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Africa is a land rich in tradition and culture, but for the ancient European world, it was a land of mystery, beyond the pale of most geographers. For medieval and Renaissance Europe, it was a land of exotic riches, and for nineteenth century colonists, it was a land to be carved up and exploited. Algeria, on the northern edge of the continent, had done brisk trade with France since the Middle Ages, and after the French Revolution the great African country seemed like an easy place to expand French ideals. King Charles X, looking for a way to enhance his reign, thought a foreign invasion was just what was needed to bolster his popularity. Waiting for an opportunity, the French found one when the Algerian dey struck the French consul at Algiers with a ceremonial fly-swatter in April, 1827. The French had their provocation, blockaded Algerian ports for three years, and finally invaded the country in 1830 with 34,000 French troops (Metz 22). The invasion, however, proved unpopular back home, and Charles X was deposed and replaced by Louis-Philippe, the "citizen king."

Unfortunately once mired on the African continent, France found it difficult to extricate itself and stayed until 1962 when an Algerian rebellion finally forced the French to leave. France had intended to use Algeria as a dumping ground for its useless citizens and as an outlet for French manufactured goods (Bennoune 35). Thus its relations with the Arab and Berber populations were poisoned from the beginning. Religious communities in France, however, saw a two-fold need in Algeria: the natives needed conversion to Christianity and the conquering French needed schools and churches for

their growing colony. Both motives were hardly praiseworthy, but the reality of ministry was such that heads of religious communities responded to the call of the Algerian bishop in the late 1830's to help in the country.

The religious climate in Algeria was anything but predictable for the Church in 1840. On the one hand the French military authorities were reluctant to antagonize the indigenous Muslim population by seeming to encourage the rooting of a foreign church. They went so far as to insist on approving all pastoral assignments and even on occasion submitted outlines to the bishop for sermons (Veillot, *Louis I*, 234). On the other hand, local Muslims were scandalized by the irreligiosity of the conquerors. One emir remarked, "The French have no religion, since they have neither priests nor churches" (Fournier 64). Needless to say, the few apostolic works the earliest French missionaries did establish often went unfunded by a government that insisted on direct control of all institutions but all too often failed to force local authorities to direct funds to the religious establishments for which the money was intended. It was a matter (as often with the revolutionary French government) of the ideal being unable to match reality. While national control of churches seemed a way to keep Vatican hands off French institutions, inevitably the little people entrusted with administering funds proved incapable of doing the right thing when simple greed or the temptation to redress old wrongs proved too strong for their provincial minds.

When Bishop Anthony-Adolph Dupuch wrote to Father Moreau in October, 1839, he already sensed that Moreau was inclined to send men to Algeria. Formerly bishop of Bordeaux, Dupuch had known Moreau at Saint-Sulpice where both studied in the early 1820s. Thus Moreau received one of his first mission requests from someone he had

known for a generation, even if the two had gone in two different directions, one into the hierarchy, the other into seminary work and eventually the guidance of several religious communities. For all of his status, however, Dupuch lacked Moreau's practicality and promised the priest at Sainte-Croix things he could never deliver—like free boat passage for the missionaries and stable foundations in major Algerian cities. In his circular letter #9 (January 1, 1840), Moreau reprinted in its entirety Dupuch's exuberant letter (dated November 17, 1839) in which the bishop specified the following: "We shall be responsible for all the expenses of the three Brothers in Africa so that your valuable Congregation will be put to no expense whatsoever for them" (Moreau I, 23). Dupuch would, of course, not be the only prelate to promise Moreau more than he could deliver, and for a man in the early years of heading his religious congregation at Sainte-Croix, Moreau can be forgiven for not seeing through the hierarchical hype.

The bishop suggested that the three brothers he was requesting be initially set up at an orphanage (not yet existing) on the outskirts of Algiers near St. Augustine Seminary. Dupuch felt that about twenty-five orphans would surface from the Moustapha neighborhood where French colonists had either died of disease or had been killed by local tribesmen. No mention of a specific building or specific stipends to maintain such an orphanage is made in the bishop's letter, yet Moreau saw no danger signs on the horizon. He did, however, elicit from his community their reactions to the bishop's proposal. It would have been difficult undoubtedly for anyone to brook the founder's and the bishop's enthusiasm, although hard-headed realists like Brother Henry Taupin might possibly have had misgivings about the enterprise. Moreau's was not the

only religious community to respond to Dupuch's enthusiastic promises: at least five other communities, mostly communities of nuns, heeded Dupuch's call.

On April 28, 1840, Moreau announced at a special chapter the names of three men for Algeria: Brother André Mottais, Brother Alphonsus Rodriguez Tulou, and the novice Brother Ignatius Feron. Moreau chose André Mottais because of all the men to transfer from the Brothers of St. Joseph into Moreau's leadership at Le Mans in 1835, André was the kingpin. From almost their inception in 1820, the brothers looked to André as their Primary Director of four Brother Directors, the men who advised Jacques Dujarié and administered his little congregation at Ruillé. André served as novice master and supervised the brothers in all the primary schools around the countryside. He alone made the annual visits. With his expertise and the respect he had earned over years, he was the perfect man for a new mission in a foreign country. He was not, however, to head the colony. He was named "director," meaning that he would supervise the teachers. Moreau believed that only a priest could serve as superior for brothers in his Community, and thus within a month of his first announcement he named Julian Le Boucher as superior, a man who had come to Holy Cross some six months before (in October, 1839) as an ordained priest. Le Boucher would persevere in Holy Cross a scant three years, but his initial credentials were apparently impressive enough for Moreau to place him in charge of the Algerian foundation.

Brother Alphonsus Rodriguez, originally named Brother Francis of Assisi, was the oldest of the group of six. Born two years before André Mottais and one year before Father Moreau, he came to religious life in the early years of Dujarié's brothers. He, like André, would persevere under Moreau's leadership, but he would die in France at age 56,

outliving André by only nine years. The novice Brother Ignatius was twenty years old when Moreau selected him for Algeria and had been with the Community for about five months. He persevered in Holy Cross until he was dismissed in 1855 at age 35.

On May 3 in a ceremony similar to the one in which the original three missionaries were named, Moreau added Brother Victor Huard, Father Le Boucher, and Father Victor Drouelle to the list. Le Boucher, who had been a Benedictine subprior under Dom Guéranger and presumably knew the principles of religious community life well, had originally been named superior of the group, but Moreau soon changed his mind and indicated Le Boucher would instead run the diocesan preparatory seminary in Algiers and Drouelle would be superior of the brothers. Drouelle had been in Le Mans for two years and was therefore closer to Moreau's philosophy and administrative manner than the newcomer Le Boucher. Drouelle, however, went to Algeria without religious vows and was expected to be religious superior of professed brothers. Drouelle was technically a novice. He did not profess vows in Holy Cross until 1843, one year after he left Algeria. But we should remember that Moreau was superior of the brothers for years before he took vows, and Father Dujarié never took religious vows. How odd the thinking of nineteenth century religious leaders who clearly saw a kind of *ex opere operato* charisma in the ordained. Drouelle, it must be added, would prove a somewhat able administrator in Holy Cross, although his greatest work (the Vigna Pia orphanage in Rome so dear to the heart of Pope Pius IX), is eclipsed by the notorious role he played in helping Edward Sorin and Louis Champeau engineer Moreau's resignation as Superior General.

Brother Victor Huard was one of two brothers named Victor to serve in Algeria. Born in the same town as Brother André Mottais (but twelve years after André's birth), he was designated, after one year at Le Mans, as a cook for Algeria. He left the Community, however, within two years of his going to Africa. Although he was named in May, 1840, for the mission, he apparently did not sail with the other Brothers for Algeria on May 17. The General Matricule indicates that he shipped on September 1 with the second colony. Moreau's biographer Catta names Brother Victor as among the first group (I, 471), but Catta is incorrect. Brother André makes no mention of Victor in a letter dated May 18, 1840, to Brother Vincent Pieau, although he does mention Alphonsus, Ignatius, and Le Boucher (but not Drouelle): "Our Father Boucher, Brothers Alphonse, Ignatius, and I are content and happy at the choice God has made of us" (Mottais 25). In his first letter from Algeria, André writes that he has arrived with three other brothers and two priests. He does not mention Brother Victor in this letter either, but does mention Brother Louis Marchand. Thus the historical record in Catta must be corrected on the basis of André's letters, which Catta either missed or ignored. Just because Moreau named Victor as among the first colonists does not mean Victor actually went to Algeria with the first colony, but this is not the only time in his monumental biography of Moreau that Catta is unconcerned with details concerning brothers: in his coverage of the founding of Notre Dame du Lac he does not even name the six brothers who sailed for America with Edward Sorin.

The fourth brother sent in the first colony to Algeria was Louis Marchand, who had come to the Holy Cross community in 1839 at age 26. He took vows just as he left for Algeria in 1840, and he would come to a sad end in Africa. The traveling

arrangements were originally that the brothers would go on May 17 to Lyons en route to the port near Marseille. In Lyons the brothers stayed in a home for the mentally ill. Le Boucher and Drouelle went first to Paris for a retreat directed by Moreau's old friend Gabriel Mollevaut. Then the four brothers and two priests embarked on May 24 from Toulon near Marseille for their three day voyage to Algiers.

We must rely on Brother André's early and colorful letters from Moustapha for most of our information on the first days of Holy Cross in Africa. Writing to his parents in the summer of 1840, within months of his arrival, he mentions that the crossing from Toulon to Algiers was effected on a steamship with three hundred passengers, both civilian and military. Seasickness soon hit five of the six Holy Cross missionaries: only André did not suffer the vomiting and headaches that laid his companions low. As all six were sharing the same small cabin, André opted to sleep up on deck among the soldiers, affording his sick traveling companions more room in their little cabin. On the last day of the three day trip, all were restored to their equilibrium. André delighted in what the sea offered: "a school of porpoises, fish as big as calves, leaping and running together on the surface of the water" (Mottais 26). Former farm boy that he was, André naturally reverts to a farm metaphor to describe animals he had never seen in his life, and he calls them "fish" which, of course, they are not. After passing Spanish Minorca and Majorca, the ship arrived in the port of Algiers late in the evening. The next morning the six Holy Cross men disembarked to a land the likes of which they had never before seen.

One of the first adventures they had was meeting in the street two sons of the king of France, Louis Philippe. The king had six sons, and although André does not name the ones he met, we can presume that the two princes were Louis-Charles, Duke of Nemours,



second son of King Louis-Philippe, and Henri d'Orléans, Duke of Aumerle, fifth son of the king. These were the only two of the king's sons to serve in Algeria. They were returning to Paris after having taken part in a military expedition against what André calls "the enemies," referring to the native Algerians who defended their homeland from the French invaders. The Holy Cross men spent their first days in the safety of the soldiers who surrounded the brothers in what seemed like endless barracks with booming sounds twice daily: the reveille cannon at 4 AM and another cannon shot at 8 PM to end the day. André refers to these shots as "the sound of the Angelus in Africa."

André tells us that only Father Le Boucher lives at the seminary proper where he is to be rector: the other five live in an adjacent building with the orphans who have been gathered for their care. The two institutions share the same chapel and kitchen staff. There is but one church in Algiers proper—the cathedral which has been made from a former mosque. To the victors belong the spoils. The violence to Muslims does not seem to bother André: in fact, he writes that "the Mohametans have their mosques where they go to pray, or rather make their grimaces" (Mottais 26). The city seems a hodge-podge of Muslims, Christians, Jews, and what André calls "pagans," presumably native Berbers from the interior who have found their way to the city. The missionaries are confounded by a dozen languages, and they begin to learn some basic Arabic, but the learning is rough. As far as Christian liturgy is concerned, Bishop Dupuch does what he can to impress the locals. He, in fact, has had an organ built in the cathedral, a first for Algeria. A procession with the Blessed Sacrament gives calm assurance to the newly arrived that religion can work its graces anywhere:



What goodness we felt in our hearts! Singing beautiful French hymns, and seeing the triumph of Our Lord on territory where he had not been carried for a long time. Yes, this one event made up greatly for the sacrifices that we made in leaving our homeland. (Mottais 27)

Such were the first reactions of a forty year old man to religion in a new country. What the young man named Brother Ignatius, just out of his teen years, thought of the country, we can only guess because none of his letters, if he wrote any, survive. But if André at twice Ignatius's age so thrilled to Algeria, we can imagine that Ignatius too was delighted at the daily adventures of new sights and sounds in an exotic atmosphere that most French schoolboys only read and dreamed about.

There is no evidence that the first colony of Holy Cross religious questioned any aspect of their homeland's great quest: they came to Algeria to abet the French conquerors with religion because Algeria needed, they believed, European civilization. Before the invasion, for example, there were no roads, André notes, so Algeria was progressing toward an advanced civilization. We should not be hasty, however, to condemn what today we would question as chauvinistic zeal. Historically the French did invade Arab territory, but the Arabs had formerly invaded the same territory then held by the Berbers, and who knows what peoples the Berbers may have overrun. What history can say, however, is that the French did treat the Arabs as well or better than the Arabs had treated the Berbers, not that less persecution justifies any persecution, but the mindset of European politicians and their counterparts in Christian churches armed with messianic creeds afforded history but little choice to watch the attempted transplantation of European values into a culture that did not invite them but may have been eventually

enriched. After all, Algeria has never repudiated the French language nor has it torn up French-laid roads.

If anything, the transplanted Holy Cross men were awed by their new surroundings. Vegetation, animals, and foodstuff came under their scrutiny:

You see olive trees in great quantity...the wild cotton tree, the acacia, the elm, the banana tree, the palm, the cypress, the orange tree, the citrus tree, the pomegranate, the Barbary fig which covers the hedges and the fruit of which is rather good...we're still eating grapes. Two months ago they ate fresh almonds...For good reason they brag that small Arab horses go faster than the wind. The camel is an ugly beast that is half as high as a house. It has a great hump in the middle of its back...and when it has had a good meal, you can lead it along for five or six days without drinking or eating. (Mottais 28)

But the strange country took its toll on the Holy Cross men, especially on André Mottais who suffered terribly almost as soon as he arrived. In a letter to his Larchamp relatives, he notes that he trembles so much he can barely hold on to a pen to write.

But in spite of such suffering, the missionary work gets underway. Within two months there are eight orphans to care for, and the brothers have divided up responsibilities. André and Louis do most of the perfecting, while the novice Ignatius serves as house steward since he has proven to have a poor head for teaching. Alphonsus works as a carpenter. Unfortunately, the plan to open a school is thwarted by local resistance from established schools. André and Louis, nevertheless, teach catechism to a handful of local European children. The bishop adds two Jewish orphans to the mix and

promises that in a little while the brothers will have eighty charges to care for. In spite of his debilitating loss of energy from hemorrhoids and acute diarrhea, André begs Moreau to let him stay in Africa where he has found that his condition has reduced him to the lowest common denominator of self-abased humility:

I really want to end my career in this land of Africa that I cherish. If it rejects me from its breast, it is because I am more unworthy than the least of its inhabitants...Otherwise if you call me back to France, I beg you on my knees, follow God's plans which are evidently to cure my folly and my pride, as well as to convince me of my lack of ability in everything and everywhere, because this God out of His goodness allows every job like every country to vomit me out as soon as it gets a taste of me. So I beg you, if you recall me to France, in the name of charity, give me the last and the lowest job in the Congregation. Dressed in a shirt if necessary rather than the religious habit which I now believe I am unworthy of, I will clean shoes, wash dishes, anything. I have but little time to repair my unworthy life. (Mottais 32)

It is difficult to read such sentiments without feeling the pain that the wheel of fortune had visited on Brother André: from being revered as one of the great lights of Holy Cross in France, he has been reduced to a level where basic human needs control his daily energies. Merely to stay alive becomes his greatest gift to the Community. It is hard to imagine why Moreau left André in such a pitiful state. Le Boucher and Drouelle had, in fact, talked about sending him back to Le Mans, but naturally they would be reluctant to enforce their will on a man of such eminence as André who undoubtedly

believed that he must remain where his superior general (Moreau) had sent him as a fulfillment of the will of God. It would prove to be a tragic loss for Holy Cross. Within three years André would be dead at age 44.

On September 1, 1840, just over three months since Holy Cross went to Algeria, a second colony arrived at the request of Bishop Dupuch. The pastor of the cathedral had assured Moreau that he would see to it that the brothers had a proper school in which to teach. He planned to open a school for poor children, thus avoiding a confrontation with the established schools who would not be threatened by a challenge to their colonial enrollments. Moreau sent Brother Eulogius Boisard, Brother Victor Huard (at last), Brother Liguori Guyard, and Father Marie-Victor Haudebourg. Eulogius was a teacher, thirty-two years of age. Unfortunately he would leave Holy Cross within two years. Victor, slated originally for the first colony, arrived in Algeria prepared to cook, but he too would leave the Community by April, 1842. His coming to Algeria must have been a joy to André Mottais since they came from the same French village and would have known many people in common. They were twelve years apart in age. Brother Liguori arrived as a novice and would actually serve twice in Algeria, leaving with all Holy Cross religious in 1842 but returning in 1844. Sadly he too left Holy Cross in 1846 at age twenty-seven. Father Haudebourg had come to Holy Cross as an ordained priest in 1840 and was sent three months later to Algeria. He returned to Le Mans after nine months, took vows, but never returned to Algeria. He left Holy Cross nine years later. Moreau obviously had great faith in these novice recruits, and he was zealous to swell the working numbers of his community in Africa.

It is interesting to note that Moreau, within a year of the Algerian foundations, would be sending a colony of seven men to America. Indiana would also benefit from a second smaller colony, but Moreau never peppered that mission with the same constant wave of men he sent to Algeria over the years. In a twelve year period, twenty-six brothers and three priests would serve in Algeria. Subtract the two year hiatus 1842-1844 when there were no Holy Cross religious in the country, and the numbers spread out over only ten years are even more impressive. Why the difference in apostolic numbers? For one, the Indiana-bound brothers were heading into an established, quasi-European civilization where vocations could readily be recruited. And they certainly were: within the first year Indiana had a dozen local young men join the Holy Cross ranks. In Algeria, however, the European population was transient and mostly military. They were aggressive invaders who had little time for the refinements of religious vocation. And as for the native population of Arabs and Berbers, the hopes of conversions to Christianity were quickly dashed. In fact, not a single vocation to Holy Cross came in Algeria the entire time the brothers worked there. The soil was not ripe for either conversions or vocations. One cannot help but contrast Algeria to the work of Holy Cross in Bengal twenty years later when Holy Cross worked among the native people from day one and was not perceived as abettors to an invading European force. The Muslims and Hindus of Bengal have worked well alongside the religious of Holy Cross for over a century and a half. If there was a similar dream for Algeria, it was aborted. Holy Cross, however, worked hard to bring religious and social services to the Christians already in Algeria, for whatever reason those Christians were there.

There are excellent letters sent to Moreau from Algeria. Brother Louis wrote enthusiastically to Moreau in April of 1841 about the local celebration at the seminary. Ten seminarians sang songs in English and assorted languages. The orphans enjoyed a cake. Louis also writes of a new chapel being erected in honor of Our Lady of Holy Cross, with cypress walls "extending into the clouds" and an outdoor Way of the Cross. Much of the expense for this little church was shouldered by Father Le Boucher himself who ponied up 1000 francs from what he calls "my own resources" (letter March 11, 1842), 1400 francs borrowed from an Abbé Tesson, and 700 francs begged from his own family. Such was the commitment of this priest in his new country that he relied not on the local bishop for finances, and quite properly so since Dupuch was proving to be either unwilling or unable to follow through on his monetary promises. It took Moreau, in fact, half a year to get the bishop to pay the agreed upon stipends (Catta I, 475).

As Holy Cross began to settle into the country, their works expanded. Haudebourg was sent from working in the seminary to run a parish in Blidah, twenty miles southwest of Algiers, and Brother Eulogius went there to open a school. Traveling with a military convoy and the bishop, the missionaries reached their destination: another mosque converted into a church. To add insult to injury, local Muslims were forced to unload a seven foot iron cross from the caravan and mount it on a twelve foot minaret "in order that it might dominate the whole town and the crescents of the other two mosques, which still remain in the hands of the so-called believers." So Haudebourg reported the event (letter December 13, 1840, in Moreau I, 32). Talk about endearing oneself to the local people! The resulting church was quite poor with a wooden altar and no candlesticks or linens. Haudebourg fashioned a baptismal font from a marble urn the

Muslims had used to wash themselves on entering their mosque. Unfortunately, or fortunately, the bell tower was too weak to support a bell (even if they had had one), but Haudebourg came up with an idea to summon the flock to church: he climbed up into the tower himself and for half an hour rang a little hand bell—which could be heard for a distance of about thirty feet (Catta I, 478). Not that there were hundreds of souls to be summoned: at his first Sunday Mass there was a congregation of ten. Haudebourg spent much of his apostolic energies at the military garrison and hospital where six hundred wounded languished from the battle at Medeah. On one occasion the head doctor vilified him as worthless in front of sick and dying soldiers, but that did not stop Houdebourg from continuing his work at the hospital: he must have been both an intrepid as well as a delightful man. Gradually the church at Blidah began to attract more attendants. Masses soon saw about 150 soldiers come from the local garrison, which had 4000 troops in it (Catta I, 481).

The situation at the end of 1840 was thus: Brother Eulogius served in a make shift school without a salary in Blidah where Haudebourg ran a sort of parish; Brother André and Brother Louis cared for a handful of orphans at Moustapha, where Brother Alphonsus and Brother Victor served as support staff; Brother Ignatius and Brother Louis studied Arabic; Father Le Boucher ran the diocesan seminary, and Father Drouelle taught in it. Divided between two locations (Moustapha and Blidah), the little community seemed quite happy with the way their missionary zeal was being utilized, in spite of the evident handicaps with local government bureaucracy and an impoverished episcopate.

In the summer of 1841 school ended in mid-July. The brothers took a trip to Bône, formerly called Hippo, where they saw the actual ruins of the church where St.



Augustine preached. Near Roman walls was a monument to the saint falling into ruins, not much of a testimony to the famed author of *The City of God*. The trip was not a long one as Bône (called Annaba today) sits twenty miles east of Philippeville on the border with Tunisia, but any travel in the country, of course, was dangerous because of the continued unrest of the conquered peoples. It was for the brothers an idyllic interlude in the midst of what was proving to be deprived and worsening conditions. Interestingly, in years to come the brothers would teach in Bône but not in either Moustapha or Blidah.

As the previous spring had unfurled in the country, Brother André Mottais had set out to open a school in Philippeville, a town the French had established in 1838, named in honor of the French king, on the site of an ancient Carthaginian ruin. The town sits on the Gulf of Stora of the Mediterranean, one hundred miles east of Algiers and is today called Skikda. By early May he was in his new location. Catta sings the praises of the pastor at Philippeville, but Catta selects only a few sentences near the end of André's long December, 1841, letter to Moreau, neglecting to convey the real tenor of André's letter, which is full of details about the parsimony and nastiness of the pastor. Here, first of all, is what Catta gives us:

There was work in abundance for the new teacher, who had to teach six hours of class every day for twenty-five or thirty pupils...He was often the go-between for those who wished to contact the pastor, and they came to him during his classes to give him requests for the good curé, while the latter was busy with his ministry...Their life was one of dire poverty. The food was frugal: a bit of bread in the morning with some dry fruit and "a cup of soup" at one of the meals, which were often cold meals with

nothing very substantial. Their clothing was wretched: a habit worn to threads and shoes all worn through. (Catta I, 483)

Catta gives the impression that the pastor shared equally in the hardships, but that is not what André says in his letter. Here is André's real appraisal of the situation:

I have about thirty-six inscrutable students. I meet with from twenty-two to twenty-eight of them for each class...I believe a teacher should meet with only eight to ten of them...we have no beginning book, not even catechisms...Everything is spoiled in this classroom by the dust and water which falls from the parish priest's bedroom...more and more I'm obliged to sleep in it...I can't sing a hymn because the parish priest is bothered by it...there is no bathroom: for my calls of nature I have to leave town and go into the mountains. The parish priest has a bedpan that the maid empties at night...in the morning I eat a piece of bread and what I can grab...some dried fruit or a small piece of sugar. The parish priest has his coffee or chocolate. (Mottais 34)

This does not sound as if André is at all happy with the parish priest, and it is apparent that the two men are not living on the same scale of comfort. Elsewhere in André's letter we learn that the priest has denied André new underwear so André has to wear the same garment for three months. He wears the same shirt for three weeks. He cannot get clean towels. These are humiliations that would try the patience of a saint. Why Catta would falsify his primary source is a matter of conjecture. To excuse him by saying he was working fast makes him a sloppy researcher. To say that he was basically interested in writing a clerical account of Algeria in which priests had to be chronicled in the best

possible light makes him a suspect historian. Either way, his account of André's suffering in Philippeville is unconscionable.

This is André's final letter from Algeria, and in it one learns another sadness: three months earlier Brother Louis had died. No one in Algeria bothered to tell André that the young brother was gone, a brother for whom technically speaking André was the "director." André learns of the death when he receives a circular letter from Moreau in November. Louis had drowned in the Mediterranean when he had taken some of the Moustapha orphans to go swimming. Moreau was so upset by the death he says he simply cannot give details in his letter. He adds sentiments from Father Drouelle:

Brother Louis performed his obedience with such zeal, devotedness, and humility that, by his death far away from his native country, he must have been favored with a speedy entrance into his heavenly home. His conduct, which was ever as simple and unaffected as his soul, always measured up to the requirements of his sublime vocation. His mind was as noble as his heart, and I shall never forget how often his Superiors spoke to me of their hopes for one so gifted with talent and virtue. (Moreau I, 46)

Louis was 29 years old. Moreau took the deaths of his young brothers very hard. Four years later when Brother Anselm would drown in the Ohio River at age 20, Moreau was equally inconsolable. Moreau's was a genuine heart, and one can only imagine how he had to approach the parents of these lost youth with news that the sons they had given to the Church and Holy Cross were gone in their prime and promise.

As 1841 ended and 1842 began, some of the Holy Cross foundations floundered and some prospered. The situation in Brother Eulogius's school in Blidah had become so

bad that he closed the school and returned to help in the orphanage at Moustapha. The French government had actually finally gotten around to recognizing the existence of the Blidah school and had voted a subsidy, but it came too late and Eulogius had already left town. The orphanage began to brighten when a new location was found—a pleasant home that formerly belonged to the consul from Denmark. The place sat on the shady side of a hill near the seminary compound where the orphans, now numbering thirty, could play field games. So pleased was Bishop Dupuch with the work of Le Boucher and Drouelle at his preparatory seminary that he changed its name to Notre-Dame de Sainte-Croix.

Nevertheless, relations with the bishop soon soured over two episodes. The first actually concerned the treatment of another congregation, the Congregation of the Apparition, in a dispute that they had with one of the bishop's vicars-general. Holy Cross personnel sided with the offended religious. In the second matter, the bishop wanted Father Haudebourg to run the parish in Moustapha, but Haudebourg said (rightly) that he first needed Moreau's permission to assume the pastorship. The bishop was incensed. Moreau volunteered to recall Haudebourg from Algeria in order to appease the bishop, but then Moreau sensed that the situation with the Algerian schools was proving hopeless, and he took advantage of the lapse in episcopal good will to recall all Holy Cross men back to France.

Thus came to an end the first phase of Holy Cross in Algeria. As late as the middle of May, Moreau was still trying to pacify Dupuch and even offered to send more brothers to replace André and Liguori for whatever reasons. He also offered to shuffle the placement of Le Boucher and Drouelle, the former to minister in the military hospital

and the latter to head the orphanage. But all six brothers and three priests left the country on June 5, 1842, without, of course, Brother Louis, who had been lost to the Mediterranean. They were a dispirited group, and at least one of them, the great Brother André, carried in him the seeds of disease that would kill him within two years. His body broken, but his soul strengthened by the African ordeals, he would end his days in peace and love surrounded by his Le Mans confreres who were only too eager to have him back among them.

Algeria would not see another Holy Cross religious for over two years. In August, 1844, six brothers would sail to Algiers, only one of them, Liguori Guyard, from the earlier expeditions. But the story of Holy Cross's return must be saved for another day in another year. This little boat has been on the water long enough, and you are tired. Come back next year for Part Two of Holy Cross in Algeria.

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## **Appendix One**

### **Holy Cross in Algeria: Timeline 1841-1873**

**(Incomplete)**

- 1830 France invades Algeria.
- 1837 First bishop named for Algiers: Anthony-Adolph Dupuch.
- Oct., 1839 Dupruch requests missionaries from Moreau.
- April, 1840 Announcement of names for Algeria: Brother André Mottais, Brother Alphonsus, novice Brother Ignatius (Théodore) Feron.
- May, 1840 Brother Victor and Holy Cross priests Le Boucher and Drouelle added for Algeria.
- May 17, 1840 Leaving for Algeria: Brother André Mottais  
Brother Alphonsus Tulou (Francis of Assisi)  
Brother Ignatius Feron  
Brother Louis Marchand  
Father Julian Le Boucher  
Father Victor Drouelle
- May 27, 1840 Six Holy Cross missionaries land in Algiers (after three day crossing from Marseilles).
- Sept. 1, 1840 Leaving for Algeria: Brother Eulogius Boisard  
Brother Victor Huard, cook  
Brother Liguori Guyard  
Father Marie-Victor Haudebourg



May, 1841	Brother André goes to Philippeville.
Sept. 16, 1841	Brother Louis drowns.
March, 1842	Bro. Eulogius Boisard leaves the Community
April, 1842	Bro. Victor Huard leaves the Community
June 5, 1842	All nine Holy Cross religious recalled to France.
Nov. 23, 1843	Fr. Le Boucher leaves the Community (from Paris)
Mar. 16, 1844	Death of Bro. André Mottais at Le Mans
Aug. 22, 1844	Leaving for Algeria: Bro. Aloysius Gonzaga Galmard to Philippeville
	Bro. Victor Catala to Oran
	Bro. Hilarion Ferton to Oran
	Bro. Basil Gary to Bône
	Bro. Liguori Guyard to Philippeville
	Bro. Marcel Coupris to Bône
1845	Bishop Dupruch resigns. Bishop Pavy appointed.
Oct. 1, 1845	Bro. Victor Catala leaves the Community
Jan. 7, 1846	To Oran: Brother Clement Deschamps
May 31, 1846	Bro. Liguori Guyard leaves the Community
Oct. 10, 1846	To Philippeville: Brother Hilaire Beaury
Sept. 4, 1847	To Philippeville: Brother Cyprian Ménage
Jan. 6, 1848	To Bône: Brother Dorothée Bigot
Jan. 13, 1848	To Philippeville: Brother Timothy Rocton
Jan. 14, 1848	Bro. Cyprian Ménage dies of typhoid fever in Algeria
Mar. 8, 1848	Bro. Timothy Rocton leaves the Community

Apr. 23, 1848	To Oran: Brother Simon Pisson
Oct. 15, 1849	Bro. Hilarion Fertou dies at Oran
Nov. 5, 1849	Bro. Simon Pisson leaves the Community
Sept. 1, 1849	Brother Matthew Plumard to Oran as principal
	Brother Marie-Florentin Vérité to Oran
	Brother Jerome Lefèvre to Oran as teacher
	Bro. Liborius Leroy to Oran as teacher
Sept. 25, 1849	To Algeria: Bro. Francis of Assisi Tulou (Alphonsus) to Philippeville
	Brother David Lottin
	Brother Donatian Masson
Jan. 1850	Bro. Ignatius Feron to Oran as teacher
Apr. 22, 1850	Bro. Dorothée Bigot leaves the Community
May 21, 1851	Brother Francis de Sales Bourdon to Bône
	Brother Timothy Martineau to Oran
	Fr. Haudebourg comes along as Visitor to Algeria
Sept. 2, 1851	Bro. Clement Deschamps dies in Algeria
Sept. 25, 1851	Brother Francis de Paul Villard to Oran as teacher
	Bro. David Lottin to Philippeville as cook and teacher
	Bro. Donatian Masson to Oran as teacher
Oct. 2, 1851	Fr. Haudebourg leaves the Community
Aug. 19, 1852	Bro. David Lottin dies in Algeria, still a novice
Sept. 18, 1852	Bro. Francis de Sales returns to Le Mans, goes to Algeria [Bône?]
Oct. 25, 1852	Bro. Liborius LeRoy leaves the Community

1853-54	Bro. Hilaire Beaury returns to Le Mans
Jan. 6, 1853	Bros. Timothy Martineau, Francis de Sales, Marcel leave Bône for Le Mans
Sept. 3, 1853	To Philippeville: Brother Timothy Martineau Bro. Clement Lutin
Oct. 13, 1853	Holy Cross religious return to France: Francis de Paul, Florentin
Apr. 26, 1854	Bro. Francis de Paul Villard leaves the Community
Aug. 1856	Bro. Donatian Masson leaves the Community
Aug. 2, 1856	Bro. Timothy Martineau returns to Le Mans
Aug. 15, 1857	Bro. Jerome Lefèvre leaves the Community
Dec. 6, 1857	Bro. Ignatius Feron dismissed from the Community
Dec. 1859	Bro. Florentin Vérité leaves the Community
Mar. 28, 1862	Bro. Francis of Assisi Roussel leaves the Community
Aug. 1868	Bro. Timothy Martineau leaves the Community

**Appendix Two**  
**Selected Letters from Algeria**

- |                    |   |
|--------------------|---|
| 1. May 18, 1840    | Bro. André Mottais at Lyons to Bro. Vincent Pieau |
| 2. July 11, 1840   | Bro. André Mottais at Moustapha to his parents    |
| 3. Aug. 1, 1840    | Bro. André Mottais at Moustapha to Fr. Moreau     |
| 4. Apr. 8, 1841    | Bro. Louis at Algiers to Fr. Moreau               |
| 5. Dec. 1, 1841    | Bro. André Mottais at Philippeville to Fr. Moreau |
| 6. Mar. 11, 1842   | Fr. Le Boucher to Moreau                          |
| 7. Mar. 18, 1842   | Fr. Le Boucher to Moreau                          |
| 8. May 2, 1842     | Fr. Le Boucher to Moreau                          |
| 9. May 10, 1842    | Bish. Dupuch at Algiers to Moreau                 |
| 10. May 17, 1842   | Moreau at Ste. Croix to Dupuch                    |
| 11. May 29, 1842   | Fr. Le Boucher to Fr. Drouelle                    |
| 12. June 10, 1842  | Fr. Le Boucher at Paris to Moreau                 |
| 13. May 8, 1843    | Dupuch at Algiers to [?]                          |
| 14. May 23, 1843   | Inspector Lepescheux at Algiers to Moreau [?]     |
| 15. May 24, 1843   | Minister of the Interior at Algiers to Moreau     |
| 16. July 10, 1843  | Le Boucher at Paris to Moreau                     |
| 17. Sept. 20, 1843 | Dupuch to Moreau [?]                              |
| 18. Sept. 10, 1844 | Bro. Hilarion at Algiers to Moreau                |
| 19. Sept. 21, 1844 | Bro. Hilarion [?] at Oran to Moreau [?]           |
| 20. Oct. 1, 1844   | Bro. Louis at Philippeville to Bro. Hilarion      |

- |                   |                                       |
|-------------------|---------------------------------------|
| 21. Oct. 18, 1844 | Bro. Louis at Philippeville to Moreau |
| 22. Oct. 1, 1844  | Bro. Hilarion at Oran to Bro. Louis   |
| 23. Oct. 26, 1844 | Bro. Hilarion at Oran to Moreau       |
| 24. Nov. 4, 1844  | Bro. Basil at Bône [?] to Moreau      |

### **Appendix Three**

#### **References to Algeria in the Circular Letters of Fr. Moreau**

##### **Volume I**

Jan. 1, 1840	p. 22
Jan. 8, 1841	pp. 28-34
Sept. 29, 1841	p. 46
Jan. 10, 1843	p. 55
Mar. 10, 1843	pp. 69-70
Dec. 27, 1843	pp. 73-74
Jan. 5, 1844	pp. 76-78
Jan. 4, 1845	p. 89
Dec. 14, 1845	p. 97
Jan. 5, 1846	p. 110
Jan. 3, 1847	p. 115
Jan. 9, 1848	p. 132
Feb. 1, 1848	p. 135
Oct. 30, 1849	pp. 181-184
Jan. 4, 1850	p. 192
May 2, 1851	p. 225
Jan. 15, 1854	p. 309

## **Volume II**

July 3, 1857	p. 14
Oct. 14, 1858	p. 83
Sept. 18, 1860	p. 146
Apr. 1, 1862	p. 244
Jan. 1, 1863	pp. 268, 279, 288



## **Appendix Four**

### **Holy Cross Men in Algeria, 1840 to 1853**

**Brother Aloysius Gonzaga (Pierre) Galmard**, born in 1817, came to Holy Cross in 1836 at age 19 and received his teaching certificate in 1838. Professed on August 22, 1841, he was sent to Philippeville on the same day three years later. In 1855 he transferred into the Holy Cross priests' society and died in Paris in 1893 at age 75.

**Brother Alphonus Rodriguez**: see Brother Francis of Assisi Tulou.

**Brother André Mottais**, born February 21, 1800, at Larchamp, answered Jacques Dujarié's call to the fledgling "Brothers of St. Joseph" in 1820. He was the first of the first four men to survive with the Brothers. André was the first to profess vows under Father Moreau's new Community of Holy Cross and was sent to Algeria in 1840. He sickened there and returned to Le Mans in 1842. He died at Le Mans March 16, 1844, at age 44.

**Brother Basil (Michael) Gary**, son of Jacques-Mathurin Gary and Louise-Perrine Théréau, was born September 20, 1812. He came to Holy Cross in January, 1837, at age 24, received his teaching certificate in March, 1839, and was professed August 19, 1838. He was sent to Bône, Algeria, August 22, 1844. He died December 13, 1888, in Angers at the age of 76.

**Boucher**. See Le Boucher.

**Brother Clement (Francis) Deschamps**, born in 1809, came to Holy Cross in 1836 seven days after his twentieth-fifth birthday. Professed in 1840, he was sent to Oran in January, 1846. He died in Algeria five years later in 1851 at age 42.

**Brother Cyprian (Alexander) Ménage**, born in 1829, came to Holy Cross in 1845 at age 16. He was sent to Philippeville alone as a novice September 4, 1847, but died there January 14, 1848, of typhoid fever at age 19.

**Brother David (Julian-Pierre) Lottin**, born in 1830, entered Holy Cross in 1849. As a novice he was sent to Philippeville September 25, 1851, to serve as a teacher and cook. He died in Algeria August 19, 1852, still a novice, at age 22.

**Brother Donatian (John-Victor) Masson**, born in 1828, came to Holy Cross in 1850 at age 21. As a novice he was sent to Oran September 25, 1851, to teach. He left the Community in 1856 at age 28.

**Brother Dorothée (Joseph) Bigot** was born in 1802, entered Holy Cross in 1825 at age 22, was sent to Bône in 1848, left the Community in 1850 but returned less than two months later. He died in 1873 at age 71 still with the status of novice, never having professed vows for one reason or another.

**Drouelle, Victor.** He was born in 1812 and ordained in 1837. Entering Holy Cross soon thereafter, he became a novice in September, 1838, and was sent to Algeria in May, 1840. Returning in 1842, he professed vows in 1843, then held various administrative posts in the Congregation and became one of the three key players (with Sorin and Champeau) in the deposition of Father Moreau. He died in Paris in 1875 at age 62.

**Brother Eulogius (Anthony) Boisard**, born in 1808, became a novice in 1839 at age 31. He went as a teacher to Algeria in September, 1840, but left the Community in 1842.

**Brother Francis of Assisi (Louis Amédée) Roussel**, born in 1831, came to Holy Cross in 1849 at age 18. As a novice he went to Philippeville September 25, 1849. Professed in 1852, he received his teaching diploma in 1854. He left Holy Cross in 1862 at age 31.

**Brother Francis of Assisi (Francis-Mary) Tulou** was born in 1798. He came to Holy Cross in 1827 at age 29. Professed in 1837, he went to Algeria in 1840. He died at Le Mans in 1853 at age 56. At some point he changed his religious name to Alphonsus Rodriguez, possibly before he left for Algeria.

**Brother Francis de Paul (Edward-Louis) Villard** was born in 1833 and entered Holy Cross in 1848 at age 14. He was sent to Oran September 25, 1851 as a teacher at age 17. He returned to Le Mans with Brother Florentin October 19, 1853, and left the Community the following April in 1854 at age 20.

**Brother Francis de Sales (John) Bourdon**, born in 1826, came to Holy Cross in 1844 at age 18. Professed in 1847, he was sent to Bône in May, 1851, but returned to Le Mans in 1852. Sent again to Bône, he left Algeria in 1853 with all Holy Cross religious.

**Haudebourg, Marie-Victor**. He was born in 1811, entered Holy Cross as an ordained priest in 1840 at age 28. He left for Algeria on September 1, 1840, less than three months after being accepted as a novice. Returning to Le Mans in June of the following year, he was professed in August, 1842, but left the Community nine years later.

**Brother Hilaire (Pierre) Beaury**, born in 1817, entered Holy Cross in 1835 at age 18. Professed in 1840, he was sent to Philippeville in 1846 and remained until all Holy Cross religious were recalled in 1853. He died at Angers in 1890 at the age of 73.

**Brother Hilarion (Louis) Ferton**, son of Louis Ferton and Agnes Baguette, was born February 24, 1817, near Calais. Coming to Holy Cross in May, 1837, at age 20, he was professed August 22, 1841. In 1844 he left for Oran exactly three years from the day of his religious profession. He died at Oran October 15, 1849, at age 32.

**Brother Ignatius (Theodore) Feron**, son of Nicholas Feron and Marie Ferouelle, was born in 1820 and entered Holy Cross at age 19 in 1839. He was sent to Algeria in April, 1840, but returned to France in June, 1842. He took his vows in August, 1844, and returned to Algeria five years later as a teacher. Later he was sent to Rome but returned to Le Mans in 1855 where two years later he was dismissed from the Community.

**Brother Jerome (Pierre-Désiré-Honoré) Lefèvre**, born in 1827, entered Holy Cross in 1848 at age 21. As a novice he was sent to Oran on September 1, 1849, as a teacher. Professed in 1853, he left the Community in 1857 at age 30.

**Le Boucher, Julian**. He came as an ordained priest to Holy Cross and became a novice in October, 1839. We do not know his age. In May, 1840, he went with the first colony to Algeria, having taken the vow of obedience. He left Holy Cross in November, 1843, from Paris.

**Brother Liguori (Louis) Guyard**, born to Francis Guyard and Anne Granger in 1819, came to Holy Cross in 1838, one day before his nineteenth birthday. He left for Algeria as a novice in 1840 with the second colony and returned to France June 5, 1842, with all Holy Cross religious. He went to Philippeville in 1844 but left the Community in May, 1846, at age 27.

**Brother Louis (Victor) Marchand** was born in 1812 and was accepted as a Holy Cross novice at age 26 in 1839. He took vows at the time of his being sent to Algeria in

May, 1840. He drowned the following year (September 16, 1841) while swimming in the Mediterranean Sea with the orphans at Mustapha.

**Brother Marcel (Louis) Coupris**, born in 1825, came to Holy Cross in 1842 at age 17. He was sent to Bône August 22, 1844, but returned to Le Mans with Brother Timothy and Brother Francis de Sales. Taking vows in August, 1847, he received his teacher certificate later that same year.

**Brother Marie-Florentin (Prosper) Vérité**, born in 1827, came to Holy Cross in 1844 at age 17. Sent as a novice to Oran September 1, 1849, he returned to France with all Holy Cross religious in 1853. Professed the following month, he left the Community in 1859 at age 32.

**Brother Matthew (Pierre) Plumard**, born in 1809, entered Holy Cross in 1825, became a novice the following year, received his teaching certificate in 1829, and was professed in 1838 at age 29. He went to Oran in 1849 as a school principal. He died at Angers in 1888 at age 79.

**Brother Simon (Charles-Joseph-Augustine) Pisson**, born in 1823, came to Holy Cross in 1845 at age 22. He went to Oran on April 23, 1848, but left the Community in November, 1849.

**Brother Timothy (Louis) Martineau**, born in 1833, entered Holy Cross in 1849 at age 16. As a novice he was sent to teach in Oran on May 21, 1851, but returned to France with Bro. Francis de Sales and Bro. Marcel on January 6, 1853. He went to Philippeville on September 3, 1853 for some reason but was back in Le Mans by August 2, 1856. He left the Community in 1868.

**Brother Timothy (Joseph) Rocton**, born in 1825, came to Holy Cross in 1847. Sent to Philippeville alone as a novice January 13, 1848, he left the Community in 18\_\_.

**Brother Victor (Joseph) Catala** was born in 1808 and entered Holy Cross in June, 1842 at age 33. As a novice, he was sent to Oran August 22, 1844, but left Holy Cross in October of the following year. He was the sixth man to be given the name "Victor" in the Community.

**Brother Victor (John) Huard** was born in 1812 in Larchamp, the home town of both Brother André Mottais and Mother Mary of the Seven Dolors. He entered Holy Cross in August 1839 and left one year later on September 1, 1840, for Algeria as a cook. He left the Community less than two years later in April, 1842.

