

The Unfinished Biography of Brother Jean-Baptiste Furet

3. The Centenary of the Institute and Brother Amphiloque Deydier's Biographical Essay.

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In my first article on the fortunes of the never-fully-realised project of a biography of Brother Jean-Baptiste I emphasised how the Institute's centenary in 1917 enabled it to cast a fresh eye over its history since the Reverend Brother Stratonique wanted to look again at how Marcellin and the early Brothers were remembered and have a fresh look at the Institute's spiritual literature¹. It is in this context that we need to place the "Biographical essay on Brother Jean-Baptiste Furet" by Brother Amphiloque Deydier, dating from 1917.

Reverend Brother Stratonique and the centenary of the Institute (1917 - 1920)

It was in the Circular of 19th March 1908 that Brother Stratonique invited the Brothers to prepare for the Institute's centenary with a novena of years intended to add to the spirit of piety, regularity and fervour ... "which reigned among our first Brothers". He would bring out nine Circulars in which two themes recur: fear of God and mortification, two virtues the neglect of which he deplored. However, these two eminently austere themes were compensated for by one which seemed to him to be cardinal: devotedness to the Institute, which he found to an eminent degree in the Brothers whom he considered to be most representative of Marcellin's spirit: "Brother François, Brother Laurent, Brother Jean-Baptiste, Brother Stanilas, Brother Louis-Marie, Brother Jérôme, Brother Bonaventure, etc"² So, Brother Stratonique thought of Brother Jean-Baptiste as one of the principal Brothers of the beginnings, but without any particular distinction.

However in the Circular of 6th June 1908 which launched the novena of years, he recommended a study of our ascetical book (8 titles) to the Brothers and he shared his plan for a book on "the practice of devotedness in the Institute of the Little Brothers of Mary during the first hundred years of its existence"³ Now, this is a virtue in which, according to Brother Louis-Marie, Brother

¹ Lanfrey *L'Histoire de l'Institute* Vol 2 Ch 13.

² Circular of 18th May 1911. However, when he names the 12 Brothers who are, for him, models of mortification (Circular of 24th May 1913), Brother Jean-Baptiste does not appear, nor, moreover, do Brothers François and Louis-Marie. In the Circular of 24th May 1914 on the fear of God he names Brothers François, Jérôme, Jean-Pierre, and Louis-Marie as models, but not Brother Jean-Baptiste.

³ In his Circular of 24th May 1919 he set out his plan for the editing of a commemorative book on devotedness. In *Our Superiors* (1953) Brother Jean-Émile stated that the plan came to nothing during his term because "it was soon

Jean-Baptiste excelled. On 2nd February 1913, the Circular again spoke of the Institute's ascetical books, "an invaluable" treasure, for which, on this occasion, he names thirteen titles. Of the eight works recommended in 1908, four are by Brother Jean-Baptiste; in the list of thirteen titles in 1913 there are seven by him. However, for Brother Stratonique, Brother Jean-Baptiste had no importance, as if he had only been a scribe writing under Marcellin's dictation. He looked forward to the publication "of extracts from the correspondence and private notes of the Venerable Brother François", but said not one word about those of Brother Jean-Baptiste, although they were particularly abundant.

Books recommended by Brother Stratonique

1908: *Life of Venerable Marcellin Champagnat**

*Avis, Leçons, Sentences**

Panegyrics on the Venerable Founder

*Biographies de Quelques Frères**

Notices biographiques

*Principles of Perfection**

Circulars (mainly of Brothers François and Louis-Marie)

General Directory (part of the Common Rules of 1905)

1913: *Our Principles of Perfection* (1st edition. 1855)*

*Life of Venerable Marcellin Champagnat**

*Avis, Leçons, Sentences**

Le Bon Supérieur (1st edition 1869)*

*Biographies de Quelques Frères**

Notices biographiques

Panegyrics on the Venerable Founder

Directory of Solid Piety

*Meditations on the Incarnation**

*Meditations on the Passion**

Mary Taught to Youth (Brother Amphiloque Deydier)

Meditations on the Blessed Virgin

Collection of Circulars

*=written by Brother Jean-Baptiste.⁴

noticed that the highly similar submissions (coming from solicited testimonies) would, when multiplied, form a text with too little variety to merit printing."

⁴ [Translator's Note] Over the years there have been a number of translations into English of *Avis, Leçons, Sentences, Biographies de Quelques Frères* and *Le Bon Supérieur* often with different titles. In general these works continue to be known in the English-speaking world under their original French titles.

In the Circular of 2nd January 1917 the “Brief historical synopsis of the Institute during its first hundred years” praised Brother Jean-Baptiste’s Introduction to *Avis, Leçons, Sentences*: “What is the Institute of the Little Brothers of Mary? It is a Congregation born in humility, poverty and the shadow of the Cross of Jesus.”⁵ The Circular of 24th May 1917 foresaw as a benefit of the year’s retreats “a growth of the supernatural spirit in the Institute...” and it gives as examples Brothers François, Jean-Baptiste, Louis-Marie, Laurent, Stanislas, Cassien, Jean-Pierre, Dorothee, Damien, Chrysostome: “they were the elders of our religious family”. For Brother Stratonique, *Biographies de Quelques Frères* was “a historical treasure-trove” bequeathed by Brother Jean-Baptiste. However, when he presents a brief note on the early outstanding Brothers, he names Brothers Louis, François, Laurent, Dorothee, Stanislas, Bonaventure, Léon, Elisée, Nicétas, Attale, Octavius and Pascal. Not a word about Brother Jean-Baptiste.

A conscientious hagiographer

In his preface, Brother Amphiloque told us that it was Reverend Brother Stratonique who “put the pen in his hand”. The manuscript was begun “on the eve of the 1917 centenary” although certainly several years before that date and it ends with the words “Grugliasco. 20th June 1917. Feast of Our Lady of Consolation” It was still only an incomplete draft, without very clear chapters. On the death of Brother Amphiloque on 26th May 1929 the manuscript was still not finished, although it comprised 339 pages.⁶

Born in 1842 at Nyon, not far from St Paul-Trois-Châteaux, the young Jules Deydier entered the novitiate there in 1857 and had Brother Jean-Baptiste as an Assistant for three years before he, already very ill, became Assistant for St Genis-Laval. After having occupied various posts in the Province of St Paul, Brother Amphiloque became Master of Novices for the Province of Bourbonnais, at Arfeuilles during 1878 - 1881, then at Varennes-sur-Allier during 1891 - 1903 and finally at Amchit, Lebanon, during 1903 - 1908, before becoming Provincial of Liban-Syrie up to 1914. As the war had destroyed the Province, Brother Amphiloque, by this time very old, did not return to Lebanon and ended his life at Grugliasco as Secretary to the Superior General then as a retired Brother rendering various services. He had the benefit of a fairly mediocre obituary in the *Bulletin of the Institute* for 1929. It reminded us that, as a great devotee of Mary, he had written *Mary Taught to Youth*, a marian catechism. It also noted that he had worked right to the end on a variety of works, notably “sketching a Life of Brother Jean-Baptiste”.

The circumstances in which the manuscript was drawn up perhaps explain why it was not completed, the year 1917 being very difficult for the allied camp in which Italy found itself, the

⁵ [Translator’s Note] The English translation is that of Brother Leonard Voegtle from *Opinions, Conferences, Sayings and Instructions*”

⁶ There is a certain amount of uncertainty in the pagination. In order to work on the manuscript I used a photocopy increased to A4 format thanks to Brother Paul Sester. There is a handwritten note at the top of the first page “Notes of Brother Amphiloque on Brother Jean-Baptiste. K13.10”

Russian Revolution, [Italy's] defeat at the Battle of Caporetto... The economy had been more or less paralysed by shortages and transport-difficulties. When peace returned and the Institute's centenary had passed, the Institute had to reorganise itself. Then, Brother Stratonique was replaced as Superior General by Brother Diogène in 1920.

At the beginning of his manuscript (p 8-1)⁷ Brother Amphiloque set out the limits and difficulties of his undertaking: "for a similar task no more would be needed than a pen and talents like those ... Brother Jean-Baptiste bequeathed to the Congregation". He also deplored "the almost complete disappearance of the entire generation which knew our dear Brother Jean-Baptiste" and "the scarcity of documents, the majority of which were lost during the transfer of the Mother House in 1903". He at least knew how to collect the last testimonies of the old Brothers and to make systematic use of Brother Jean-Baptiste's letters, including an overview of his life which brought out elements taken up again by Brother Jean-Émile in the 1952 article.

The table of contents of an edifying biography

Brother Amphiloque was not quite free of the hagiographical literary genre, which had more or less gone out of fashion by the time he was writing. Thanks to a typed table of contents, certainly very much later than the year 1917⁸, placed on the first page of the manuscript, we can follow the work's plan. The title "Preliminaries" covers the story of Brother Jean-Baptiste's childhood (pages 1 - 21), then Brother Jean-Baptiste's great virtues are recalled. The author then dealt with the government of souls (pages 76 - 154) by making systematic use of the collection of conserved letters. This made for a five-part work: Brother Jean-Baptiste's childhood; his human qualities; his art of directing souls, his spirituality and art of directing the Brothers; and finally, the model Superior.

Brother Jean-Baptiste's childhood

Brother Amphiloque often proceeds by piling up extracts from letters or documents on such and such a topic, without being too worried about an overview. His text is quite indigestible. He knew how to find out about Brother Jean-Baptiste's childhood⁹. Even if his information was limited it allowed him to flesh out a period of Brother Jean-Baptiste's life that Brother Louis-Marie had barely touched on.

We learn, then, that Brother Jean-Baptiste Furet was born in Saint-Pal-en-Chalencon, in the hamlet of Pieyre, Haute-Loire, on 24th September 1807 and that he was the third of six children

⁷ He initially used the pagination 1 - 8. From this last page on, another pagination began.

⁸ It might be the work of the Archivist after Brother Amphiloque's death.

⁹ Brother Jean-Baptiste's obituary does not cite this manuscript among the sources utilised.

of the family of Antoine and Marie (née Galet) Furet (both of whom died in 1828). “The family enjoyed a simple and honest ease.”

Brother Amphiloque went on to say, “there was no delay in getting him to learn to read, in confiding him to the care of the village-schoolteacher. This was one of the pious Béates¹⁰, of which there were so many in the mountains of Le Velay.” In fact, at this period, the Béate was not a teacher, but a pastoral worker. She gathered together girls and young boys in a room, a gathering named “The Assembly”, where lace was made while hymns were sung, prayers said in common, and readings given or listened to. Brother Amphiloque recalls this a little further on when he believes he is describing a women’s gathering but is, in fact, speaking of the Béate’s Assembly:

“The women neighbours habitually gathered together for lace-making and, from time to time, there was the custom of mixing prayer and even the singing of popular hymns with the work. The piety of the young Jean-Baptiste was so advantageously known that it was he who was so often called on to recite the rosary or read something holy and he was religiously listened to by the women, with the lace-cushions on their knees. The hymns that he sang most often, with a pious emphasis which went straight to the heart, were: *We have only our salvation to attend to* and *Let us forever bless...*”

In principle, after the age of seven, the young boys stopped going to the hamlet ‘s Béate and it might be supposed that Jean-Baptiste went to the school to prepare for First Communion, which took place after the completion of 12 years of age. This is what Brother Amphiloque was suggesting when he told us that “on Sundays he was always seen running to be first at the head of the line, and cheerfully, with his missal under his arm, going towards the sacred place. Was this, however, a statement of fact or simply an edifying commonplace? If he really had a missal under his arm, this was a sign that he was literate, no longer a child, but had, in fact, made his First Communion. Brother Amphiloque¹¹ adds the following troubling detail:

“On Sundays, after Mass and the Vespers which followed it,¹² he was seen hiding behind the altar in order not to be noticed by his companions, who would have preferred to see him joining in their games and used to complain to him about this.”

Clearly, the author is explaining this attitude by his precocious piety, but it is hardly convincing. He says elsewhere:

¹⁰ [Translator’s Note] The Béates were members of a society of unmarried women without vows who devoted their lives to assisting the priests of country parishes in their pastoral work, as Brother André goes on to explain.

¹¹ He states that he had not succeeded in finding the date for [Jean-Baptiste’s] First Communion.

¹² A custom common in far-flung parishes, which meant that the parishioners did not have to come to church twice. This custom existed in La Valla.

“Early on, Jean-Baptiste was initiated into work by his good mother herself, who taught him how to make lace. He worked by her side and rarely went to the fields with his brothers.”

If Jean-Baptiste remained in the church rather than playing, and made lace at home, it was because he had health-problems: he was certainly already asthmatic. Brother Amphiloque was undoubtedly recording this when he told us the story confided to an old Brother:

“Each day, his mother assigned him a task and he carried it out conscientiously, with intelligence and skill. As he was very active, he asked his good mother for more work, requesting that he could keep the profits in order to buy holy pictures, which he wanted to decorate a bedroom. First of all, he bought the fourteen Stations of the Cross, which he himself hung around the walls of this bedroom, very soon decorated with other holy pictures. In his free time, this good child was seen to withdraw into pious solitude, thus foreshadowing what would later become his great devotion: the Passion of Jesus Christ.”

Thus, illness would have obliged an adolescent Jean-Baptiste to isolate himself from boys of his own age and to live a reasonably reclusive life, at least in winter. From this a precocious tendency developed at home for a taste for solitude and a spirituality of the Cross, which was clearly emphasised by Brother Louis-Marie in 1872. Before this illness struck him, he had been able to lead the life of a young country-boy for some years, chasing after birds’ nests, as he recounted to the assembled Brothers at St Paul¹³. Brother Amphiloque did perhaps not exaggerate when he stated that he became “the model for all the village children and the neatest of all his companions” no doubt more by necessity than choice. He finished this story thus: “It was at this time that the ex-De La Salle Brother turned up at Saint-Pal, of whom he spoke in Chapter 9 of the First Part of the *Life of Father Champagnat*, written by Brother Jean-Baptiste himself.”

On the circumstances of this recruitment, Brother Amphiloque adds nothing to the story told in the *Life* and I have no intention of going into detail on this complicated affair of the arrival in La Valla of the postulants from Haute-Loire. I will only state that the young men arrived in March, at the time when adolescents left school, with some of them moving off to hire themselves out as shepherds or to find other work. In principle, this was not the time for entry into the novitiate, which was rather to be at the beginning of the school-year in autumn. Moreover, this is why Marcellin hesitated to accept the young men. So, the recruiter diverted to his own profit the spring custom of leaving home by persuading some young men who wanted to go to the De La Salle Brothers to bring their departure forward in order to benefit from a guide. The young Jean-Baptiste Furet, who was fairly well educated and afflicted with an infirmity which prevented him from taking up agricultural work, was certainly in this group of candidates for the novitiate¹⁴.

¹³ This tale is told by Brother Louis-Marie in the 1875 Circular on the Fervent Vocation.

¹⁴ Later on, Brother Avit, who had a withered arm, would enter L’Hermitage, in part for this reason.

The fact remains that it was Jean-Baptiste Furet, a young man of fragile health, who got together the story of his origins and vocation in the Minute of his Profession on 8th September 1828:

“I, the undersigned, Brother Jean-Baptiste, born Jean-F. Furet, legitimate son of Antoine Furet and Marie Gallet, both deceased, native of the parish of St Pal Chalencon, age 22 years, affirm and declare that, by the grace of God, I was admitted on the twenty-seventh day of March one thousand eight hundred and twenty-two into the house of La Valla, novitiate of the Society of Mary; that, on the twenty-fifth day of October in the same years, I had the honour to be clothed in the holy religious habit of the Brothers of the aforementioned Society after having made a humble request of the Reverend Father Superior.”...

Even today, the little that we know beyond this succinct text comes from Brother Amphiloque, who had to gather information from the old Brothers. He himself was one of them.

Testimony of the old Brothers

Brother Amphiloque canvassed the few survivors from the time of Brother Jean-Baptiste.

“Our dear Brother Terence, one of the few survivors, perhaps even the only one in this centenary year of 1917, from the first hours of the amalgamation and the creation of the Province of St Paul-Trois-Châteaux, and who was only 13 years old when Brother Jean-Baptiste arrived there, said that this incomparable Brother had literally been for the Institute and especially for the two Provinces of the South, what St Paul had been in the apostolic college, in order to establish among the Gentiles, the Reign of the Gospel.”

Above all, however, there is a lengthy statement from Brother Fuscien who died in St Genis on 29th October 1916 at the age of 78.:

“It was 1853. At that time, Brother Fuscien was only a poor, small, sickly child of 15 whose height was far from being the norm for his age. In addition, he was afflicted with a hump, which did not contribute to making his exterior any more agreeable. He had hardly been in the Novitiate at St Paul-Trois-Châteaux for three days when the Master of Novices, Brother Ephrem, announced the forthcoming arrival of Brother Jean-Baptiste. This announcement was greeted with enthusiasm.”

In spite of his physical defects, he was to be a brilliant school principal at Livron and he confided to Brother Amphiloque who had made enquiries about him:

“As far as I am concerned, with my extremely sensitive temperament, my faults, my very short height, and my external deformity (he was hunchbacked, in our words), a less skillful direction could have bewildered me and destroyed my goodwill. If this were the case, it is very probable that no profit could have been had from my puny person. For a number of serious reasons, I can consider it a privilege to have been initiated into virtue and the work of the Venerable Father Champagnat by such an eminent Assistant as one of the most significant graces God has given me...”

Brother Amphiloque cited a letter addressed to this Brother dated 4th November 1868.

“My dear Brother, you must not doubt that I love you and that my love for you is so much greater because it comes from God and because it is your soul that is dear to me. Perhaps I will not see your mortal frame for much longer on this earth, but your soul, I will soon see it again in heaven...”

He also cites Brother Térance, who estimated that he had received around 200 letters from the Brother Assistant during the years of his administration of the Province of St Paul-Trois-Châteaux. This same Brother left us his remarkable testimony on the state of St Paul-Trois-Châteaux in 1842:

“I presented myself at St Paul-Trois-Châteaux in 1842, the same year as the merger¹⁵. I was thirteen and a half years of age; all of the personnel, very much reduced, was mixed. There were six of us, Novices, young Brothers or Postulants, confided to a teacher who was responsible for getting us to recite the catechism lesson and the week’s Gospel, and teaching us handwriting and calculation while Brother Jean-Marie, the Director, who was responsible for transforming the children of Father Mazelier¹⁶ into Marists, struggled as best he could to make the best arrangements. He saw us in private from time to time, supervising and instructing his Religious Community.”

Having become a school principal at the age of eighteen, Brother Térance began to correspond with Brother Jean-Baptiste, praising his qualities as a Superior:

“How admirable he was in the rough and difficult task! What know-how, what tact he had to organise his world while in reality trimming without harming; knowing how to conceal, if needed, in order to rekindle the still-smouldering wick!... He had completely become master of our hearts, having an ascendancy over us in which we gloried.”...

¹⁵ [Translator’s Note] That is, the Congregation of Brothers of St Paul-Trois-Châteaux merged with the Institute of Marist Brothers.

¹⁶ The Founder and Superior of the Congregation of Brothers of St Paul-Trois-Châteaux

These words of praise could appear excessive if we had not already found them in the writings of Brother Louis-Marie. Moreover, the Brothers attributed to him the gift of being able to read hearts. “Also, there was nothing hidden from him; everything could be said to him.”¹⁷ However, he was not only a spiritual father; he was also a saint:

“Let us listen to what the venerated Brother Gualbert, the former Director of Saint-Pourçain (Allier) wrote and whose praise is in the mouths of all the Brothers of Bourbonnais: ‘The nobility and dignity of Brother Jean-Baptiste’s bearing were not only remarkable in the chapel, where everyone could observe it; but particularly and always, above all, when he was praying’.”

He was even accorded gifts of prophecy:

“ In 1854 in Marseilles especially, and in almost the whole of the South of France, cholera was raging in a worrying way. The Brothers, like the majority of the inhabitants, wanted to leave the contaminated area immediately.”

However, Brother Jean-Baptiste reassured them:

“No, not one of you will be touched! So, have no fear: the Blessed Virgin told me so.”

There was also the famous flood of the Gier on 28th November 1847 which posed a threat to L’Hermitage. When Brother Louis-Marie had the most exposed part of the house emptied, Brother Jean-Baptiste placed a small statue of the Blessed Virgin in his window, saying: “The Blessed Virgin will not allow the House to be taken away since that is all we have; where would we go for accommodation?” In fact, the damage was minimal.

Finally, this prestige and assurance, confirmed by many other documents, seem somewhat excessive, but this was to be a brief period: before 1850 the Provinces of the South were still fairly small in number and after 1860 Brother Jean-Baptiste would be very much diminished through illness.

The speaker

Brother Amphiloque mentioned only very few of the talks given to the Brothers. However, he let us know of a late talk which can be dated:

¹⁷ On this topic, Brother Amphiloque mentioned an unfortunate occurrence for himself in 1859 when he began teaching: during the Retreat Brother Jean-Baptiste publicly emphasised the bad mark he had obtained for the management of his class.

“In a meeting of Directors and Senior Brothers held in the Chapel of St Genis-Laval during an Annual Retreat, after speaking forcefully and vehemently against these evil Directors, he turned towards the Blessed Sacrament and cried out in an angry voice, with a terrifying tone and visible rage: ‘Brothers, Our Lord, who is there and who hears me, could, perhaps, forgive these evil Directors, murderers of their Brothers; for my part, I will never forgive them!’... The impression these words produced was profound. More than one Director was trembling.”¹⁸

This passage shows us a Brother Jean-Baptiste who is unwilling to make any compromises, a man of severe, almost excessive, words. Speaking of his rigidity, Brother Amphiloque recalls his conflicts with the parish priests of the Diocese of Viviers who had wanted to continue the custom of Brothers working alone in parishes. Even the Bishop, Joseph-Hypolite Guibert, did not succeed in getting him to yield. Likewise, the boarding-school of Notre Dame de la Blachère, a sort of Mother-House for the Brothers of Viviers whose Director made it a focus of opposition to the merger with LHermitage, was closed down. Brother Jean-Baptiste liked asking his Brothers to become “square-heads”, that is, men of character. The least that one can say of him is that he gave good example, and that is one of the profound reasons for his prestige.

Brother Jean-Baptiste’s personality and spirituality according to Brother Amphiloque

Brother Jean-Baptiste was, according to Brother Amphiloque, a serious person, full of good sense, with a very firm character and a great love of work. It is difficult not to agree with this moral assessment. As for his spirituality, which he defined by the three axes of: Love of God and Holy Communion, Devotion to Mary, and Devotion to the Passion, that is less convincing. In Paper no 1 of this series, I gave an overview of his highly christological spirituality, with an almost insignificant marian element. His letters generally divide into two categories.

To young Brothers, he substantially says: it is normal for you to have temptations, particularly against “the holy virtue”¹⁹ or your vocation or even the authority of your Director. They are common at your age and they must not alarm or frighten you. It is a sign that you are fighting the spiritual battle and you must not give way to tepidity or negligence. It is important to be docile and open to your spiritual director and confessor. Above all, you must not sink into scruples or discouragement and especially not question your vocation. It is important to pray fervently and with perseverance; invoke Christ on the Cross, go to Communion, invoke Mary and St Joseph... It’s a matter of leaving spiritual childhood (the purgative state) to acquire a “serious spirit” and a fervent heart.

¹⁸ Brother Jean-Émile told this story again in 1952. He situated the talk in 1858. However, it may instead be 1862 because it is at this date that the *Manual of Superiors*, which gives an account of a certain number of talks, situates a talk on Marcellin’s dream about semi-military Brothers interpreted as evil Directors. This is, moreover, a text which presents serious critical problems.

¹⁹ [Translator’s Note] ie. chastity.

His words to professed Brothers or Directors are clearly more demanding: you are no longer a child; you have to acquire a strong character (a “square head”) and correct your faults (touchiness, laziness...). Stop concerning yourself with trifles, and eventually become a serious man, capable of entering into the mystery of Jesus Christ, in particular into that of his Passion and his Eucharist so that you are completely devoted to your duties towards your subordinates and the children.

As I have already said in Paper 1, Jean-Baptiste’s spirituality was fundamentally christological: a christology very quickly born, no doubt, from his experience of suffering, if we are to believe the story of his childhood which told us of his buying pictures of Stations of the Cross to decorate a room. At the time of his death, he had just published a book of meditations on the Passion and, it appears, on the very day of his death, he was correcting the proofs of his meditations on the Eucharist, which would be published after his death²⁰. It seems to me that Brother Amphiloque, who was steeped in marian devotion, placed too little emphasis on this christology and a little too much on a classical marian devotion without any additions.

Brother Jean-Émile’s 1952 biographical article on Brother Jean-Baptiste, while being inspired by this manuscript, gave it a measure of value. However, it did not replace it. Nor did it any more replace the funeral eulogy of Brother Jean-Baptiste by Brother Louis-Marie in 1872.

²⁰ In his 1872 Circular Brother Louis-Marie says that it was he himself who completed this task before publication.