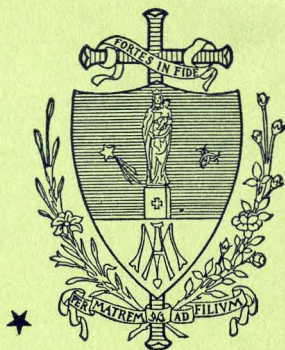


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KNOW THE ★ MARIANISTS

*Highlights of the
history, work, and
organization of the
★ Society of Mary...*

Foreword

OUT OF the terrible world crisis of our times comes the work of the future—Christian Reconstruction in every walk of life and all over the world. Whole nations must be rebuilt and whole generations must be re-educated.

WE MUST “win the peace” that follows the Second World War; but this will not, cannot be done at a “Peace Conference.” It will be done, if it is done at all, by a long, long process of Christian Education, Christian Charity, and Christian Organization—just the kind of work done preeminently by the Religious Orders.

YOUR LIFE will be lived during this great period of reconstruction. What will your part be in the great task? Are you generous enough to dedicate your whole life to carrying forward the work of Christ in the world?

THIS LITTLE pamphlet outlines the history, organization, and work of one of the Religious Societies which will help to shoulder the burden of the coming reconstruction. If it interests you, get in touch with a local institution of the Society, or with one of the Motherhouses whose address is carried on the rear cover.

IMPRIMI POTEST

Walter C. Tredtin, S.M.

Superior Provincial

AER 1546

*The Society
of Mary*



THE MARIANISTS

Rev. Edwin Leimkuhler, S.M.
President, Trinity College
Sioux City, Iowa

The Mount St. John Press
Dayton, Ohio
1943
B



THE SOCIETY OF MARY (whose members are called the MARIANISTS to distinguish them from another Society of Mary, the Marists) is the legacy of Very Reverend William Joseph Chaminate, priest, educator, and saintly founder. He was one of those great rebuilders of Christianity in the new France that arose after the Revolution. Not only did he help to re-

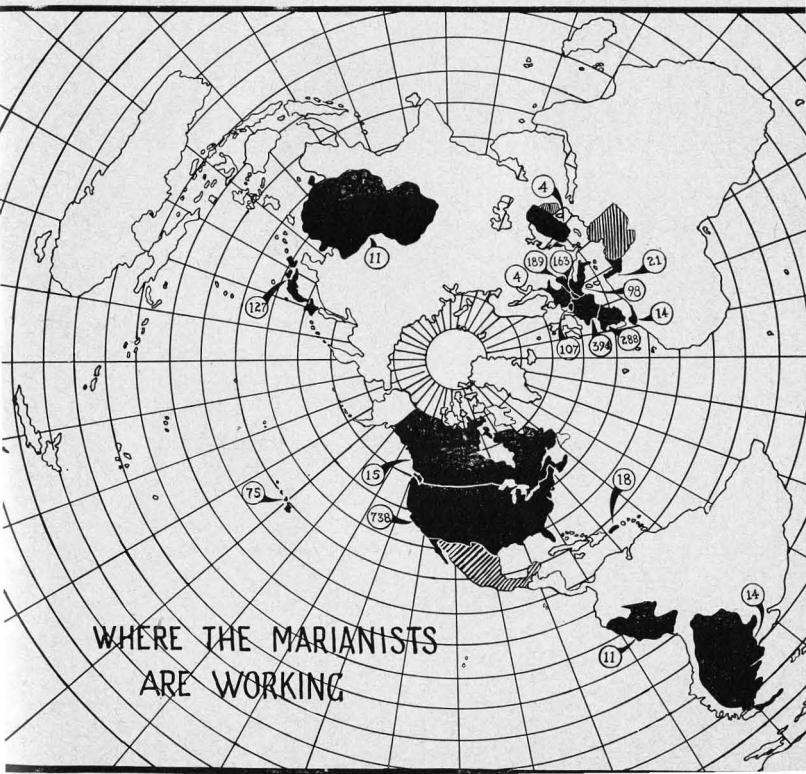
plant the faith in that country, but through the work of the two great religious families which he founded, the Society of Mary and the Daughters of Mary, the cause of Christ and devotion to Mary have been advanced in many countries of the world.

World Wide Society

The Society was an outgrowth of the vast sodality work of Father Chaminade which included some three thousand souls in and around Bordeaux, France. On October 2, 1817, seven of the young men sodalists presented themselves to him to found the Society of Mary. Other members soon joined them and the little Society spread to other cities of France. In 1824 the first foundation was made in Alsace. Since that time foundations have been made in the following

countries and territories: Switzerland 1839, United States of America 1849, Germany 1852, Austria 1857, Belgium 1874, Canada 1880, Tripoli 1881, Tunisia 1882, Hawaiian Islands 1883, Japan 1887, Spain 1887, Italy 1887, Luxembourg 1899, Syria 1900, China (first entry) 1903, Mexico 1904, Spanish Morocco 1915, Puerto Rico 1930, Argentina 1933, China (reentry) 1933, Turkey 1938, Peru 1939.

Countries where the Marianists now have establishments are printed solid. Those where establishments have been closed are shaded. Numbers show how many members there are in each country or territory.



WHERE THE MARIANISTS
ARE WORKING



Father Chaminade

William Joseph Chaminade was born in Périgueux, a small city of France about 60 miles northeast of Bordeaux, on the eighth of April, 1761, of pious parents. He was the youngest of thirteen children. His oldest brother was a Jesuit, another was a Recollet, a religious body no longer in existence, and a third was a member of the secular clergy. All of the Chaminade children received a thorough Catholic education. William attended the parish school of Périgueux, the College of Mussidan, the University of Bordeaux, and the seminary of St. Sulpice in Paris where he was ordained and received the degree of Doctor of Divinity.

After William's ordination the three Chaminade brothers assumed complete control of the College of Mussidan, under whose able management a new era of prosperity set in. Father Chaminade remained here as professor and procurator for six years until the outbreak of the Revolution. Besides fulfilling his duties at the college he found time to act as chaplain at the local hospital and to interest himself in many religious, ecclesiastical, and social affairs of the diocese.

The Revolution

In 1791 France was in an upheaval. The French assembly voted upon the civil constitution of the clergy, and the terrors of persecution began to spread throughout that country. All priests were forbidden to exercise their ministry, under pain of death by the guillotine. When called upon to take the oath, Father Chaminade not only refused but even preached upon the necessity of defying the authorities for proscribing the clergy. He also published a pamphlet in answer to an

attack upon the faithful clergy made by others who had taken the oath.

In consequence of this stand, the College of Mussidan was forced to close its doors, and William sought a safer retreat in Bordeaux. He purchased a villa in the suburbs of the city and brought his parents to assume proprietorship while he effaced himself as completely as possible in order the more securely to carry to the faithful the aid and consolation of religion.

The Reign of Terror

Every day for the ten months of the Terror at Bordeaux, the zealous priest under various disguises, faced the gravest dangers. Most frequently he wore a working blouse, carried a kettle and a kit of tools and trudged along as a tinker. Children of the house where he was wanted by appointment would be sent as pickets to watch for the "tinker."

He was known to many in the city and Revolutionary agents were also aware that he had not emigrated. Once while disguised as a peddler of needles he was pursued and sought refuge in a cooper's shop and escaped by hiding under the very barrel the cooper was making. Even in the confines of his own villa he was often saved by the resourcefulness of a faithful, talkative maid. On one occasion the police entered his property so unexpectedly that the servant had only time to upset a empty wash tank over him in the kitchen. After a fruitless search, the maid had the arrogance to serve the police a drink on the over-turned tank. When referring to this later, Father Chaminade would comment that "only the thickness of a board stood between me and the guillotine."

Exile in Spain

This life of alarms and uncertainty lasted for more than three years. Twenty of the forty priests who remained in Bordeaux met death by the guillotine. There was a lull in the penal laws of 1795 and Father Chaminate thought this a forerunner of lasting peace. He legally moved to the center of the city and openly began work among the young. But very soon new laws were enacted requiring non-juring priests to leave the country within twenty-four hours. The stroke was so unexpected that Father Chaminate was summoned to take the oath and upon refusing was served with a passport to Spain.

Providence led him to the city of Saragossa where there is a national shrine of Our Lady of the Pillar. He spent three years of retreat in this city preparing himself for the real work of his life. There is a pious tradition in the Society that the Blessed Virgin appeared to him in the hallowed shrine and outlined his future apostolate and the founding of the two Societies.

Apostle of the Young

When Bonaparte assumed control of affairs in France, churches were reopened and exiled priests were invited to return. Father Chaminate returned to Bordeaux as quickly as possible, opened an oratory and began

Basilica of Our Lady of the Pillar, Saragossa, Spain.



again to work among the young. Very soon thousands of young men and women came under his direction from various classes of society. In a few years their activities were so fruitful that Cardinal Donnet could justly say that "if any work of piety or charity were traced to its origin the name Father Chaminade would be found at the very source."

Marian Democracy

The Society of Mary was founded in 1817 from seven members of the sodality for young men. Two were preparing for the priesthood, one was a college professor, two were business men, and two were tradesmen. Thus from the very beginning the Society embodied in itself priests as well as lay members, and the latter were either professional men or workingmen. This union in a common life seemed a bold innovation, though the practice was in vogue in the earlier religious orders of the Church. Even Rome took exception to the arrangement and sug-

A mural painting in the Chapel at Mount St. John, depicting the foundation of the Society of Mary.



*The
First
Vows,
Dec.,
1817.*

A Marianist priest in charge of a Mexican Mission in the Southwest, with his Lay Catechists.



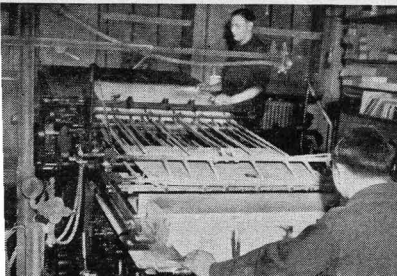
gested certain modifications. But the practical application of "union without confusion," wisely outlined by the Founder, was able to show most happy results. The Society was not to be an association of priests having the lay members as aids for certain services, nor was it to be an association of lay members having among them a few priests for those ministrations which require the sacerdotal office. The three categories, priests, professional men, and working men were intimately united into one corporate religious body.

Forerunner of Catholic Action

Father Chaminade adapted the means of the apostolate to the needs of the age as well as to the spirit of the times. One of the most striking ways of showing how well he succeeded in the adaptation to modern needs is to compare the Decree of Commendation of the Society of Mary issued a century ago,

Left: Marianist printers at a cylinder press.

Right: A Marianist teacher in the classroom.



under the Pontificate of Gregory XVI, with the documents of the Pontificate of Pius XI which describe Catholic Action. The correspondence in aim and even in details of method often run so parallel that Father Chaminade has justly been called by many commentators, even outside his societies, a "Forerunner of Modern Catholic Action." In this decree of Gregory XVI (April, 1839) the phrases which have become so popular in recent years are clearly foreshadowed: Cooperation of the Laity in the Apostolate of the Hierarchy — Lay Apostolate in every walk of life — Apostolate of like by like. Integration of the apostolate with Christian social and professional life . . . , etc.

Modern Religious

A further evidence of this spirit of adaptation of religious life is the notable absence of any external form of religion. Father Chaminade wished the Society to have no religious garb distinct from that of seculars.

But the religious of the Society assume without mitigation the various obligations of the three vows of religion, poverty, chastity, and obedience, to which a fourth vow is added at the time of final profession, namely, the vow of stability.

A Gift from God

The latter does not only bind the members of the Society to permanency in their vocation, but it does so in the name of Mary. It is then an act of Consecration to Mary by which the members esteem her as their Mother and endeavor to reproduce in themselves the love, the honor, and respect that Jesus Himself had for her. This devotion of "Filial Piety" toward Mary was lovingly referred to by Father Chaminade as a "gift



Father Chaminade preferred the name "The Family of Mary" for the Society he founded. "Oh, what a powerful means to be formed to the likeness of Christ, to have for our mother the very Mother of Christ."

from God." Not only does this thought serve as the motivating principle of perfection but it is also the reason for the apostolic works of the Society and its members. "The Society has then, in reality, but one object in view — the most faithful imitation of Jesus Christ, Son of God, become Son of Mary for the salvation of mankind." (*Constitutions of the Society of Mary.*) Thus the members "become the sons of Mary" in imitation of Christ, for the same reason which He had in His Incarnation, namely, "the salvation of mankind."

Universal Apostolate

It was but natural for the first members to devote themselves to education, extending their ministrations and sphere of influence to every level from the elementary grades to the university, conducting regular schools as well as orphanages, technical, and normal schools. This has remained the principal work of the Society, though it is not given to it exclusively. Father Chaminade allowed for any sort of apostolate compatible with the rules.

Remarkable Growth

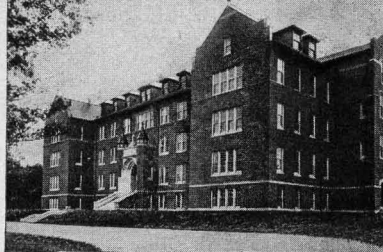
Before the death of the Founder, the Society numbered four provinces, sixty establishments, and nearly 500 members in France, Switzerland, and America. At the present time there are some 2500 members with many foundations in various countries of the world. The American foundations comprise some 800 members in two prov-



The tomb of Father Chaminade in the Carthusian Cemetery, Bordeaux, France.

Right: Maryhurst, Kirkwood, Mo., Motherhouse of the St. Louis Province.

Below: Air view of Mount St. John, Headquarters of the Cincinnati Province.

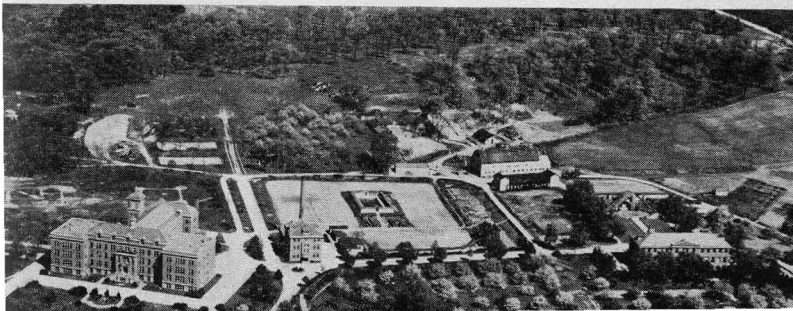


inces, one of which has its headquarters at Mount St. John, Dayton, Ohio, and the other at Maryhurst, Kirkwood, Missouri.

American Foundation

The American Province of the Society of Mary was established in the year 1849, during the life time of Father Chaminade, by one of his most devoted disciples, Father Leo Meyer. The first foundation in this vast new country was made at Holy Trinity Church, Cincinnati, where the Society was given the direction of the parish school.

When Father Meyer and Brother Charles Schultz arrived in Cincinnati a violent cholera epidemic was raging in that vicinity and claiming two and three hundred victims a day. The newcomers delayed organizing the school for the time and Father Meyer offered his services to the Most Reverend John B. Purcell, Bishop of Cincinnati, who was in great need of priests who could speak German. The Bishop sent him at once to assist the pastor of Emmanuel Church, in Dayton, Ohio.



University of Dayton

While ministering to the faithful in Dayton, Father Leo Meyer met Mr. John Stuart, a good Catholic Scotsman and a descendant of the royal family of the Stuarts. This gentleman wanted to return to France, where he had large property interests, and therefore offered to sell his entire Dayton estate, the Dewberry Farm. Father Meyer was permitted to negotiate the transaction and settled with Mr. Stuart for a medal of St. Joseph and the promise that the Saint would see to it that the debt would be paid. It took some time, but St. Joseph kept his promise.

This foundation in 1849 became the headquarters of the new Society in America. A school was opened and it prospered through the years in spite of severe reverses by fire. The school underwent many changes from a country day and boarding school in the

The University of Dayton, A Marianist University.





Another Marianist University, St. Mary's of San Antonio.

early days, to the present beautiful campus of the University of Dayton, with a total enrolment of nearly two thousand students.

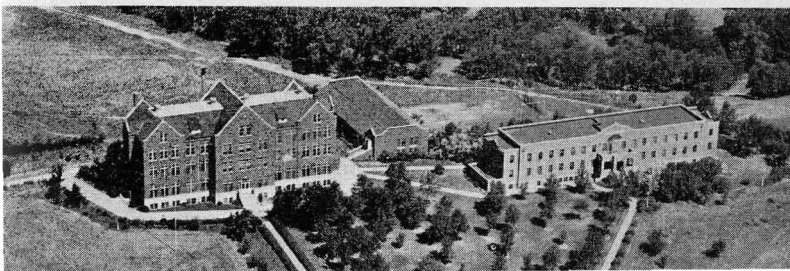
St. Mary's University, San Antonio, Texas

In 1852 another colony of Brothers settled in San Antonio, Texas. At that time this city was little more than a military post. The town grew and so did the school. During and after the Civil War, San Antonio maintained its supremacy in the increasing trade with Mexico. The little school of San Fernando grew into St. Louis College in a new location. Continued expansion over the years marked the progress of this institution which changed its name to St. Mary's College and then to St. Mary's University, of San Antonio, Texas.

Trinity College, Sioux City, Iowa

In 1930, the Marianists assumed control of Trinity College, in Sioux City, Iowa. It is a Senior Liberal Arts College, offering degrees in Arts and Sciences, and serves as

A Marianist College: Trinity College, Sioux City, Iowa.



the Preparatory Seminary of the Sioux City Diocese.

Elementary Education

During the years of the rapid growth of the Church in America and the establishment of parishes, there were many requests for the Brothers to direct parochial schools. Before the turn of the century, the Society of Mary conducted schools in many cities and in some instances several schools in the same city. Their services were in demand in Baltimore, Chicago, Chillicothe, Cincinnati, Cleveland, Columbus, Covington, Cumberland, Dayton, Erie, Hilo, Honolulu (Hawaii), LaSalle, Louisville, New Orleans, New York, Patterson, Peoria, Pittsburgh, Rochester, St. Louis, San Antonio, Sandusky, San Francisco, San Jose, Stockton, Wailuku (Hawaii), Washington, and Winnepeg (Canada). This long list attests to the leadership of the Society of Mary in Catholic elementary education in those days. The fact that the Brothers inspired a large number of the young men under their direction to join their ranks as Christian educators is another proof of the effectiveness of their work.

St. Louis Province

After the turn of the century the burden of administration of this far-flung work of



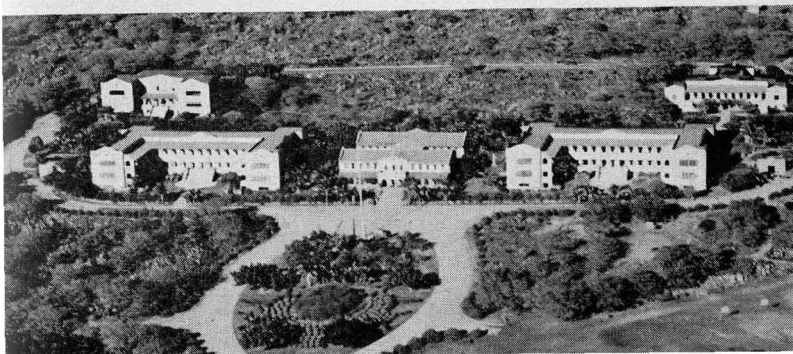
A primary school taught by Marianist Brothers in the parish of a Marianist priest.

Catholic education became more and more difficult. St. Louis was selected as the headquarters for a new province which was to direct the work of the schools in the central states, from Canada to Texas. This province was organized in 1908 and has prospered through the years to number in 1942 three hundred and fifty members in sixteen establishments with a definite Catholic and Marian influence over six thousand students.

High Schools

The Society of Mary was able to cope with the changes in education that set in after World War I. The emphasis was gradually changed from elementary to secondary education. The rapid growth of high schools called for the services of the Brothers. The Society was able to meet these demands. In some instances it was necessary to discontinue the parochial elementary schools in order to staff the high schools. By 1940 the Society was engaged in secondary education in the following cities: Alameda, Beacon, Belleville, Brooklyn, Chicago, Cincinnati, Clayton, Cleveland, Covington, Dayton, Detroit, East St. Louis, Hamilton, Honolulu, Hilo (Hawaii), Kirkwood, Lima (Peru), Mineola, Philadelphia, Pittsburgh, Ponce,

Saint Louis College, Honolulu, Territory of Hawaii.

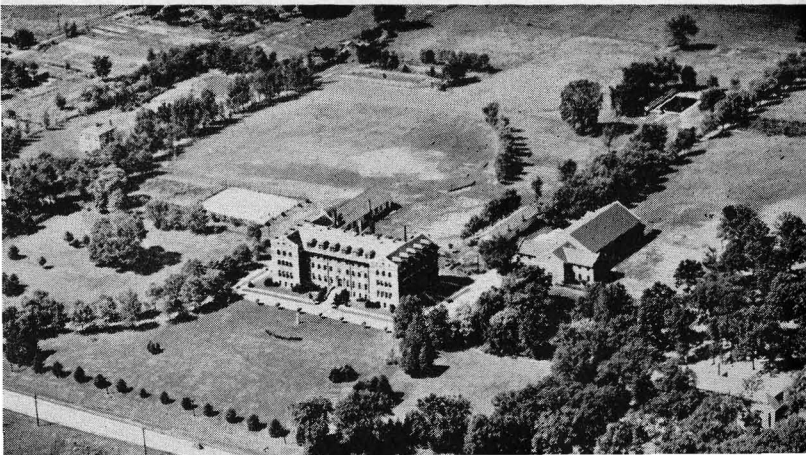


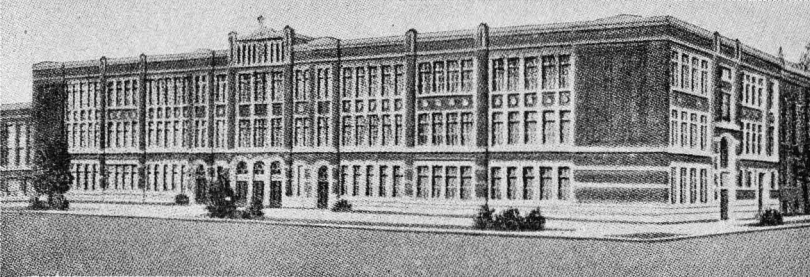


One of the most beautiful High School buildings in the country, Central Catholic of San Antonio, Texas, designed and conducted by Marianists.

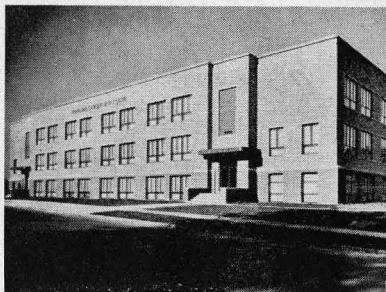
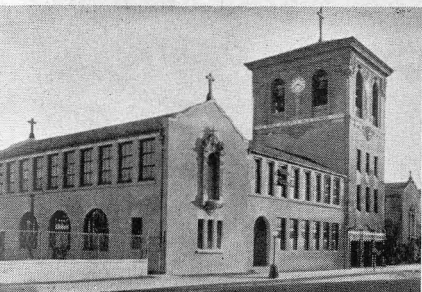
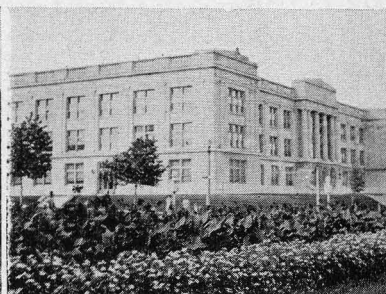
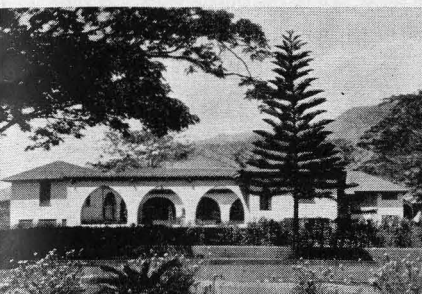
Rio Piedras (Puerto Rico), St. Boniface, St. Jean Baptist (Canada), St. Louis, San Antonio, San Francisco, Sioux City, Victoria, and Wailuku (Hawaii).

Chaminade College, Clayton, Missouri.

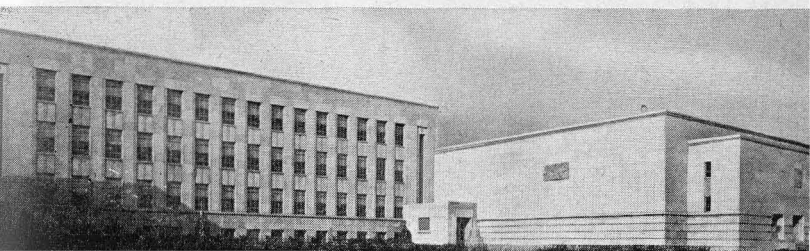




St. Michael Central High, Chicago, Illinois
St. Anthony's, Wailuku, T.H. McBride High School, St. Louis



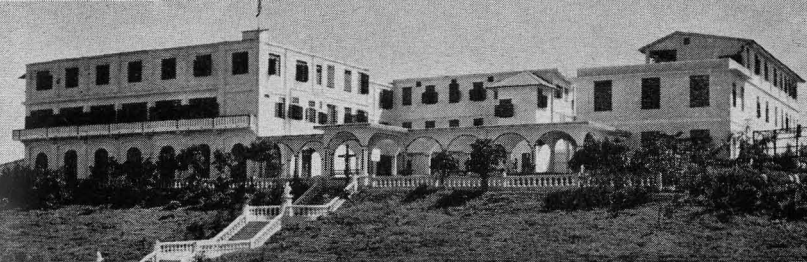
St. Joseph's, Alameda, Calif. North Side, St. Louis
North Side Boys' High School, Pittsburgh



Marianist Missions

The zeal of an apostle is one of the characteristics of a Brother of Mary. Father Chaminade frequently exhorted his followers to "multiply Christians." He meant by this that the work of Christian education should be so ardent as to make apostles of all those with whom the members were to come into contact. This same spirit has induced the major superiors to heed the call of recent Popes to spread the Kingdom of





Colegio San Jose, Rio Piedras, Puerto Rico.

God on earth into other lands. The Christian school is indispensable for the spread of the Gospel.

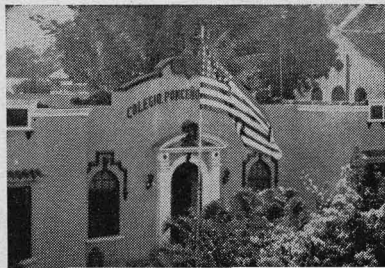
The American Province had sent men to the Hawaiian Islands as early as 1883. At present there are seventy-five members on the Islands directing the work of its four schools.

Until quite recently, when eight Brothers of Mary returned from Japan on the Swedish steamer *Gripsholm* in the exchange of prisoners of war, there had always been American Brothers in Japan since 1887.

In more recent times, 1930, two schools in Puerto Rico have been opened, one in Ponce and the other in Rio Piedras. There are sixteen Brothers and two priests of the Society stationed in these schools.

Since 1933 there are ten Brothers and one priest engaged in Christian education in China. The Society has two schools in this vast country, one in Hankow and the other in Tsinan, Shantung.

Colegio Ponceno,
Ponce, Puerto Rico.





The new "Colegio Santa Maria," Lima, Peru

The St. Louis Province of the Society of Mary opened Colegio Santa Maria in Lima, Peru, in 1939. At present there are nine Brothers and two priests on the faculty.

There are other mission fields in which the Society of Mary is engaged, such as Tunisia, Turkey, Spanish Morocco, and Argentina, but these are under the direction of the French and Spanish Provinces.

This brief account of the mission work of the Society of Mary is evident proof of the zeal of the followers of Father Chaminade, who frequently told the Brothers in his own day that they were all Missionaries.

The Man of God

Father Chaminade passed to his reward on January 22, 1850, at the age of eighty-nine. His body lies buried in the Carthusian Cemetery at Bordeaux, where a majestic

St. Mary's Institute, Tunis, North Africa



Colegio del Pilar, Tetuan,
Spanish Morocco, N. Africa



monument marks his grave. There is a constant stream of pilgrims to his tomb to seek his intercession.

The cause of the Beatification of Father Chaminade was introduced at Rome in 1917. Since then it has gone through all the preliminary stages of investigation with great promise that we may soon venerate him upon our altars.

Prayers to Obtain the Beatification of Father Chaminade

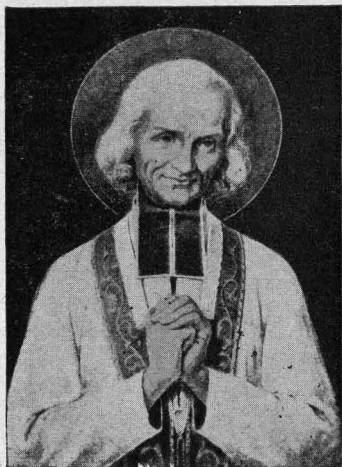


Our Father— Hail Mary— Glory be—
Most Sacred Heart of Jesus, have
mercy on us!

Our Lady of the Pillar, pray for us!
St. Joseph, our Protector, intercede
for us!

LET US PRAY

O God, who hast deigned to inspire Thy servant, **William Joseph Chaminade**, with an ardent zeal to preach filial piety to the Blessed Virgin Mary, and who didst through him raise up in the Church several religious families devoted to this same apostolate, be pleased to manifest his virtues by granting us, despite our unworthiness, the miraculous favors we ask through his intercession, so that we may soon have the joy of seeing his brow adorned with the halo of the Blessed. Through Jesus Christ, Our Lord. Amen.



St. John Baptist
Vianney praised the
Society of Mary.

The Curé of Ars and the Society of Mary

St. John Baptist Vianney, more familiarly known as the Curé of Ars, was a contemporary of Father Chaminade, but in all probability they never met each other. The Curé of Ars, however, knew of the Society of Mary and greatly appreciated its work. He gave testimony of his esteem on two occasions.

In 1850 he advised a rich landholder to leave his fortune for the endowment of a school for boys rather than for a hospital. "Found a boys' school," he said, "and confide the direction of it to the Society of Mary, a religious order which has existed only a short time, but which is doing an untold amount of good." The gentleman did as the Saint advised, and the Society of Mary conducted the school until it was closed and confiscated in 1903.

A Brother of Mary Shall Never Perish

In 1855 two Brothers were sent to the Curé of Ars to recommend a very sick student to the prayers of the Saint. He told them to write to the mother of the lad and tell her that he would not die of that sickness. The lad recovered and returned thanks at Ars. But one of the Brothers had a problem of his own. He returned to the Curé and explained that he was a Brother of Mary. "What a beautiful vocation!" then exclaimed the Saint, "what a beautiful Society!" The holy man then went on to solve the problem of the Brother and gave him great confidence in these words: "This Society is called to do a great deal of good in the Church. It will exist until the end of the world and all the religious who die in it will go to heaven."



It has pleased God to grant many graces and favors through the intercession of Father Chaminade. Special intentions or petitions may be sent to Mount St. John, R.D. 2, Dayton, Ohio. They will be included in the novenas that are made to Father Chaminade. If you kindly inform us of any favor received, we shall be glad to publish it in **THE MARIANIST**.

For detailed information, interested persons may apply to the Director of any establishment of the Society, or to

Reverend Superior
Mount St. John — R.D. 2
Dayton, Ohio

Reverend Superior
Marianist Novitiate
Beacon, New York

Reverend Superior
Maryhurst Normal School
Kirkwood, Missouri



The Foreign Missions are excellent and necessary; but today the Christian School is the most important thing in the world for the Church and Society.

— Pius XI

HAVE YOU a vocation to join the Society of Mary, and teach in Christian Schools, *both* at home and in the Mission Lands?