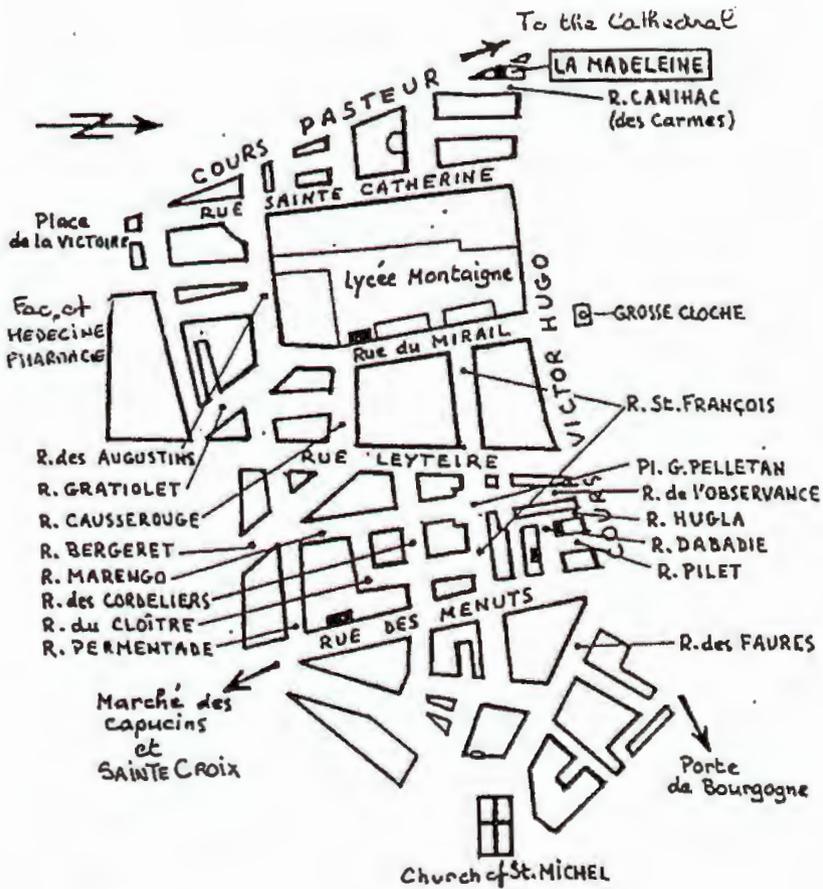
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- Visitors can explore the district surrounding the church of St. Pierre, which was the former business district of the city. It has been completely remodelled and rebuilt:
 - in the 18th century by Royal Administrators or Intendants: Place de la Bourse (Stock Exchange) (formerly Place Louis XV); on the riverfront façade, Place du Parlement.
 - during the Revolution with the tearing down of the Palais de l'Ombrière, Porte Cailhau.
 - between 1865-1869 with the building of Cours d'Alsace-Lorraine, the street which follows the southern side of the Roman wall.

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Those who want to see the place in Bordeaux where Fr. Chaminade settled when he arrived in May 1790 or in December 1791, should take the rue Bouquière, then go down Cours Victor Hugo toward the Porte de Bourgogne. In 1790 the Porte was still quite new, having been built between 1751-1755. It replaced the city gate in the fortifications of the 14th century, the Porte des Salinières, and channelled large numbers of travellers and merchants towards the centre of the city. The Pont de Pierre (the Stone Bridge) profoundly changed the place as well as navigation on the river when Napoleon's desired plans were completed between 1810-1822.





Itinerary

- Cours Victor Hugo
- Rue Hulga
- Rue Dabadie
- Rue des Menuts
- Rue Permentade
- Rue Bergeret
- Rue Causserouge
- Rue du Mirail

THE AREA AROUND THE CHURCH OF ST. MICHEL



- Going down Cours Victor Hugo towards the Porte de Bourgogne and the river, on the right hand side we pass the area where Fr. Chaminade exercised most of his ministry during the Revolution. This area around St. Croix, the Benedictine monastery from Merovingian times, and its dependency (which later became its rival), St. Michel, grew because the traffic on the river furnished work to a large number of craftsmen and workers.

In our day this population has moved to less congested areas of Bordeaux near the Boulevards around the city. It has been replaced by Portuguese, Spanish, and North African immigrants who live in these large 18th-century buildings, built extremely close to one another and often lacking in those conveniences which are taken for granted today.

This center for craftsmen and workers was also the area of Bordeaux preferred by the monasteries and convents that the storm of the Revolution would sweep away: the Benedictine monks and nuns of St. Croix, Capuchins, Augustinians, Carmelite nuns, and the large Franciscan monastery. Their memory is preserved in the names of streets — St. François, du Cloître, des Cordeliers, and des Menuts.

- To reach the Franciscan monastery from the city moat — the Fossés — there are three routes:
 - rue de l'Observance, which led to the main entrance gate at Place Pelletan (formerly Place St. François)
 - rue Hugla (formerly rue Cabeyre), where the non-juring clergy found some loyal friends during the Revolution.
 - rue Pillet, which led to the cemetery of the Franciscans, the Frères Menuts.

▪ **Rue Dabadie** (formerly d'Abadie and before that rue Turcan) connects rue Hugla to rue des Menuts. Fr. Chaminade had his legal residence there until July 8, 1795, at the home of his friend Chagne, at 13 rue Dabadie at the corner of rue Hugla. M. Estebenet, the first prefect of the Sodality, lived at number 8 facing rue Pilet.

▪ **Rue des Menuts** (Menuts was a popular nickname for the Franciscans) ran along the eastern side of the monastery. This street was populated by businessmen and the middle class.

M. Estebenet had a boarding school at 51 rue des Menuts. With his help, the little community of the Society of Mary on the Impasse Ségur moved next door to 53 rue des Menuts in November 1818. The house was built in the architectural style of Louis XVI and still carries the initials RL (Roi Louis) above the main entrance.

Brother Auguste had to wait until May 11, 1819 for official authorization, to open a school and start teaching classes at no 53, but the boarding section opened its doors before the end of the scholastic year. After long negotiations - and a contract which would have serious consequences in the history of the Society - M. Estebenet, who had other ambitions, ceded his school at no. 51 to the Marianists on October 29, 1819. The 2 schools were merged and opened as a single institution at the start of the school year on November 3.

We cannot tell the entire history of this first educational establishment of the Society (see Fr. Humbertclaude's book *L'abbé Lalanne*, 1932, pp. 32-59; this work is not yet available in an English edition), but its success was such that it was soon necessary to think of finding a new location with more space to accommodate the ever greater numbers of students.

For this reason on May 12, 1824, Fr. Chaminade bought much larger premises which were also closer to the Madeleine. This was the Razac Mansion (Hôtel de Razac) located at 41-47 rue du Mirail. The building was constructed in the 17th century, probably between 1650 and 1680. It offered interesting possibilities for expansion, but it required considerable work and time to adapt it to its new purpose.

M. Auguste's Boarding School was finally able to move in on April 29, 1825. Fr. Chaminade blessed the Chapel. The school would be called the Pension St. Maric, St. Mary's Boarding School.

To go there directly, take:

rue Permentade, then
rue Bergeret (formerly rue des Petits Carmelites), then
rue Causserouge

You are facing the Razac Mansion at its entrance on rue du Mirail.

- Under the direction of Brother Auguste, then of Fr. Lalanne the Pension St. Marie on rue du Mirail established the educational reputation of the Society during the school's first 10 years. It was also a source of painful concern for Fr. Chaminade. Fr. Lalanne's ill-fated decision to move the school, in 1835, to the Abbey of Layrac near Agen seriously compromised its budding renown.

The Hôtel de Razac was rented out between 1835-1874. For several years, 1835-1839, the pastor of the Church of St. Eloi tried to continue the work. He then handed it over to various educators who under various names - Institut St. Joseph, Institution Louis le Grand - managed to keep it going until 1874.

In 1874 the Society of Mary decided to take up the work again thanks to the availability of the Brothers from Alsace, who were forced to leave because of the requirements of the Prussian administration (after their victory in the war of 1870-71). Brother François-Hippolyte Hérail was named Director, and the school opened its doors on October 18, 1874. For 4 years it only accepted children for the primary grades, but from 1879, it added classes for the 6th and 5th years (i.e. the 7th and 8th standards or grades in the British or American systems). The people of Bordeaux again beat a path to rue du Mirail, so much so that in 1894 there was thought of opening another school at Cauderan on the beautiful property of Grand Lebrun.

Encouraged by Cardinal Lecot, Archbishop of Bordeaux, this school enjoyed a very rapid success. Fr. Simler had high hopes and a grand vision for the school. He had the first section of a large new building constructed at Grand Labrum. It turned out to be the only section, but it marked the beginning of the new Institute St. Marie.

In 1901, menaced by the Associations Law, the Society decided to close the school of St. Marie on rue du Mirail. The Mansion was sold to Mont de Piété of the city, today the *Caisse du Crédit Municipal* (a public pawning agency), which later gave it to the Lycée Montaigne. The stained glass windows of the chapel were taken to Escoriaza, and the mantelpiece was taken to the large room at the Madeleine. Like the father, the sons were to eat the hard bread of exile.

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To return to rue Canillac, two routes are possible:

- to the left by way of rue des Augustins and the Place de la Victoire (formerly Place d'Aquitaine)
- to the right, by way of rue du Mirail, which we will follow.

No. 36 Hôtel de Peycégur: Mother House of the Sisters of the Immaculate Conception (Socurs de l'Immaculée Conception) in the 19th century; it is occupied today by the Institution du Mirail, run by the Sisters of the Holy Family (of Pierre Bienvenu Noailles).

No. 29 Hôtel Leberthon: rebuilt with funds from King Louis XV to honor a principal President of the Parlement of Bordeaux (1735-1753). His son succeeded him. In 1771 the Parlement was suppressed by the Duke de Richelieu when he implemented the Edict of Maupeou. Bordeaux gave him a triumphal welcome on two occasions. One occurred in 1776 when Louis XVI re-established the Parlement. The other occurred in 1788 when the Parlement returned from its exile in Libourne to the Palais de l'Ombrière for what turned out to be only a short stay. The Duke was a deputy of the nobility at the Estates General in 1789, but he and his peers could not prevent the suppression of the Parlements in 1790. Today the mansion houses the *Caisse du Crédit Municipal* (public pawning agency).

No. 10 Note the garage entrance; this is the church of the former house of charity of St. Jacques. It became the Théâtre Molière in 1792, later a ballroom, and then again a theatre until 1830. At that time the pastor of St. Eloi, Fr. Allary, wanted it restored to its status as a house of worship. In 1837 he confided it to Fr. Rauzan, the great preacher of missions during the Restoration. This was the church where he had made his first communion in 1768. There Fr. Rauzan established a residence for the Fathers of the Miséricorde, a group he himself founded. They lived in the neighboring house until 1882.

- If after all this walking one is not too tired, it is possible to visit the Churches of St. Michel and, above all, St. Croix.

Go from St. Michel to St. Croix along rue Carpenteyre.

From St. Croix (Jesuit Novitiate before 1762) take rue du Portail (former Hôtel des Monnaies), then rue du Hamel (Place du Séminaire, former Capuchin house), and finally rue Traversane to return to the rue des Menuts.



WE HAVE TO COME
TO RESEMBLE JESUS CHRIST
BY HAVING AS OUR OWN MOTHER
THE SAME MOTHER
THAT JESUS CHRIST DID.

(Wm. J. Chaminade)

AREA AROUND SAINTE EULALIE

- Fr. Chaminade was a frequent visitor in this part of Bordeaux from the time of his arrival. He opened an Oratory there in 1795 and moved to this area permanently in 1804. The building of the Cours Patcur in 1901-1902 significantly changed the look of the neighborhood and resulted in the loss of almost half of the Madeleine: nos. 8 and 10 entirely; a third of the nave of the Chapel itself; and the southern corner of no. 4.
- He often walked up rue de Lalande to reach the Miséricorde. He passed by no. 9, where he lived from 1804-1819, and crossed rue Labirat, the southern edge of the Convent of the Madelonnettes. A bit further on, he was likely to meet medical students. The former Amphithéâtre St. Côme became the School of Medicine and Pharmacy in 1825. Today it is known as the former Bourse du Travail.

Today the view from Place Mabit is of a Social Centre recently built on the site of the former Orphanage of St. Joseph (1638). Napoleon had given the building to the Sisters of Charity so that they could reopen the orphanage and manage the 4th welfare office. From Place Mabit it is possible to see two stained glass windows of the Chapel of the Annunciation Sisters (Annonciades). As a result of the new building, however, there is no trace of the buildings where the Vincent sisters (who later joined the Religious of the Sacred Heart of St. Madeleine Sophie Barat) had opened one of the first Christian schools for girls after the Revolution.

- The convent of the Annunciation Sisters (Annonciades) (1521) was probably built on the site of the first Carmelite foundation in Bordeaux.

The entryway on rue Magendie opens into the chapel, notable for several reasons:

- it is 39.5 meters (130 feet) long; 9 meters (30 feet) wide, and was built in record time by Mathurin Galopin, the master builder.
- built in flamboyant gothic style, it has 4 sections with vaulted ceilings, 2 sections are covered by a choir loft which served as the nuns'choir (18 meters or 60 feet).
- Two chapels make the 4th section wider: that of the Sepulchre or entombment on the North side; that of the Virgin on the South. The Virgin's Chapel probably once held the beautiful many colored statue of Mary, which can be seen today at St. Eulalie. It is a testimony to the deep veneration which the Daughters of the Annunciation (or of the Hail Mary) had for the Virgin.

- The chapel was turned into a workshop with 12 boilers for manufacturing saltpeter (potassium nitrate used in the manufacture of gun powder) during the Revolution. Mlle de Lamourous returned it to use as a church in 1822-1823.

In 1801 Mlle de Lamourous, encouraged by Fr. Chaminade, her spiritual director, agreed to carry out the generous project of Mlle de Pichon Longueville to offer women who were victims of prostitution a refuge and a chance to rebuild their lives. The work of the Miséricorde was born. After several changes in location it was transferred into the former convent of the Annonciades on April 5, 1808, bought on credit in 1807. Divine Providence came to its aid. Napoleon, in passing through Bordeaux helped the Miséricorde to cover its debts with a gift of 22,800 Francs and to make necessary repairs with another gift of 12,000 Francs.

Mlle de Lamourous' remains lay in the Chapel from 1836 to 1972 when the Sisters of the Miséricorde left for Le Pian.

The Chapel, the cloister (Renaissance), as well as the surrounding wall on the south side built in the 14th century became historic monuments in 1974. This decision saved the Convent from destruction. The city gave the large building opening on Place St. Eulalie to the justice department and arranged the other parts of the complex to become a cultural center.

- At the end of rue Magendie the city has respected the Chapel of the former Orphanage of St. Joseph constructed in the same style as the Madeleine, though the façade is from the 18th century.

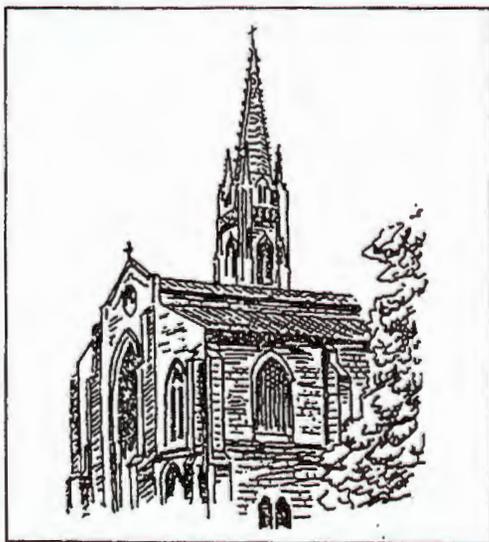
It remains as a witness to the sufferings, anguish, and heroic faith of the non-juring priests, religious men and women, and numerous faithful imprisoned there and in other prisons which the revolutionaries had multiplied throughout the city.

- Place St. Eulalie was at first occupied by a monastery of Benedictine nuns which was sacked by the Saracens in 723. It became the cemetery of the parish outside the city walls when the church was built to accommodate the numerous pilgrims who came to honor the notable relics which Charlemagne had left there on his return from Spain.
- The present church thus has a long history. The flamboyant Gothic style of the present apse built in the 15th century marks the end of numerous renovations which completely transformed a romanesque church consecrated in 1174.

Entering through the side door on the north side, called the Pilgrims' door, one sees the Statue of Mary of the Annunciation to the right behind the door of the Lepers. To the left in the Sacred Heart Chapel one sees a remarkable altar piece of the 14th century behind the altar.

The father of St. Theresa of the Child Jesus was born in Bordeaux and was baptized at St. Eulalie. There is a reminder of this in the side aisle on the south side. This leads to the Chapel of St. Clare where relics of martyrs very much venerated in Bordeaux up to the 19th century are preserved.

This is a beautiful Gothic Chapel closed by grillwork forged in 1750. The Chapel was restored in 1713, then again in 1885-1890. The stained glass is from 1860. There is also a remarkable lectern which came from the Convent of the Carmelites of the Primitive Observance. The staff of St. Roch is also there because during the Revolution St. Eulalie became the store house for items from the churches and religious houses which had been nationalized.



The spire, struck by lightning in 1612 was repaired only in 1864. It measures 51 meters (167 feet).

Fr. Chaminade sometimes officiated in this Church. He found understanding and advice from Fr. Souirys pastor from 1840 to 1850; but his relations with the parish council were sometimes stormy.

In 1903 the west façade was moved 10 meters: the porch built in 1828 by Poitevin was destroyed; the entrance way from 1373 moved beside a new entrance way depicting the glory of the Saints of Bordeaux. Do not miss the interior pier or central pillar of this entrance way

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- **St. Andrew Hospital (Hôpital St. André)** across from the Church (cf Fr. Chaminade's will) was built on the site of the gardens of St. Raphael Seminary. Both of them were foundations of the Middle Ages.

St. Raphael Seminary founded by Pey Berland in 1444 was rebuilt on the Promenade de l'Ormée in 1777. Confiscated in 1793 the building became a prison (as did the Orphanage of St. Joseph), then barracks, military hospital and finally the Pharmacy School until 1878 when it was integrated into St. Andrew Hospital.

St. Andrew Hospital was founded by Vital Carles in 1390 near St. Raphael Seminary. In 1777 it annexed the old seminary buildings. It was rebuilt between 1826 and 1829 thanks to a generous gift of the Duke de Richelieu.

- **Rue Burguet** leads to the Place de la République (Place Magenta, Place d'Armes) which was then military land belonging to the Fort du Hâ. The fort had been built by Charles VII just after his reconquest of Bordeaux in 1453.
- **Fort du Hâ** watched over the western outskirts of the city, a marshy region which was slowly drained and improved through the efforts of the Carthusians. Cardinal de Sourdis had established them, on the Chemin d'Arès, beyond the gardens of the Archbishop's palace in 1609.

The fort developed into an imposing structure where the Governor of the Guyenne resided for a long time. The Revolution made a prison out of it as well as a transit point for the non-juring priests condemned to deportation. Prison it remained after the Revolution. Fr. Chaminade was imprisoned there for 2 days (after the hundred days of Napoleon which were a bit prolonged at Bordeaux). Arrested June 23, interrogated June 25, he was sent to Châteauroux and kept under surveillance. In fact he stayed in Périgucux and returned to Bordeaux toward the middle of August.

In the 19th century it was made into a model prison. The former convent of the Minims which adjoined it on the east became the barracks of the police force. In 1846 the city had the imposing Palais du Justice (Palace of Justice/Courts) built facing St. Andrew Hospital, and the prison disappeared after a while, giving way to the Ecole Nationale de la Magistrature (National School for the Judiciary).

Let us return to the Madeleine using rue de Cursol and stopping at the intersection with rue du Commandant Arnould. The latter was extended as far as the Cathedral in 1852, starting from the rue Pellegrin which joined rue du Hâ and rue de Cursol (formerly rue Ségur). In the other direction, towards Place St. Eulalie the street was extended from a dead end street which is dear to our memory. It was there on Impasse Ségur that Bro. Auguste found a small residence (at no. 65) which housed the first Marianist Community during its year of novitiate (1817-1818) before its move to rue des Menuts.

- On the other side of the intersection there were two large convents established in the 17th century which received girls as boarders: to the left the Convent of the Daughters of Notre Dame founded by St. Jeanne de Lestonnac, the niece of Montaigne (1607). The Revolution made a barracks out of it. To the right the Ursulines, founded in Bordeaux in the same era, built classrooms along the street. These were meant for the education of young girls of the neighborhood and were far enough away not to disturb the silence of the Ursulines' convent. This house rapidly became the center of a large province of Christian educators. As a result of the Revolution, both the convent and the classrooms disappeared.
- On the left one passes rue des Etuves where the sodalists and future Christian Brothers (of de LaSalle) Lafargue and Darbignac opened their first school. The next intersection is rue Paul-Louis Lande. It is the very old rue St. Eulalie - the name changed to honor the memory of the man who was mayor of Bordeaux between 1900 and 1904 (7 streets opening onto Cours Pasteur). Sisters of the Holy Family founded by Fr. Bienvenu Noailles, associate pastor of St. Eulalie (1819-1823) continue the tradition of Christian Education with their student residence and orphanage.

During the Revolution certain houses became refuges for the non-juring priests, especially nos 28 and 46. Number 28 belonged to a family named Lajarte. They welcomed, among others Fr. Pannetier, the Carmelite, who hid the relics of St. Simon Stock there. Later the relics were placed in the Cathedral. He was arrested at his sister's home on rue St. Catherine and was guillotined on 3 Thermidor (July 3, 1794).

According to Fr. Simler, Fr. Chaminade opened an oratory there (#28) as soon as circumstances permitted on July 9, 1795. He made it his legal residence and in spite of the very precarious political conditions made it the center of a very active ministry.

- Since 1923 number 28 rue Paul-Louis Lande has been occupied by the Catholic Student Association (CCE). To recognize the Madeleine which had welcomed them from the foundation of the movement (1912-1913) until the transfer of the Faculties to the Campus of Talence, the students installed a marble plaque which commemorated what Fr. Chaminade had done in this house, almost 125 years before them. This plaque was placed on the stairway leading to the first story (2nd floor).
- At no. 46, center of the devotion to the Sacred Heart, some courageous people assured perpetual adoration of the Blessed Sacrament throughout the Terror. This house has recently been torn down. Take rue Labirat to return to Cours Pasteur and the Madeleine.



AREA OF THE CATHEDRAL

Fr. Chaminade was named honorary canon of the Cathedral of St. André (St. Andrew) on June 27, 1803, and often went to this center of archdiocesan life. He kept up relations with the chief pastors of the Diocese

- Archbishop Charles-François d'Aviau du Bois de Sansay (1802-1826)
- Archbishop (and later Cardinal) Jean Lefèbvre de Cheverus (1826-1836)
- Archbishop (and later Cardinal) Fernand-François-Auguste Donnet (1837-1882)

Towards the Cathedral

- To reach the Cathedral Fr. Chaminade took the Fossé des Tanneurs, today Cours Pasteur. He passed by the Lycée (Imperial under Napoleon, Royal afterwards) created by a decree of October 16, 1802. It was set up in two former religious houses in 1803: the convent of the Visitation Nuns (Visitandines) and the House of the Cistercians of the Feuillant Reform. The church of the latter which became the Chapel of the Lycée housed the mausoleum of Montaigne.

In 1873 the Lycée was transferred to the former Collège of the Magdeleine. The convents were torn down to make way for the present buildings which housed until recently the Faculty of Letters and Science of the University of Bordeaux. They have since been moved to the Campus at Talence. Occupied for a while by offices of city community services, today they house the archaeological and historic riches of the Musée d'Aquitaine (Aquitaine Museum).

At the intersection of rue des Ayres, a narrow street, Boule de Pétal led to the Cathedral.

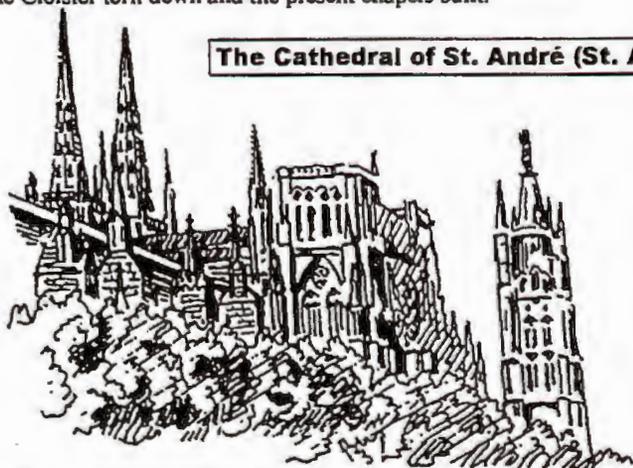
- Let's take the rue du Hà

Nos. 1, 3, 5 housed the Irish seminary for three hundred years. The school master Lacombe had a boarding school there when he was arrested during the night of 13-14 Thermidor, year II (July 31 - August 1, 1794).

No. 17, Hôtel de la Salle was bought around 1850 by the Sisters of St. Joseph founded by Reverend Mother Saint Joseph.

Between nos. 30 and 32 note the chapel of the former convent of the Sisters of Notre Dame, which became a Protestant Church in 1804. On the front of the building there was a statue of the Virgin long venerated at the Madelaine, the Virgin of Berceau. It was returned to its original owners around 1900.

- Opposite the former chapel take rue des Planques (the planks which crossed the Peugue) to go towards the Cathedral. Fr. Chaminade used to go there through similar streets since the south side was not cleared until about 1865 when Abadie had the Cloister torn down and the present chapels built.



The Cathedral of St. André (St. Andrew)

The Cathedral was always located in the southwest corner of the walled city, which had been fortified after the destruction of the 3rd century (see p. 5). Reconstructed in the 11th century thanks to the generosity of the Dukes of Gascony and then of the Duchess of Aquitaine, it was consecrated by Urban II in 1096.

- Repeatedly transformed, from the 15th century it has had the following structure:
 - No carved (portal) entrance way on the west side;
 - A single nave with seven vaulted bays which had to be supported with buttresses between the 13th and 16th centuries;
 - Choir transept in flamboyant Gothic style, rebuilt between 1260-1450. This was the era of Archbishop Bertrand de Got who in 1305 became Clement V, the first of the Avignon Popes.
 - At the entrance to the choir Cardinal Charles de Grammont had a rood screen built in 1530-1536. This was destroyed by Combes in 1804.

- The south entrance is dedicated to the Virgin of the Annunciation.
 - The tympanum and the pier were destroyed in 1794 to make the entrance of carts easier, for though it was Maison Nationale in 1793, the Cathedral became the warehouse for fodder for Bordeaux in 1794.
 - Abandoned for some years it was returned to worship only in 1803.
- The choir is closed by grillwork from the 18th century, (the work of Blaise Charlut) which came from the church of La Réole.
 - The choir stalls came from the Church of St. Bruno and were carved by Jean Tournier. The main altar came from Toulouse. The Jesuits sold it in 1763 to the Benedictines of La Réole.
 - The choir is encircled by a crown of 7 chapels (formerly 11) which we will describe beginning with the south transept.
- The Chapel of St. Joseph set up in the 19th century in the space where the Chapel of St. John the Baptist, the Sacristy, and the treasury had been located.
- The Chapel of St. Charles (formerly St. Nicolas) houses the tomb of Archbishop d'Aviau, as well as an altar piece from St. Projet.
- The Chapel of St. Anne (formerly St. James). The 16th century statue of St. Anne with Mary was formerly in the nave.
- The chapel in the center is dedicated to the Sacred Heart, though it was formerly dedicated to Our Lady. The bas-reliefs date from the 14th century and the wood panelling came from St. Bruno. The gate of the choir is framed by two lovely statues of the Virgin Mary brought stone by stone by the government at Archbishop d'Aviau's request:
- The one facing the chapel of St. Anne is honored under the title of Our Lady of Good News (N.D. de Bonnes Nouvelles) for she holds in her hand a note or a scapular. The one facing the Chapel of St. Blaise was long venerated in the Virgin's Chapel and occupies the burial vault of Pey Berland (died 1457) whose tomb was profaned during the Revolution.
- The Chapel of St. Blaise which is called St. Marguerite's.
- The Chapel of St. Catherine or of the Annunciation.
- The Chapel of Our Lady of Mt. Carmel formed by joining the chapels of St. Martin, the three Marys and Our Lady of Compassion venerated since 1132 at Talence. It holds two of the treasures of the Cathedral: the relics of St. Simon

Stock and the ancient statue of Our Lady of the Nave. This 15th century alabaster statue was first venerated in the cloister, then, as the result of a vow, it was placed in the nave at an altar facing the pulpit. Hidden during the Revolution it was replaced in the cloister, then given into the keeping of the Sisters of Charity of St. Project in 1833. In 1869 it was restored and returned to the Cathedral to the Chapel which was especially arranged for it.

*

- We have arrived at the north door and cannot pass without first taking a look at the tall cross attached to the wall. This was the cross carried in solemn procession through the city at the time of the Mission of 1817. Erected outside in front of the door, it was brought inside the Cathedral in 1830 at the time of the Revolution of 1830.

Let us point out also that the pulpit came from St. Remy, a church closed in 1790. It is the work of Labirol. As for the Rose Windows - that on the north side dates from 1510 and is dedicated to St. Andrew; that on the south side from the 17th century and is dedicated to Mary.

The north doorway was sculpted between 1361-1369. The treasury is visible in a chapel built by Poitevin in 1826. The Porte Royal (Royal door), the masterpiece of the Cathedral, built in the 13th century and decorated in the 14th century, was completely opened to view only in 1888.

**Tour Pey Berland (the Pey Berland Tower)
and Second Archbishop's Residence**

- Up until the 18th century the Archbishop's residence stood at right angles to the north wall of the nave. It was considerably renovated and embellished by Cardinal de Sourdis and was torn down by Archbishop Ferdinand Maximilien Mériadeck, Prince de Rohan, Archbishop from 1771-1781. Sharing the taste of his brother the famous Prince de Rohan, Bishop of Strasbourg, he had this remarkable monument, a witness to the pomp of the 18th century built between 1772-1778. It was successively:
 - Archbishop's residence until 1790
 - Headquarters of the Department in 1791
 - The Prefecture in 1801
 - Imperial Palace in 1808 then Royal Chateau in 1814
 - In 1835 it became the City Hall of Bordeaux.

On the site of the former Archbishop's residence, houses were built which remained until about 1885.

- The Pey Berland tower was begun in 1440 to hold the bells of the Cathedral. It was topped by a spire which it was said reached 80 meters (262 feet). Truncated by lightning in 1617 it was not repaired and needed to be demolished completely in 1793, but the crowd objected.

It was turned into a factory for making lead shot around 1820. The government bought it back in 1850 at the insistence of Archbishop Donnet. The great bell (Bourdon) of 11,250 kg was hung in 1853 and the statue of Mary set up in 1863.

The area around the tower was entirely cleared by the building of Cours d'Alsace-Lorraine. Place Pey Berland received its present look around 1885.

Towards Place St. Projet

- Taking rue du Loup we enter the old city where Fr. Chaminade decided to stay in order to found the Sodality.
No. 78 Hôtel of President Ravez (1770-1849)
No. 71 Hôtel of Ragunceau built between 1634-1648. Since 1939 the Archives of the city of Bordeaux and the Society of Scholars (Société des Savantes) are housed there.
No. 6 Fr. Lacroix lived here.
- On the left we reach rue Arnaud-Miqucu where the Sodality first saw the light of day. The street memorializes a city magistrate who was notable for his courage in 1421. Rue Arnaud Miqucu crosses another street called rue de la Merci to the west and rue St. Siméon to the east.
- Rue St. Siméon went along the Ousteau Monadey where Jean de Fontencil, at the time pastor of St. Siméon housed, in 1651, the congregation of the Priests of the Clergy founded by him in 1636. Advised by St. Vincent de Paul, these priests worked at the formation of priests and the preparation of those to be ordained following episcopal directives.

The congregation disappeared in 1682 and the seminary was given into the care of the Vincentians until 1791. It was moved to rue de Palais Gallien in 1747, and the property was confiscated in 1790.

The buildings which open on to the street are recent. Fr. Chaminade probably lived at No. 15 and he had rented some space in a large building still visible from rue du Mulct - a building currently part of a school.

*

- Let us take rue de la Merci to reach rue St. Catherine and Place St. Projet. We can still see the cross of the old parish cemetery, the fountain reconstructed in the 18th century and the bell tower of the church of St. Projet. The church ceased to function as a place of worship in 1790.

Short Walk

To get acquainted with 18th century Bordeaux on foot, it is recommended to stroll along rue St. Catherine towards the Place de la Comédie. From there take either of the two itineraries sketched out below.

Those with only a little time can walk back towards the Madeleine along rue Margaux then along rue de Cheverus which Fr. Chaminade used every time he went to the Archbishop's residence. Today the building, at 8 rue de Cheverus, is occupied by the newspaper Sud-Quest. Archbishop Donnet, finding it too damp, moved around 1855 to the former house of the royal governor, made famous by the Duke de Richelieu, and which became after 1905 the private home of the Prefect of the Gironde, rue Vital Carles (between no. 17 and 19).

Fr. Chaminade could still see the Porte Basse (lower gate) of the old Roman wall which gave its name to the street where the School of Law was located before the Revolution. This school formed many celebrated Parliamentarians and lawyers. The School of Medicine was next to it, filling the block up to rue des Ayres. This street deserves a visit in memory of the religious and christian lay people (as Mme Vve Deyres) who hid non-juring priests at the risk of their lives. Rue Paul Bert, the rue Montaigne of the 19th century, went along the convent of the Cistercians of the Feuillant Reform, where the Archives and Libraries of the religious houses of Bordeaux were gathered together in 1791-1792. This street emerges on to rue St. Catherine very close to Cours Victor Hugo.

"Ours is a great work, a magnificent work. If it is universal, it is because we are missionaries of Mary, who has said to us "Do whatever He tells you," Yes, all of us are missionaries; each one of us has received from the Blessed Virgin a commission to work at the salvation of our brothers and sisters in the world." Wm. J. Chaminade

18TH CENTURY BORDEAUX

Visitors who want to get to know 18th century Bordeaux should continue on to Place de la Comédie. Fr. Chaminade lived for a few days in December 1791 on the northeast corner of rue St. Catherine with the perfume maker Latour.

From there two itineraries with many variations are possible.

- 1 Go down Cours de Chapcau Rouge which goes along the old Roman wall. It is along this street that Fr. Chaminade took one of his last outings in 1849, when he went to his notary at No. 15 to dictate his will.

The street leads to the Place de la Bourse (stock exchange) formerly Place Louis XV - quite close to the Place du Parlement; from there one can reach Place St. Pierre by using rue du Puits des Cujols then rue des Faussets. This was the Gallic and Roman port of Bordeaux.

Rejoin the Quays by using rue de la Cour des Aides. A bit further on is Porte Cailhau, one of the city gates of the third wall, which the Jurade turned into a ceremonial gate to commemorate the Battle of Fornoue (Italy) won by Charles VIII in 1495. It opens onto the Place du Palais, in earlier times planted with trees. It led to the Château de l'Ombrière built by the Dukes of Aquitaine at the southeast corner of the old Roman walls. During English rule the governor and all his services were housed there. After the reconquest Louis XI installed the Parlement of Guyenne there.

When the Parlements were suppressed in 1790 the place became a prison - the Palais Brutus and little Bastille. It was handed over to the pick axes of the demolishers around 1800. Only the name remains.

*

- 2 The other itinerary includes a stroll around the Place de la Comédie, on the Allées de Tourny, up to the Place des Quinconces where Charles VII had the Château Trompette built. Louis XIV turned it into an imposing citadel of the type built by Vauban. This fortress castle, which the people of Bordeaux complained about, disappeared only after 1815. The column glorifying the Girondins was built between 1894-1899.

History buffs will want to take rue Mautrec where one of Fr. Chaminade's nephews, Victor, owned a house for a while. It opens on to Place du Chapelet along which the Church of Notre Dame is located. This Church was built by the Dominicans between 1684-1707 after their convent had been torn down by order of Louis XIV to clear the slopes (glacis) around the fortress.

The building next to the church is what remains of their monastery of the 18th century. It was a grand looking building. It became the centre of the revolutionary clubs, then housed the military stores from 1797-1887. The city acquired it and remodelled it to hold the city library, particularly enriched by all the books and holdings seized during the Revolution. The museum of rocks and minerals gathered its riches together in the cloister, but as the paper chased the rocks, it had to give way to the silver of the treasury. Today the city library is found in the new architectural complex at Mériadeck.

*

We come back towards the Cours de l'Intendance through the passage called Saige. Heading towards Place Gambetta we see on the left, hidden by the buildings built on its surrounding land, what remains of the headquarters of the Intendants. It was rebuilt around 1690 on the foundations of the Château Paulin where St. Paulinus of Nola was born. On the left, abreast of rue de Grassi one passes what was the large convent of the Carmelite Sisters and on the right the house of the Franciscan Recollects where Blaise, Fr. Chaminade's brother was novice master for some time before 1790.

At the end of the street, Tourny sacrificed to view one of the city gates of the third set of walls, and had a city square built on one of the most abandoned pieces of land of the city. It was constructed by the architect Voisin and should have perpetuated the name: Place Dauphine. Developed over the period 1746-1770, it became Place Nationale on December 17, 1790. The guillotine was set up there from October 23, 1793 to August 14, 1794. Today it memorializes Gambetta! The victims of the Terror always arrived there through rue Bouffard since the military commission occupied that part of the City Hall which faced rue Monbazon.

*

These two routes can be done as one by starting at the Porte de Bourgogne, and continuing through the quays (quais), the Cours, Place Gambetta.

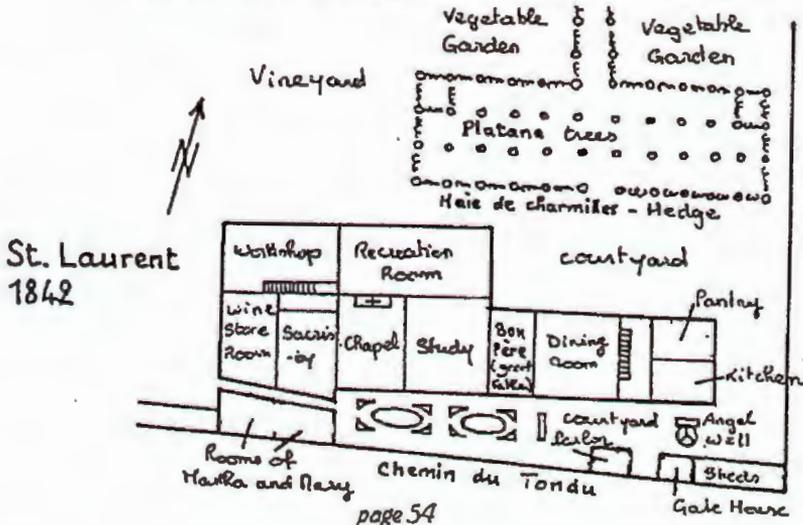
Visiting the Novitiates

St. Laurent

To go to St. Laurent: Starting at the Church of St. Eulalie take rue Henri IV towards Cours d'Albret; cross Cours d'Albret and enter rue du Tondou, so often travelled by Fr. Chaminade. It served the cultivable land to the south of the marshy region drained by the Carthusians and led to Tondou, probably the vestiges of an old village.

The property bought by Fr. Chaminade on December 10, 1791 bears the name of St. Laurent in the history of the Society of Mary. St. Laurent was the name of an old chapel located in the area. Significant enough in size at about 1-1/2 hectares (3.7 acres) it comprised vineyards, a garden, a house, storage sheds, and "lodging for a worker," "all in a pitiable state." Nevertheless after many remodellings and repairs, the original walls still exist as witness to the past.

- No. 229, recent, marks the beginning of the property
- Nos. 231-233 are the old house, with a story added in 1807 and significantly remodeled around 1960.
- Nos. 235-237 with only a ground floor were the study and chapel.



For eight months the new owner took many steps to develop the property. He completed it by the purchase of a small piece of land surrounded by the property, had a wall built along the road, had the grape vines pruned, had trees planted, and brought his parents there to live in April 1792.

But in September 1792, the situation was menacing. Louis Chaminade passed through Bordcaux on his way to leave France, and William Joseph after having taken the necessary precautions worked at disappearing into his clandestine ministry. His father dealt with the situation in spite of the risks which his son had to run. He had to deal with the legal aspects of the administration of the property when his son was placed on the list of those who had left France as Emigrés. On September 9, 1794, Mme Chaminade died. When William Joseph had to leave for exile it was François, his brother, who managed the property during his absence (1797-1800).

- After 1800, St. Laurent often received the sodalists.
From 1806-1811 Fr. Chaminade housed the novitiate of the Christian Brothers (of de la Salle) there in the section to which he had added a story.
During the Restoration, the Sodalists again took walks out along Chemin du Tondu and in 1817 there took place at St. Laurent the first in a long series of retreats which mark our origins up to 1830.
- In October 1821 Fr. Chaminade decided to open the first novitiate of the Society of Mary at St. Laurent. He named Brother Clouzet the Director, aided by Fr. Rothéa, who had just arrived from Alsace.
How did Fr. Chaminade lodge all the retreatants? There were postulants, novices and young religious. Each year they became more and more numerous, reaching a high of about 70 people. How were they fed and formed? Marianist historians have only touched on these questions. St. Laurent still keeps its secret.
- In 1831 Fr. Chaminade chose to disperse his young candidates to religious life. The anticlericalism brought on by the July Revolution had become very violent. He was able to reopen the novitiate on December 8, 1841 and named Fr. Chauvin director. The novitiate was transferred to St. Anne in 1843.
- What happened to the property of St. Laurent? (cf Fr. Chaminade's will.)
To get an idea of the property and its uses today, go towards Boulevard George V / Boulevard Maréchal Leclerc, cross the street, continue on rue Saignat; then return along rue Chaminade, continuing along rue du 144ème R.I. to rue Mathieu. (By car

it is necessary to go in the opposite direction since rue Mounceyra and rue du Tondu are one way streets.)

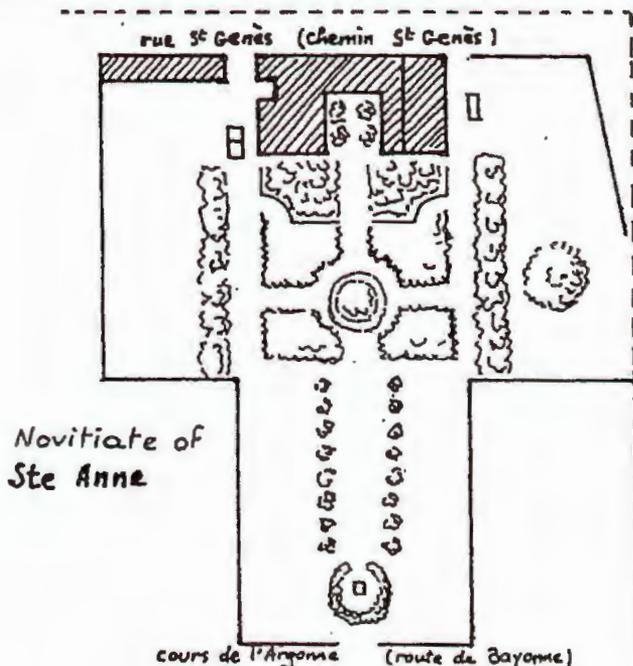
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St. Anne

- To reach St. Anne, start at the Church of St. Eulalie and take rue Burguet to the left, cross Cours Aristide Briand, taking rue Costédoat to the intersection of rue de Pessac, rue St. Genès, rue Mazarin.

Before entering rue St. Genès, look to the left at 2 rue Mazarin, the building which housed the novitiate of the FMI between 1825-1831.

At 160 rue St. Genès are located the imposing buildings of the Ecole St. Genès conducted by the Christian Brothers (de la Salle) since 1874. They were built on the property which Fr. Roussel bought in 1842 when he was Head of Instruction in order to transfer the novitiate of St. Laurent there.



A lovely gentleman's house with a main central section and two wings and a tree lined walk, the whole surrounded by a large garden were on the property which extended as far as Cours de l'Argonne. At the bottom there stood a statue of the Virgin Mary very often saluted by Fr. Chaminade when he was in the midst of the trials of his last years. "She crushed your head; she will always crush it!" It is not the statue that can be seen from the Cours de l'Argonne.

- The novitiate shifted on March 19, 1843 without the novice master since Fr. Chauvin died unexpectedly on January 19. Fr. Roussel was eager to replace him to get away from the Madeleine... and when on June 28, 1844 he decided to distance himself even further by going to Réalmont, Fr. Chaminade, aware of the damage Fr. Roussel had done to the novices, put himself in charge of their formation . . . until the day when Fr. Caillet who had just been elected Superior General by the Chapter in St. Remy gave Fr. Chevaux, newly elected First Assistant, the responsibility for the novitiate. This was October 26, 1845.
- Nevertheless Fr. Chaminade often returned to his beloved novitiate, first to give conferences, then to rest on Sunday afternoon.
- In 1870 the novitiate moved out to make room for the Polytechnic School temporarily housed there by the national government. The novices went to Coubeyrac, where the Society of Mary had a farm, before going to Moissac in 1872. At that time Moissac was headquarters of the Province of the Midi. The Society then opened an orphanage at Coubeyrac.
- The novitiate returned to Bordeaux in 1897. It was located on the Chollet property which Bro. Hérail, the director of Ecole St. Marie of rue du Mirail, had acquired. It had been used as a country house for the communities in Bordeaux after 1892.

The property was located in the shadow of the Church at Talence, where Our Lady of Sorrows had been honored from the 12th century. Fr. Chaminade probably went to the Church of Talence for a visit on the last outing he made from the Madeleine in 1849. After this final move the novitiate should have developed normally, but "man proposes and God disposes." In 1903 the novices were sent to Vitoria, and the professed followed the aspirants to Escoriaza and then to Lequicio in 1905, as a result of the laws about associations.

The Cemetery - La Chartreuse

- On January 24, 1850, Fr. Chaminade's mortal remains were placed in the burial vault of the Clergy of Bordeaux. This vault dates from 1829 and is located almost at the end of the tree lined walkway to the large Cross, (Grande Croix) erected in 1817.

One enters the vault itself through a small chapel. On the outside walls of the chapel are written the names of the priests who were buried there (Fr. Guillaume, a Marianist, who died August 6, 1865, is still listed there).

To get to Fr. Chaminade's tomb follow the tree lined walkway in the direction of the boulevards.

- In 1870 Fr. Etignard (died September 25, 1878) who had known the Founder from 1825-1836 and thought highly of him, decided to build a mausoleum to hold his remains.

After several attempts, his coffin was identified February 24, 1871.

The mausoleum was built in a new section of the cemetery which had been added in 1848.

The transfer of the remains, which had been placed into a new coffin, took place on November 14. A small group of Marianists and friends gathered, and Fr. Lalanne, an active participant in the project, spoke from the heart on behalf of all those who had lived, worked, and suffered with the Founder.

- Around 1900 the Brothers in Bordeaux noticed that people - most of whom were of modest means - went to the tomb of this unknown priest. He got them help from heaven, which was often quite material, when they asked God in his name.

It was at this time that Fr. Simler, after 30 years of research, finished the biography of Fr. Chaminade in Bordeaux. This work put Fr. Simler in such close contact with the spirit of Fr. Chaminade that he was called the second Founder of the Society. Published in Paris in 1902 by Lecoffre this biography was for many Marianists a revelation, which confirmed the testimony of the earliest brothers.

- In 1909 the Marianist Superiors decided to introduce Fr. Chaminade's cause for canonization in Rome. This allowed the last people still living who had known

him (14 out of the 83 witnesses heard) to leave their testimony to posterity through the Church Tribunal of Bordeaux and of Vitoria, Spain (1909-1912).

The Cause was introduced at Rome May 18, 1918 and during the ecclesiastical hearing for the Heroicity of virtue of the Servant of God, held in Bordeaux from February 19, 1920 to April 4, 1923, the solemn recognition of the remains of the good Father occurred on April 19, 1922.

Carefully protected by three coffins of mahogany, cast iron, and walnut the body awaits the day of the canonization of William Joseph Chaminade.

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- Because of the deterioration caused by time and weather, it was necessary to repair the mausoleum several times and to undertake a total rebuilding in 1963-1964.



The mausoleum erected by Fr. Etignard was flanked by two statues - an angel leading young people to the Founder on the left side; St. Michael slaying the dragon on the right. There were four medallions picturing Fr. Chaminade, his first two collaborators, Fr. Lalanne and Brother David Monier, and Fr. Etignard himself.

The present tomb is simpler: the medallions picturing Fr. Chaminade (broken in 1993 and replaced in 1995) and Fr. Etignard were kept. Three sides are engraved with a number of significant texts and the monument is still topped by a statue of the Virgin Mary raising her eyes and arms to heaven in a grand gesture of intercession and gratitude.

Some Advice

1 Those who want to take photos of Fr. Chaminade's tomb need to ask at the Madeleine for the special authorization issued by the conservator.

2 To visit the novitiates and the cemetery of La Chartreuse:

Such a visit can be made by car - from Grand Lebrun

Reach La Chartreuse by way of the Boulevards

After the cemetery take rue Cheminade (to the right from Blvd Leclerc across from the military post Xaintrailles); then take rue Saignat to cross the Boulevard and reach rue du Tondu.

- Saint Laurent : 229-237 rue du Tondu

Go down rue du Tondu to Cours de la Libération turn to the right (Cours Aristide Briand), then rue Costedoat and reach rue St. Genès.

- Sainte Anne : 160 rue St. Genès

PRINCIPLE SOURCES

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Histoire de Bordeaux, publiée sous la direction de HIGOUNET (de 1962 à 1974)
(Tomes III, IV et V)

Fédération historique du Sud-Quest, 20, cours Pasteur - Bordeaux

Saint Eloi de Bordeaux, par le Chanoine DUPEYRON et REICHES (1951)

Imprimerie Drouillard, 3, Place de la Victoire - Bordeaux

La cathédrale Saint André de Bordeaux (1952)

Abbé Pierre Brun, Editions Delmas - Bordeaux

Sainte Eulalie, par Maurice FERRUS (1937)

Editions Delmas - Bordeaux

Information

Addresses

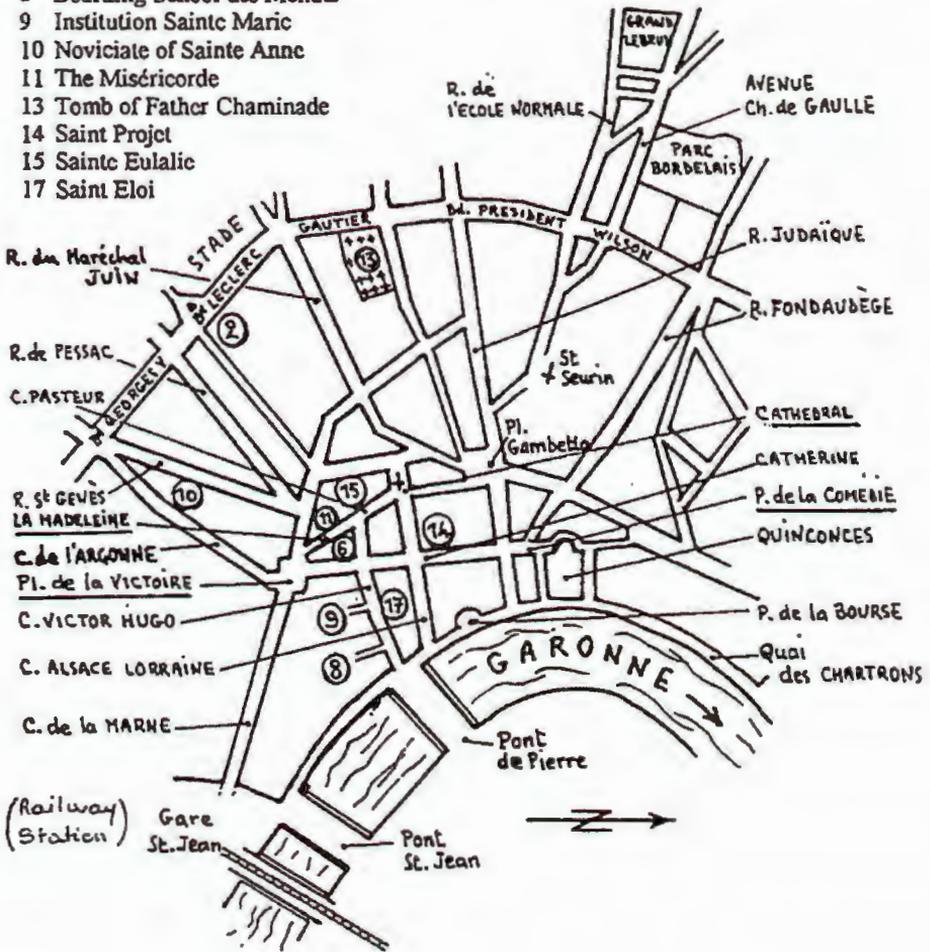
Grand Lebrun	164, Avenue Charles de Gaulle 33200 BORDEAUX	56-08-32-13 56-02-22-25 (fax)
The Madeleine	7, rue Canihac 33000 BORDEAUX	56-92-50-72 56-94-01-96 (fax)
Tourist Information	12, rue du XXX juillet	56-44-28-41 56-81-89-21 (fax)

By Bus :

Grand-Lebrun ↓ La Madeleine	#17 ou # 18 (Grand-Lebrun) to Place Jean Jaurès #20 ou #21 from Place Jean Jaurès to the stop, at rue Cursol ou #17 ou #18 (Grand-Lebrun) to Place Gambetta From Place Gambetta, go on foot to rue Vital Carles #20 ou #21 from the stop at Porte Dijeaux to the stop at rue Cursol
La Madeleine ↓ Grand Lebrun	#20 ou #21 from The Madeleine to Cours de l'Intendance #17 ou # 18 From Place Gambetta à Grand Lebrun (ask the driver)
La Madeleine ↓ La Chartreuse	#12, from Cours Victor Hugo (opposite rue Canihac) alight Place Gaviniés
La Chartreuse ↓ Place Gambetta	#13, from rue Georges Bonnac
Gare Saint-Jean ↓ Grand Lebrun (par le centre ville)	#7 ou 8, from the station to Place Gambetta #17 ou le 18 from Place Gambetta to Grand Lebrun

Bordeaux Major arteries

- 2 Noviciate Saint Laurent
- 6 The Madeline
- 8 Boarding School des Menuts
- 9 Institution Sainte Maric
- 10 Noviciate of Sainte Anne
- 11 The Miséricorde
- 13 Tomb of Father Chaminade
- 14 Saint Projet
- 15 Sainte Eulalie
- 17 Saint Eloi



For further reading about Fr. Chaminade and the Marianists

Marianists in a Continuing Mission

L. Gadiou and J. Cl. Délas, SM

A Missionary Journey With William Joseph Chaminade, Founder of the Marianists

Philippe Pierrel, SM

To Know, To Love, To Serve Mary With William Joseph Chaminade

J. B. Armbruster, SM

William Joseph Chaminade

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