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## The Identification of Jocelyn

Mary L. McCormick

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The  
IDENTIFICATION  
of  
JOCELYN

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A Thesis Submitted as a Partial Requirement  
for the Degree of Master of Arts

\*\*\*\*\*

Department of Romance Language

by

Mary Loretta McCormick

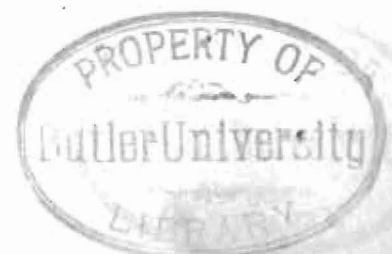
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## THE IDENTIFICATION OF JOCELYN

### I. INTRODUCTIONS

Who was Jocelyn? Did Lamartine's hero have a human counterpart? The question has tantalized readers ever since the kindly priest first crept into their hearts. The vivid reality of his life suggests the possibility of his having dealt in a world of actualities as well as in a realm of make-believe. The author by his statements has coaxed one farther along the path of exploration, but the road so attractive and smooth at the outset leads only to a maze of confused ways. Following his guidance, we grope in the blind alleys of the road that has treacherously divided into three pathways. Surely of all guides one would have thought Lamartine the most trustworthy. Is there no way out? Can one find a way to trace a passage through the tangles of the maze? Perhaps the life of Lamartine will offer some solution: perhaps in some of his friendships one may find a clue to help establish the identity of Jocelyn. The findings of the critics must surely offer something of value, they have trod the path before us, and if one reads carefully the signs along the trail they have blazed, perhaps the way will straighten itself out. Let us

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call to mind the character of Jocelyn and with that to guide us we may steer clear of dangerous by-ways until we find at last the road which leads to the identity of Jocelyn.

CHAPTER II

## II. BIOGRAPHY OF LAMARTINE

Alphonse-Marie-Louis de Lamartine was born at Mâcon, October 21, 1790. His family was of the old nobility, a family highly respected, yet not particularly famous. To the youngest son of that family, Pierre de Lamartine, father of Alphonse, fell the estate at Milly, and there the poet spent the greatest part of his youth. Later, the property at Saint-Point was added to their possession, for since giving up army life Pierre de Lamartine became more and more attached to the leisurely existence that the country afforded. He abandoned himself completely to the care of his fields and the pleasures of the hunt, allowing the immediate problems of the household to fall upon his wife.

Madame de Lamartine, who before her marriage had been Alix des Rôys, was a character of great refinement and extreme delicacy. She, perhaps, more than her husband, lived again in the personality of Alphonse. "Je fus une âme d'élite, un esprit d'une infinie distinction. Une profonde piété mais indulgente, à la terre; un raffinement moral très délicat mais sans rien de maladif; et contenu par un bon sens très sûr et une activité courageuse; une abnégation complète."



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un entier dévouement de soi-même aux siens et à tous, furent les traits les plus marqués de ce généreux caractère."<sup>1</sup>

She was very fond of her son and continually worried over his health which she felt was none too strong. She devoted much of her time to his early training, instilling in him the religious principles of her own deep faith. "Voici selon le Manuscrit l'emploi de la journée: La messe tous les jours à sept heures: Lecture de la Bible: Leçon de grammaire: Lecture de l'histoire, histoire de France ou histoire ancienne: Le soir, après dîner, quelque vers des fables de la Fontaine: Quelquefois, à la veillée, on se régale d'une comédie de Molière." "Il me semble", dit la mère scrupuleuse, "qu'il n'y a pas de mal. Je passe, en lisant, les mots dangereux."<sup>2</sup> Thus she sought to train Alphonse

1. L. Petit de Julleville, "Histoire de la Langue et de la Littérature Française", Tome VII, Dix-neuvième siècle, Période Romantique 1800-50, Librairie Armand Colin, Paris, 1913. p. 190

2. ("Le Manuscrit de ma mère", passim Idem, p. 160) as quoted by F. Reyssie in "La Jeunesse de Lamartine", Librairie Hachette et Cie., Paris, 1892. p. 60



by her own efforts in order that she might keep him near her and avoid the necessity of sending him away to school.

But the boy was getting older. He was outgrowing the lessons of his mother. His uncles recommended that he be placed under competent instructors. The family at Milly bowed to the word of the two elder sons of the Lamartine family, François-Louis and l'abbé de Lamartine. François-Louis, a man of domineering personality, had assumed, along with the bulk of the Lamartine estate, the place of head of the family. He felt himself particularly capable of directing the education of Alphonse due to his continued literary pursuits. To the poet the demands of this uncle often seemed tyrannical, for the opposite temperaments of the two made an understanding between them difficult. The other uncle had won a place in the heart of the boy by his liberality and kindness. Often Alphonse took refuge at Montculot, for there he found ready sympathy at the house of the priest. "Il y fuyait l'oncle de Montceau et la contrainte de Milly; c'était la transition habituelle entre les p<sup>1</sup>aisirs de Paris et la tristesse de sa campagne, et il y trouvait la

Lamartine"; Librairie Hachette et Cie., Paris, 1911 p. 87  
 4; René Douma, "Lamartine", Librairie Hachette et Cie., Paris, p. 20

paix et le recueillement sous les deux formes qu'il aimait le mieux: la nature et les livres: l'abbé avait réuni une admirable et riche bibliothèque où le neveu pouvait puiser sans contrôle, ce qui n'allait pas sans le changer un peu des habitudes de Mâcon et de Milly où sa mère se montrait très sévère.<sup>3</sup>

So, upon the advice of the uncles, Madame de Lamartine was forced to place Alphonse in school. She sent him to l'abbé Destre who with the aid of the young abbé Dumont was giving the youth of Bussières the necessary elements of education, that is, principally training in the Latin language. The school had the advantage of being near home, for it was only one or two kilometers from Milly. Each morning Lamartine set out with several comrades, carrying on his back his lunch and under his arm a little wood to keep burning the fire of the poor priest. The educational advantages of the school were less apparent. "Le curé était trop vieux: son neveu, l'abbé Dumont, était trop jeune ou trop fantaisiste. Les enfants confiés à leurs soins n'apprenaient rien."<sup>4</sup>

3. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Librairie Hachette et Cie., Paris, 1911 p.87

4. René Doumic, "Lamartine", Librairie Hachette et Cie., Paris. p.20

That Madame de Lamartine should intrust her son to such lax instructors may be accounted for by her desire to keep Alphonse near her and by her friendship for l'abbé Dumont who was a frequent guest at the house and a favorite hunting companion of her husband.

However, in 1800, Lamartine was sent to a school maintained at Lyon by M. Ruppier. There he was truly miserable, for the institution held for him all the horrors of a prison. Proud, imperious, and difficult to manage because of the liberty he had enjoyed in his country home and because of the indulgence of his mother, he found the restraint of his new masters intolerable. Repeatedly he wrote to his parents of his longing for home. He contrived to secure a number of vacations by complaining of various bodily ills, well-knowing that his mother would do anything to assure his good health. On December 11, 1802, Lamartine ran away from school with MM. de Veydel, but they had not traveled far until they were retaken. Alphonse showed the greatest reluctance and stubbornness in refusing to write a letter of apology to his father. After much persuasion, however, the note was finally dispatched. That the school at Lyon was ill-suited to

the boy's temperament was quite evident. With the end of the term efforts were made to locate another place of instruction.

The choice of the new school was more fortunate. In October, 1803, Lamartine entered the Collège de Belley where he remained for four years. The months of study were less trying there, due, perhaps, to the gentle government of the priests, or the change that adolescent years were bringing to the boy's character. Be that as it may, Madame de Lamartine was pleased to note a marked improvement in his work and a decided increase of religious feeling in his soul. The completion of his training there marked the end of his formal education.

Returning home without preparation for any special profession, he was at a loss as to his next move. His uncles objected to his entering the army, for they were staunch Royalists and would not have him serve the Emperor. François-Louis de Lamartine wished him to devote his time to scientific study, especially the study of mathematics, for that coincided with his own interests. No suggestion could have been <sup>less welcome</sup> ~~more fatal~~, for Lamartine had the greatest

distaste for the intricacies of that subject. He, therefore, gave himself up to a leisurely existence at Milly. Much of his time he spent reading in a haphazard sort of way. His literary tastes covered a wide range, but he was especially fond of novels and poetry. He tried his pen at writing, and frequently imitated the authors that he read. Tired of his books he would stroll to the home of l'abbé Dumont, who daily became more intimate as the friend of the young man. There they discussed things philosophical and literary, for their souls had much in common. Lamartine was fascinated by the melancholy air of mystery that shrouded the priest, and l'abbé Dumont enjoyed the freshness of the boy's developing personality. When days began to drag too slowly at Milly, Lamartine slipped away for a fling with some artist friends in Lyon. Their bizarre life attracted him, and he enjoyed the excitement of nights spent at the theater or the dance. True, he accumulated some debts, but that scarcely worried him since an indulgent aunt could be counted upon to help him out of a difficult situation.

About this time he fell in love with a young



girl whose parents lived at Mâcon, and he wished very much to marry her. The uncles, however, interfered, for the marriage to them seemed extremely foolish. They sent the young lover to heal his broken heart in Italy. The plan was highly successful, for Lamartine was delighted with everything he saw as he visited the beauties of Turin, Milan, Parma, Bologna, Florence, and Rome. He stayed for a while in Naples with a distant relative, Daresté de la Chavanne, a tobacco merchant. There he is supposed to have become infatuated with Graziella, a worker in the tobacco factory. Whether or not the incident is true cannot be ascertained, but several poems of Lamartine give it credence. Among these are "Premier Regret", "Ile d'Iachia", and "Graziella".

By the end of April, 1812, he had returned to Mâcon. There he resumed the leisurely life of a country gentleman until the Restoration gave him an opportunity to serve as musketeer, first, at Beauvais, and then, at Paris. In November, 1814, he was at Milly in winter quarters. His service, which was rendered without enthusiasm, was short-lived, for the next year Napoleon returned, and Louis XVIII fled the country.

Not long after that Lamartine met the woman who

was to have such a great influence upon him. That woman was Madame Charles, wife of a celebrated physician. The meeting took place in September, 1816, at Aix-en-Savoie, (Aix-les-Bains) where Madame Charles was seeking, if not a cure for her illness, at least a postponement of the death that threatened. Her courage, her beauty, and her brilliance inspired in him the greatest love he had ever known. She stimulated that religious side of the poet which his mother had so carefully guarded from his childhood. Lamartine followed her to Paris in order to be near her during the winter months and left only upon her promise to see him again at Aix in September, 1817. Her illness prevented the meeting, however, and three months later she died.

The force of such a great love ending in sorrow loosed in Lamartine the true poetic vein. His soul poured itself into the plaintive melodies of the "Meditations". The publication of these poems in March, 1820, created a stir in Paris, for it was the first volume of its kind to make its appearance. Lamartine was not slow in becoming the idol of aristocratic and religious circles. The prominence attained

by this success brought him an appointment from Pasquier as attaché of the embassy at Florence. At about the same time he received a pension from the King. In order to accept the diplomatic commission and proceed immediately to Italy, he hastened preparations for his marriage with Maris-Anna-Elisa Birch, a young English woman. The ceremony took place on June 6, 1820.

Lamartine did not return to France until 1828. His candidacy for membership into the French Academy was being considered then, and he was admitted on April 1, 1830. Upon his entrance he published his "Harmonies". He ended his diplomatic career about this time when he tendered his resignation upon the accomplishment of the July Revolution. Having attained his fortieth year, he sought to gain political prominence, and at once presented himself at Bergues, Toulon, and Marseille as one desirous of obtaining a seat in the Chambre. He would not, however, ally himself with any one party.

In 1832, he saw an opportunity to make a trip to the Orient, a country which always held a very great fascination for him. With the pomp and retinue



of a prince, he embarked July 1, 1832, upon a boat chartered for his own particular use. His route led him past Malta, Nauplia, and Athens to Beyrouth where he arrived September 6. Establishing his wife and daughter in comfort at that town, he left with a large escort for a forty-five day trip through Galilaea and Palestine, returning through Caesarea, Tyros, and Sidon. In the region of Lebanon he met Lady Ester Stanhope, the mystic, who greeted him as the foretold Messiah and prophecied for him a high political destiny in European affairs.

The glory of the vision was destroyed when, upon returning to Beyrouth, he found himself just in time to hold his dying daughter, Julia, in his arms. The girl had been suffering from a lingering malady that grew rapidly worse in the new climate. Lamartine returned home, seriously ill of a sickness contracted in Bulgaria and broken-hearted over his child's death.

The next few years were to see the fulfillment of two of Lamartine's life purposes. One was the writing of a great epic; the other was the attainment of political power. In 1836 was published "Jocelyn", the first of a series of poems that were to depict the

trend of humanity as a whole. The story was to follow the experiences of an angel who through love of a mortal had become man. He must pass through successive stages of reincarnation. The fall of the angel was to take place before the flood, while the last reincarnation would occur just before the day of judgement. Although published first, "Jocelyn" was to have been near the end of the proposed series. Needless to say, the scope of the intended work was beyond the execution of a single man. Lamartine published, however, in addition to the piece already mentioned, "Le Chute d'un Ange." This, which was to have been the first episode in the group, was published in 1838. The poor reception afforded this work discouraged him from further pursuit of his plan.

Lamartine's political career had begun in September, 1833, when upon his return from the Orient he took a seat in the Chambre as deputy from Bergues. Gradually winning favor with the people because of the liberality of his views, his popularity reached its height with the publication of the "Histoire des Girondins." The sentiments aroused in the nation by this book paved the way for the Revolution of 1848.

and raised Lamartine to a position of first power in the Provisional Government that followed. The enjoyment of this authority lasted only four months.

Lamartine, however, was looking forward with assurance to the presidential election, for he felt confident of drawing at least 500,000 votes. The completeness of his failure may be judged by the paltry number of votes attributed to him. The ballot box revealed only 17,000 votes in favor of Lamartine.

His political fall was a severe enough blow, but there was added to that the disaster of financial ruin. Always of luxurious tastes he had spared nothing to gratify them. His generosity had led him to give beyond the margin of safety. During the days of the Provisional Government he had distributed large sums to relieve the sufferings of the Parisian workmen. Speculation in land and crops had also served to diminish his wealth. His fallacious theory of spending deliberately twice his income kept him always in debt no matter what his income might be. His finances had reached a critical point, and there was nothing with which to repay the five million borrowed francs.

During the next twenty years Lamartine turned

out nothing of literary value. His time was completely given over to hack work or "les travaux forcés littéraires", as he put it. Nevertheless his most strenuous efforts could not keep the dear home at Milly from being sold in 1861. His financial status did not improve and finally in 1867 he was glad to learn that the government of Napoleon III "assura la rente viagère d'un capital de cinq cent mille francs, à M. de Lamartine à titre de récompense nationale."<sup>5</sup> His wife died in 1863 leaving him to spend the last few years of his sad existence with his niece Valentine. Not long afterwards on February 28, 1869 he followed her. His body was buried at Saint-Point with modest ceremony. None of his former political friends deigned to be present at the funeral. He seemed totally forgotten by the world.

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5. L. Petit de Julleville, "Histoire de La Langue et de la Littérature française", Tome VII, Dix-neuvième siècle, Période 1800-50, Librairie Armand Colin, Paris, 1913. p. 250

### III. RÉSUMÉ OF "JOCOLYN"

As we have seen, the first episode to be published in Lamartine's great epic series was "Jocelyn". This book contains the life story of the priest whose identity we seek to discover. Since it is written as his diary, the pictures of his experiences are detailed and highly colored with tints of romantic emotion.

#### CHAPTER III

Lamartine in the Prologue gives an account of the discovery of this fictitious journal. He relates that he was returning from a walking trip, and, as was his custom, he planned to spend the evening with his friends. Coming within sight of the little house, he was surprised to see no signs of life about it. No smoke came from the chimney; no one walked in the garden where at this hour the priest usually strolled, reading his breviary. Upon reaching the gate no dog greeted his entrance. The crowd that filled his heart was agitated by thoughts of the priest's life. Lamartine's time was not permitted to assist at the burial of the priest, but he was permitted to assist at the burial of the priest's property. Among other articles he found the scattered records of

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Jocelyn's daily existence. These notes were supposedly arranged in chronological order and published by the poet.

The vivid story that they tell can hardly be ignored in a consideration of the priest's character. The opening lines give a picture of Jocelyn's sixteenth birthday. The day had been a happy one filled as it was with May Day festivities. He had enjoyed the dance immensely, and that night in his room the memory of the day's pleasures haunted him. In the midst of his own happiness he wondered why his sister had returned home that evening so sad. Dreams of the night brought forgetfulness, but again the next day his anxiety was reawakened by the sound of weeping that issued from his mother's room. The fragments of conversation between his mother and sister explained the trouble. His sister was deeply in love with a young man who desired very much to marry her. The boy's father, however, was asking for a dowry much greater than his sister could offer. There seemed nothing left but to abandon her vision of happiness.

All day Jocelyn sought in his mind for a way out of the difficulty. Only one idea seemed feasible.

He would turn over to his sister the portion of the family estate that was his. As for himself, there was small chance of success in the world since he was penniless. He would enter the church. To resign himself to this purpose was extremely difficult. His mother, acquainted with his plan, at first refused to allow such a sacrifice, but through the urgings of Jocelyn and through sympathy with her daughter she at last consented. Jocelyn was compensated for his loss by the sight of his sister's happiness on her wedding day. Shortly afterwards he left forever the scenes of his childhood to enter the seclusion of a seminary.

His life at the religious house was one of peaceful companionship with God. He had not been able to confide the secret troubles of his heart to his associates, and so he turned naturally to communion with a higher Power that could understand him. The seclusion of his days was rudely broken by the forces of revolution. The crazed mob respected not the sanctity of the place, but with deadly weapons drove the inhabitants to flee for their lives or meet their death. The same fury that sent Jocelyn to hide in the



mountains was also forcing his mother and sister to abandon their home. Jocelyn through the aid of a kindly shepherd attained the shelter of a mountain cave. There he was secure for the entrance to his lodge was inaccessible unless one knew the path. His friend promised to bring him food from time to time and to report the progress of events.

It was not long before he came to share his cave with two other fugitives. One day attracted by shouts and by the sound of guns, he saw an old man with a boy running desperately from a number of soldiers. The chase seemed about ended, for the barriers of rock made further progress impossible. Jocelyn, forgetful of his own safety, stepped forth, pointing out the path to the exhausted couple. As they climbed the ascent there was an exchange of shots. The soldiers were killed, and the old man was fatally wounded. Jocelyn took the injured man to his home and administered what aid he could to alleviate the pain of his last hours. That evening when death had ended the man's sufferings and while the boy slept exhausted by grief, he buried the body.

From the young boy thus thrown upon his hands

he learned the story of their flight. The old man was the youth's father, and they had lived together happily until Revolutionary hatreds had made them outcasts because of their noble blood. They had been closely pursued, and only rescued by the intervention of Jocelyn. The boy, Laurent, was extremely fair with an almost effeminate beauty. His finely molded character made him an agreeable companion for the lonely hours that Jocelyn had to spend in his mountain solitude. Indeed a deep friendship sprang up between the two that made their days a continual round of bliss.

This happiness was interrupted by a startling discovery. Laurent was really a girl named Laurence. Jocelyn in ministering to injuries received by the youth in the treacherous mountain snows found that the boy's attire disguised a girl's form. The deception had been resorted to in order to facilitate her escape, and her father, dying, had made her promise not to disillusion Jocelyn. The feeling they had for each other was not friendship then, but love. The knowledge of Laurence's identity cast a certain restraint into their relationship. Jocelyn, conscious

of his holy purpose in life, was disturbed by the caresses of Laurence.

The force of the church was to upset still more the happy existence at the Grotte des Aigles. One day the shepherd who befriended Jocelyn brought a message from a distant prison. The bishop of the seminary where he had dwelt was condemned to die and sought among his former associates someone in whom he could confide. Jocelyn was torn between his duty and his love, but the urgent summons could not be ignored. Without awakening Laurence who still slept, he set out with his guide leaving a note to assure the girl of his speedy return.

By the aid of a disguise and by the shrewdness of his traveling companion he avoided the dangers of the route and arrived safely at the bishop's cell. The bishop wished to ordain him so that he might have a confessor and enjoy the blessings of the last sacrament. Jocelyn refused to comply with his wishes, however, for he thought of the sacrifice that he would thus cause Laurence. When pleas and exhortations failed to move his resolve, force was employed. Striking the young man with his chain, the bishop knocked

him unconscious. When he regained his senses he was a priest. In a daze he heard the voice of the condemned man confessing his sins and directing him in the consecration of the Host. In a daze he walked to the scaffold with the martyr. Then his memory forsook him and from the mouths of others he learned of his collapse, his being carried to the hospital, and his treatment there. The sister who acted as his nurse told him of the unexpected turn of events that restored freedom to the priesthood. No longer need those consecrated by holy vows fear persecution. The kindness of this sister appealed to Jocelyn, and he told her of Laurence who was waiting for him in the mountains. Desirous of helping him, she offered to take care of the young girl. She followed him back to the Grotte des Aigles; she tried to comfort Laurence's wild despair; and with soothing words she led her away from the seat of happiness.

Jocelyn turned again to the monastic regime to lose his grief. The stress of Revolutionary days had reduced the clergy so that each member was pressed into

service. Jocelyn was assigned to the obscure little

village of valneige. Death left her a widow, young.

But before definitely establishing himself there, he saw again his mother and sister after many years of separation. He had the privilege of escorting his mother back to their old home to visit again the scenes of happiness. The emotional stress of memories weakened the strength of the already feeble woman, and she died in her former home. For her the comfort of the last sacrament was doubly sweet since it was administered by her son.

Jocelyn accompanied his sister to Paris where her husband awaited her. Their common sorrow bound them closely together, and they delayed as long as possible the hour of parting. It was in this great capital, too, that he saw again his Laurence. She had come to church attracted by the renown of a famous priest, and as she was pressing through the crowd, she came face to face with Jocelyn. Neither spoke, but the eloquence of their glance betrayed the deep shock each had experienced. The gossiping lips of strangers carried to him the story of her Parisian life. She had married a man much older than herself who was passionately fond of her, but whom she did

not love. His early death left her a widow, young, beautiful, and wealthy. Many admirers flocked about her, and she tried to satisfy the craving of her soul with the effections they lavished upon her. Jocelyn, tormented by her vision, sought to see her once more before he left the city. Haunting the shadows of the street opposite her window, he succeeded in catching sight of her. It was only a glimpse of her, however, as she stepped upon her balcony to relax after her guests of the evening had gone. But that glimpse revealed her face weary in the moonlight, and the faint sigh that escaped her lips betrayed her loneliness.

Jocelyn returned to Valneige to take up his lowly existence there. His days were humdrum enough with the monotony of country life. He conducted the services of the church: he taught the children of the village: he was friend and adviser to all. Then one winter night he was called to the bedside of a dying woman. The distance to be traversed was long, and the night was bitterly cold, but the priesthood had taught him to overcome such obstacles with a willing spirit. The woman, he was told, had been on her way



to Italy when her failing health gave way. Knowing her death to be imminent, she was calling earnestly for a confessor. Upon their arrival at the house she was still tossing impatiently on the bed. Jocelyn approached, and, drawing the curtains aside, gazed into the face of Laurence contorted with pain. She had failed to recognize him. The confession of her sins fell from her lips with feverish eagerness. He heard again the sound of her voice as she revealed the secrets of her life. He heard with unspeakable joy the declaration of her love for Jocelyn, alone. No longer could he conceal his identity. When she learned that it was Jocelyn at her side, her happiness was complete, and with her last effort she imprinted a kiss upon his hand.

All night long Jocelyn spent at her bedside, nor did he take away his hand from her cold embrace until morning came. Because of her request preparations were made to take the body to the Grotte des Aigles for burial. Jocelyn, himself, accompanied the funeral procession along the familiar path, and saw Laurence placed near her father on the mountain side.

Returning to his duties at Valneige, he sought

to live a life of holy expiation that through his efforts the sins of Laurence might be forgiven. His days were busy with serving others. Especially did he toil faithfully when an epidemic of the plague called every able-bodied person to tend the sick. As he ministered among the afflicted and read the services for the dead, he prayed that he, too, might die. The Epilogue tells us that not long afterward his earthly life ended, and a third grave was dug in the Grotte des Aigles.

This priest with his patient spirit and with his soul completely resigned to the hardships which God had seen fit to put in his way arouses in one the highest admiration. The greatness of his love was only equaled by his profound piety. The strength of character that enabled him to repeatedly sacrifice himself for others is truly inspiring. Small wonder that he has held such an attraction for persons of delicate tastes and keen sensibilities.



## IV. MODELS FOR JOCELYN

## DUMONT AS JOCELYN

Having followed with sympathetic interest the details of Jocelyn's sad existence, one turns eagerly to see if life had held up to the poet a model pulsing with the blood of human vitality. Must the priest as a creation of fiction live only in the realm of imagination, or can he be drawn nearer to our hearts by the realization that he has really met the problems of life? The graphic style of the narrative suggests an intimacy between the poet and his hero, but it in itself can hardly lead us farther when we take into account the powerful force of Lamartine's imagination. Shall we then pry deeper into prosaic records with the unrelenting curiosity of the twentieth century, daring to brave whatever disillusionment the facts may bring?

It is natural in such an enquiry to turn for information to the poet himself. Lamartine has not been silent concerning the identity of Jocelyn.

Rather his volubility on the subject has led to some

confusion, and furnished ample ground for extended controversy. It may be well to consider his various assertions concerning the true character incorporated into his hero, together with the less partial judgments of distinguished critics.

Among Lamartine's notes on "Jocelyn" is found this statement couched in words that have an authoritative ring: "Jocelyn, comme je l'ai dit ailleurs, n'est point une invention, c'est presque un récit. Son nom, dans la vie réelle et dans la mémoire de mon amitié, est l'abbé D---, curé de B---. Je détache la page que je lui ai consacrée dans les "Confidences", et je la place ici comme le fac-simile de la vérité de ce poème. C'est le dessin au crayon et sans cadre du portrait poétique de Jocelyn. Il ne diffère que par cette couleur qui est le jour et la teinte du souvenir."

The priest here mentioned as honored by the friendship of Lamartine and immortalized by his poetic fancy was the abbé Damont, curé of Bussières. Doubt surrounds the birth and early life of the priest.

2. Mouton-Lucas, "Lamartine, Œuvres choisies"  
 Librairie A. Rivier, Paris, 1928 p. 557  
 6. Oeuvres Complètes de Lamartine, "Jocelyn", après les  
 Tome Quatrième, Paris, MDCCCLX. p. 453  
 Sommaire du 21 avril 1929. No. 8, 6<sup>e</sup> année p. 226  
 V. F. de Lacretelle, "Les Origines et la jeunesse  
 de Lamartine", Hachette et Co., Paris 1, 128

Maurice Levaillant says, "Fils de la servante du curé Destre, et filleul de ce dernier, Antoine-François Dumont naquit à la cure de Bussières le 29 juin 1764, et y mourut en janvier 1832".<sup>7</sup> M. Testot-Ferry after an examination of parish records in the little town of Bussières asserts that on June 29, 1767 "L'abbé François Dumont, le héros de Jocelyn de Lamartine" "naquit à la cure de Bussières, fils légitime de Philippe Dumont et de Marie Charnay (mariés le 16 février 1762) cultivateurs et tous deux au service du curé Destre."

"Philippe Dumont et Marie Charnay avaient eu un fils aîné, Antoine-François né le 24 juillet 1765, qui eut pour parrain le curé Antoine-François Destre."<sup>8</sup>

Pierre de Lacretelle refers to the deep-rooted opinion among the people of Bussières that the abbé Dumont was the illegitimate son of Destre and his servant. They would thus explain the unusual interest shown by Destre in his education of the boy, the assumption of responsibilities not connected with his position as god-father.<sup>9</sup>

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7. Maurice Levaillant, "Lamartine, Oeuvres Choisies" Librairie A. Hatier, Paris, 1925 p. 587  
 8. Albéric Cahnet, "La Vérité Sur Jocelyn" (D'après les documents de M. Alfred Testot-Ferry) Revue Bleue, Sommaire du 21 avril, 1928. No. 8, 66e année p. 226  
 9. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris 1. 152

But we tarry unduly over conflicting details of records often none too carefully kept. That the young Dumont was reared and instructed by the curé Destre, that he served as choir boy, as witness, and sometimes as god-father is fairly well established by the documents of M. Testot-Ferry.<sup>10</sup> P. de Lacretelle informs us that the bishop of Mâcon during a visit to the parish was so struck by the beauty and aptitude of the child that he took him to the bishopric as secretary.<sup>11</sup> Such advantages must have given him an education very superior to his humble station.

That the boy was so influenced by his training, environment, and friends as to take the holy vows before the Revolution is doubtful. P. de Lacretelle writes, "il n'était nullement entré dans les ordres avant la Revolution, comme l'a prétendu l'abbé Chaumont après Lamartine, et on chercherait inutilement trace de son serment à la constitution civile du clergé ou de son emprisonnement comme non assermenté. Il fut libre pendant la Terreur et dans tous les actes le concernant

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10. Albéric Cahuet, "La Vérité Sur Jocelyn" (D'après les documents de M. Alfred Testot-Ferry) Revue Bleue, Sommaire du 21 Avril, 1928. No. 8, 66e Année. p. 226
11. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris. p. 149

de 1791 à 1795 il est simplement qualifié de négociant en vins à Bussières, se montrant partout et nullement inquieté."<sup>12</sup>

Dumont's later entrance into holy orders has a hint of the dramatic in it, a suggestion which is heightened by Lamartine's assertion that he, "qui avait hésité jusque-là entre le monde et l'Eglise, sentit finir tout à coup ses irrésolutions en apprenant le mariage de la jeune fille." "Il entra dans un séminaire sans regarder derrière lui."<sup>13</sup>

The story of his unfortunate love is linked with the name of Jacqueline-Marguerite Michon de Pierreclau, the youngest of four daughters. Being a royalist of staunch conviction, "qui ne cachait pas son antipathie contre les Jacobins",<sup>14</sup> Dumont was ever welcome at the château of Pierreclau. According to Lamartine he was present at the time the château<sup>15</sup> was taken by the insurgents. Despairing of escape the family made a supreme effort to save the young

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12. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris p. 153  
 13. Oeuvres Complètes de Lamartine, "Les Confidences" Tome Vingt-Neuvième, Paris, MDCCCLXIII p. 376  
 14. Ed. Rod, "Lamartine", Lecène, Oudin et Cie., Paris, 1894 p. 124  
 15. Oeuvres Complètes de Lamartine, "Les Confidences" Tome Vingt-Neuvième, Paris, MDCCCLXIII p. 366-376



daughter, a child of sixteen years, from the horrors of prison and possibly death. Dressed as a boy, the better to conceal her identity, Marguerite de Pierreclau was entrusted to the care of l'abbé Dumont. They escaped from the château by a secret passage and headed by round-about and obscure roads towards the little village where lived the aunt of Marguerite. This aunt, however, had also fallen into the hands of the Revolutionists because of her aristocratic convictions. Lamartine affirms Mlle de Pierreclau and Dumont were thus forced to take refuge in the mountain hut of a poor woman formerly the nurse of the young girl.<sup>16</sup> Maurice Levaillant says, "Dumont sauva l'une des ses filles, suspecte aux Jacobins de la région, en la cachant dans les bois et dans un grenier du presbytère."<sup>17</sup> Be that as it may, for more than a year the exiles lived together. During that time their friendship had deepened into love and had given birth to a child. Little is known concerning its fate except Lamartine's statement that "la pauvre nourrice

16. Oeuvres Complètes de Lamartine, "Les Confidences"  
Tome Vingt-Neuvième, Paris, MDCCLXIII p. 370
17. Maurice Levaillant, "Lamartine, Oeuvres Choiesies"  
Librairie A. Hatier, Paris, 1925 p. 588



élevait un orphelin avec ses propres enfants. Cet enfant avait du linge un peu plus fin que le linge de chanvre de ces montagnes.<sup>18</sup> M. Testot-Ferry does little to clear up the situation when he writes, "La tradition conservée dans quelques anciennes familles du pays, voudrait qu'il ait été mis en nourrice dans la vallée de Serrières, et qu'il ait eu le bon esprit de mourir jeune."<sup>19</sup>

The end of the Terror saw the end of happiness for Dumont and Mlle. de Pierreclau. "Quand après Thermidor, la Révolution ouvrit les portes de ses geôles, la comtesse de Pierreclau refusa de reconnaître les serments échangés. Traditions et préjugés revécurent. Une fille de chatelain n'épouse point le fils d'un laquais et d'une servante."<sup>20</sup>

The lives thus broken found it difficult to adjust themselves and sorrow drove each into divergent paths in search of forgetfulness. "Quelques années plus tard, Mlle. de Pierreclau épousait un

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18. Oeuvres Complètes de Lamartine, "Les Confidences" Tome Vingt-Neuvième, Paris, MDCCCLXIII p.375  
 19. Albéric Cahuet, "La Vérité Sur Jocelyn" (D'après les documents de M. Alfred Testot-Ferry) Revue Bleue, Sommaire du 21 Avril, 1928. No. 8, 66e Année p.229  
 20. Albéric Cahuet, "Le Château de Laurence et la Tombe de Jocelyn", L'Illustration, Vol. 170 (85 pt. 2) S 3'27. p.202

vieillard, M. Antoine Mongez, banquier à Lyon." On<sup>21</sup>  
 the other hand "Antoine-François Dumont fut ordonné<sup>22</sup>  
 le 7 janvier 1798 et nommé aussitôt vicaire à  
 Bussières, où le culte venait de recommencer sous la  
 direction de l'ancien curé Destre."<sup>23</sup> Through the  
 efforts of Madame de Pierreclau and le curé Destre  
 the scandal concerning the love affair was largely  
 checked. This was none too soon, it seemed, for already  
 unfavorable reports were filtering into religious  
 circles regarding the character of l'abbé Dumont.  
 "On ne l'avait admis dans les ordres qu'avec une  
 certaine hésitation et il était mal noté."<sup>24</sup> In a  
 letter to the bishop l'abbé Faraud, vicaire général  
 de Mâcon, wrote, "M. Dumont est une espèce de houzard  
 qui dans les temps ordinaires aurait été paralysé.

21. Albéric Cahmet, "La Vérité Sur Jocelyn" (D'après les documents de M. Testot-Ferry) Revue Bleue, Sommaire du 21 Avril, 1928. No. 8, 66e Année p. 230
22. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris. p. 154
23. M. Testot-Ferry gives the following date as the time of Dumont's appointment at Bussières: "l'abbé F. Dumont fut nommé curé desservant justement à Bussières le 24 Frimaire, An XI (15 décembre, 1802), et peu après curé de Bussières et Milly." Revue Bleue, Sommaire du 21 Avril, 1928. No. 8, 66e Année p. 227
24. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris. p. 159

Attendu le besoin qu'on a d'ouvriers, il faut bien se résigner à l'employer, mais non à Bussières et dans les environs où sa conduite a été scandaleuse<sup>25</sup> et ses jactances plus scandaleuses encore." But the bishop Moreau, rendered sympathetic by his early contact with Dumont and by the repeated petition of the inhabitants of Bussières, permitted him to remain near his understanding and kindly friend, l'abbé Destre.

As to the rest of his life, there is little enough to be said. "Il semble s'être acquitté de ses fonctions, sinon sans grande conviction du moins au<sup>26</sup> gré de ses paroissiens." As a child of his century he was more of a philosopher than a priest and lacked the profound faith that one expects of a servant of the church. As P. de Lacretelle says, "Les mystères du christianisme qu'il accomplissait par honneur et par conformité avec son état ne lui semblaient guère

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25. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris. p.160-1  
 (Ces lettres, qui sont conservées aux archives épiscopales d'Autun, ont été communiquées à l'Académie de Mâcon par M. le chanoine Muguet, curé de Sully. Cf. procès-verbal de la séance du 10 janvier 1907)
26. Albéric Cahnet, "La Vérité Sur Jocelyn" (D'après les documents de M. Alfred Testot-Ferry) Revue Bleue, Sommaire du 21 Avril, 1928. No 8, 66e Année p.227

qu'un rituel sans conséquences: cependant, bien que son esprit fût incrédule, son âme amollie par l'in-<sup>27</sup>fortune était pieuse."

L'abbé Dumont and le curé Destre opened a school where the children of the neighborhood might learn the essentials of the French and Latin languages. Among the pupils was the little Lamartine who for three years studied under the tuition of l'abbé Dumont. But the routine of the class room was ill-suited to his restless spirit and he "répugnant par sa nature et par son âge à cette pédagogie puérile à laquelle il était condamné, laissait là avec dégoût le livre et la règle, et prenant ses chiens en laisse et son fusil sur l'épaule, s'échappait du presbytère avant que l'aiguille eût marqué l'heure de la fin de la leçon, et allait achever la journée dans les champs et dans les bois de nos montagnes."<sup>28</sup>

Ces révoltes et ces crises de découragement étaient fréquentes chez l'abbé Dumont et, pour le ramener, on voit les moyens qu'il fallait employer:

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27. P. de Laquetelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris. p. 150  
 28. Oeuvres Complètes de Lamartine, "Les Confidences" Tome vingt-neuvième, Paris, MDCCCLXIII p. 347

· lui parler avec douceur et sans tracasserie, ne lui  
 faire dire la messe que quand il se croyait disposé." <sup>29</sup>  
 Perhaps none understood or knew better how to soothe  
 this unmanageable spirit than Lamartine, himself. In  
 the "Confidences" Lamartine says, "Nous nous liâmes  
 naturellement et sans le prévoir. Il n'avait que moi  
 avec qui il pût s'entretenir dans ce désert d'hommes,  
 des idées, des livres, des choses de l'âme qu'il avait  
 cultivées avec amour dans sa jeunesse et dans le  
 palais de l'évêque de Mâcon." <sup>30</sup> Dumont was pleased to  
 watch the unfolding of Lamartine's young soul and  
 Lamartine was attracted by the restless melancholy of  
 the priest. They were drawn together by their royalistic  
 views and their mutual endurance of financial reverses,  
 a circumstance most galling to the priest who "avait  
 conservé des habitudes de dépense et de luxe." <sup>31</sup> Later,  
 when the years had brought Lamartine fame, he did not  
 forget his friend of other days, but "il le reçut à  
 Saint-Point, l'invita à Paris" <sup>32</sup>, and he "ne cessa, sa

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29. P. de Lacretelle, "Les Origines et la Jeunesse de  
 Lamartine", Hachette et Cie., Paris. p. 161  
 30. Oeuvres Complètes de Lamartine, "Les Confidences"  
 Tome Vingt-Neuvième, Paris, MDCCCLXIII p. 349  
 31. P. de Lacretelle, "Les Origines et la Jeunesse de  
 Lamartine", Hachette et Cie., Paris. p. 162  
 32. Idem p. 165



vie durant, de payer les dettes de son ami comme il apparaît dans la Correspondance: J'espère aller à la fin de l'automne vous délivrer de vos huissiers."<sup>33</sup>

Even until the end of life their friendship lasted. When fatal illness was beginning to take the strength of Dumont, Lamartine, hoping to stay its progress, "l'avait décidé à aller respirer l'air tiède de la Provence."<sup>34</sup> The priest died, however, in January, 1832, upon his return from this trip. Lamartine was heir to many of his most prized possessions, among which were his books, pictures, and his gold watch.<sup>35</sup> "Il fut inhumé, le 24 janvier, 1832, à la porte de la sacristie, où sa tombe servait de marche naguère encore.

Lamartine y fit graver cette inscription:

"À la mémoire de Dumont, curé de Bussières et Milly pendant près de quarante ans, né et mort pauvre comme son divin maître Alphonse de Lamartine, son ami, a consacré cette pierre près de l'église pour perpétuer parmi le troupeau le souvenir du bon pasteur."<sup>36</sup>

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33. Albéric Cahuet, "Le Château de Laurence et la Tombe de Jocelyn", L'Illustration, Vol. 170 (85 pt. 2) S 3'27 p. 205  
 34. J. des Coignets, "La Vie Intérieure de Lamartine" Mercure de France, Paris, MCMXIII p. 241  
 35. Albéric Cahuet, "La Vérité Sur Jocelyn" (D'après les documents de M. Alfred Testot-Ferry) Revue Bleue, Sommaire du 21 Avril, 1928. No. 8, 66e Année. p. 227  
 36. Idem p. 228



In summing up his character Maurice Levaillant writes, "Trois traits le caractérisent: sa passion pour la chasse; son goût des meubles magnifiques et des objets d'art, qu'il achetait en s'endettant perpétuellement; son zèle royaliste, qu'il manifesta plus d'une fois sous le Directoire et sous l'Empire." <sup>37</sup> Lamartine says of him, "Tous ses goûts étaient ceux d'un gentilhomme; toutes ses habitudes étaient celles d'un militaire; toutes ses manières étaient celles d'un homme du grand monde. Beau de visage, grand de taille, fier d'attitude, grave et mélancolique de physionomie, il parlait à sa mère avec tendresse, au curé avec respect, <sup>38</sup> à nous (ses écoliers) avec dédain et supériorité."

Is this then our Jocelyn? Has Lamartine framed this character in the beauties of Valneige and the Grotte des Aigles? He, himself, has affirmed that it is so, and many worthy critics have added their assent. Some, as Margueritte-Marie, Albéric Cahnet, P. de Lacroix, and Ed Rod, as the living personification of Jocelyn. Others, among whom are des Coignets, René Doumic,

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37. Maurice Levaillant, "Lamartine, Oeuvres Choieses" Librairie A. Hatier, Paris, 1925 p. 588  
 38. Oeuvres Complètes de Lamartine, "Les Confidences" Tome Vingt-Neuvième, Paris, MDCCCLXIII p. 99

and Levailant, see only certain traits of Jocelyn embodied in this priest. But, perhaps, it will be more just to allow each to speak for himself.

Margueritte-Marie writes in "Le Roman D'Une Grande Âme", "Lamartine, qui le (Dumont) connut intimement plus tard, sut apprécier cette nature délicate et passionnée. Il connut le mot de l'énigme de la vie du prêtre, elle lui inspire Jocelyn."<sup>39</sup>

Ed Rod admits, "à vrai dire la distance est grand entre l'humble prêtre de petite origine, modeste, doux, dévoué à son sacerdoce et consolé par une foi vive que le poème devait immortaliser et son vigoureux modèle, plus grand, plus mâle, avec un coin de satanisme." But he adds, "en passant à travers la pure imagination et le noble coeur de Lamartine, l'histoire de Dumont s'est embellie, ennoblie et purifiée. Elle a perdu ses traits les plus romanesques, ce qu'elle avait coupable et par conséquent de violent."<sup>40</sup>

P. de Lacretelle says of l'abbé Dumont, "Plus tard Lamartine créera autour de son ancien maître une

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39. Margueritte-Marie, "Lamartine", Le Roman d'une Grande Âme., Plon-Nourrit et Cie., Paris, 1921. p.30

40. Ed Rod, "Lamartine", Lecène, Oudin et Cie., Paris, 1894. p.122 & 128

atmosphère de légende et dans les "Nouvelles Confidences", soulèvera un coin du voile; on sut alors que sa vie avait servi de thème original au poème de "Jocelyn", mais comme les deux récits n'allaient pas sans se contredire fréquemment, il devenait difficile de démêler quelle était la part de l'imagination et celle de la réalité."<sup>41</sup>

Albéric Cahuet says the true Jocelyn was l'abbé Antoine-François Dumont dont nous parlent les "Confidences" et qui joua un grand rôle d'influence dans la jeunesse du poète. Son histoire, son caractère ne furent point tout à fait ceux qui nous apparaissent dans le roman. Il faut ici, comme dans Raphaël, dé-<sup>42</sup> pouiller la vérité humaine de sa parure imaginative." Again in the Revue Bleue M. Cahuet concludes, "L'identification de Laurence avec Mlle. Marguarite de Pierre-clau, comme celle de l'abbé F.Dumont avec Jocelyn, se trouve réalisée d'une façon indiscutable par les documents, actes, lettres, que M.Alfred Testot-Ferry, de Bassières et membre de l'Académie de Mâcon a réussi à

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41.P. de Lacretelle,"Les Origines et la Jeunesse de Lamartine",Hachette et Cie.,Paris. p.148

42.Albéric Cahuet,"Le Château de Laurence et la Tombe de Jocelyn",L'illustration,Vol.170 (85 pt.2) S 3'27 p.202

découvrir après de longues recherches fructueuses, et nous autorise à publier."<sup>43</sup>

The critics René Doumic, des Coignets, and Levaillant do not see in Damont the sole model for the character of Jocelyn. In a vague way they have designated M. Antoir and Lamartine, himself, as sharing with Damont the inspiration for this hero. Only what they have to say concerning the curé of Bussières, however, will be noted here, their farther comments on the subject being reserved for later consideration.

René Doumic sets down the following in his "Lamartine": "Or Lamartine avait à côté de lui et retrouvait mêlée à ses souvenirs d'enfance et de jeunesse, la figure romanesque d'un prêtre, l'abbé Damont, curé de Bussières, qui avait eu, à l'époque de la Révolution, une aventure." "Que Lamartine ait donc romancé l'épisode et embelli les figures, il ne pouvait en être autrement. Ce qui nous importe, c'est d'abord de constater que Lamartine a connu le futur héros de son poème: or c'est une loi de son imagina-

43. Albéric Cahuet, "La Vérité Sur Jocelyn" (D'après les documents de M. Testot-Ferry) Revue Bleue, Sommaire du 21 Avril, 1928. No. 8, 66e Année. p. 225

tion qu'il ennoblit, magnifie, idéalise toujours, mais qu'il n'invente pas de toutes pièces: il a besoin que la réalité lui fournisse un premier thème, un minimum de sujet."<sup>44</sup>

Maurice Levailant credits the identification of Jocelyn with l'abbé Dumont in stating Lamartine's purpose in writing his poem. He says, "Lorsque à l'automne de 1831, l'abbé Dumont lui apparut malade et déjà marqué par la mort, Lamartine se proposa d'écrire son "Journal" en présentant de ses sentiments et de sa vie une transposition poétique."<sup>45</sup>

More than all the others, perhaps, M.J. des Coignets belittles the importance of Dumont in the role of Jocelyn. It is true he writes, "Lamartine mettant le camble par son génie aux bons offices de son amitié, (Dumont) l'immortalisa sous le nom de Jocelyn."<sup>46</sup> But wherein lies the worth of this assertion when he states, "Presque tout ce qui concerne l'abbé Dumont est faux: quand le jeune Dumont s'éprit de Mlle. de Pierreclau, il n'était pas entré dans les ordres et le poète, on ne sait trop à

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44. René Doumic, "Lamartine", Librairie Hachette et Cie., Paris p.146 & 148  
 45. Maurice Levailant, "Lamartine, Oeuvres Choisies" Librairie A. Hatier, Paris, 1925 p.588  
 46. J. des Coignets, "La Vie Intérieure de Lamartine" Mercure de France, MCMXIII, Paris. p.66



quelle intention, a chargé ici d'une faute dont il  
 était innocent son héros- qui n'en avait guère besoin.  
 En outre, le curé de Bussières, agité, dépensier,  
 indévoit, grand chasseur et collectionneur de bibelots,  
 ne ressemble guère à l'évangélique et illuminé curé de  
 Valneige.<sup>47</sup>

That l'abbé Dumont served as the inspiration  
 for Lamartine's Jocelyn seems to be quite generally  
 accepted, and certainly the facts in the life of each  
 show many points of similarity. Both exiled by the  
 disturbances of the Revolution had had thrust upon  
 them the responsibility of caring for a young woman of  
 the nobility. Both found the weight of this duty light-  
 ened by the power of love. To both came the joy of  
 knowing their love returned, and then the sudden loss  
 of that which they held dear. Here events slightly  
 vary. Jocelyn was torn from his beloved by the desper-  
 ate need of a bishop for a confessor, Dumont, by the  
 outraged dignity of an aristocratic family. Thus both  
 entered the priesthood driven by forces working con-  
 trary to their inner desires. Both saw their loved one

most their duties in the same manner

47. J des Coignets, "La Vie Intérieure de Lamartine"  
 Mercure de France, MCMXIII, Paris.



married to a husband advanced in years, but kind, wealthy, and influential. To Jocelyn was given the opportunity of seeing Laurence again in Paris, of being present at her death, and of assisting at her burial. The history of Dumont here offers no parallel, but it is not the only discrepancy that occurs between the two stories. The early scenes of the first and second Époques that depict the home life of the young Jocelyn, and relate his sacrifice for his sister, his leaving for the seminary, and his life while there, are inexplicable from the view point of the Dumont history. Equally confusing are attempts to explain the entrance of Jocelyn into holy orders before his love affair, when records of Dumont's ordination show the contrary. The plot of "Jocelyn" shows clearly, however, its dependance upon the history of Dumont's life.

Does the same resemblance show itself in the characters of Jocelyn and Dumont as has manifested itself in the narratives of their lives? Do they enjoy the same pleasures, share the same hopes, and meet their duties in the same manner?

Perhaps one of the most interesting traits,

common to the two characters was their love of animals. Dumont was very fond of his dogs. He liked to have them near him at his home, on his walks, and in the hunt. They romped in the yard while their master worked during the twilight hours over the plants in his garden. Lamartine, who paid frequent visits to the abbé in order to while away the listless evenings, speaks of them, "Les chiens qui me connaissaient n'aboyaient plus. Ils semblaient m'attendre à heure fixe sur le seuil. Ils me flairaient avec des battements de queue, des frissons de poil et des bonds de joie. Ils couraient devant moi comme pour avertir la maison de l'arrivée du <sup>48</sup> jeune ami." When the monotony of priestly duties oppressed him, or the restlessness of his unsatisfied soul drove him into action, Dumont found no companions quite so sympathetic as his dogs. He would sometimes disappear with them into the woods for days at a time. Lamartine writes again, "Nos rencontres étaient fréquentes: le dimanche à l'église; les autres jours dans les sentiers du village, dans

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48. Oeuvres Complètes de Lamartine, "Les Confidences".  
Tome Vingt-neuvième, MDCCCLXIII, Paris p. 352

les buis ou dans les genêts de la montagne. J'entendais de ma fenêtre l'appel de ses chiens courants." <sup>49</sup>

Jocelyn found an animal's companionship a thing to be prized. The roe which had been induced to remain with Laurence and him in the Grotte des Aigles was indeed a welcome guest. It pleased him to see the charming animal welcome his return from a strenuous day of hunting. During the illness of Laurence it was allowed to sleep near the young girl that it might share with her the warmth of its body. Such a liberty would hardly have been granted save to a pet, trusted and loved. But it had proved itself worthy of such a trust, for it had led Jocelyn to the spot where Laurence had fallen, wounded and half frozen.

Jocelyn speaks, also, with affection of his dog, as the companion of many of his walks. Later, when life had ebbed into the monotonous existence of Valneige, he found in his dog a friend true and ever faithful. When others had failed him, when Laurence was lost to him, when his mother had died, and his

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49. Oeuvres Complètes de Lamartine, "Les Confidences" Tome Vingt-Neuvième, MDCCCLXIII, Paris. p. 349

friends had drifted away, his pet still remained to cheer the weary hours. One easily pictures the bitterness of the homecoming described below:

"Le chien seul en jappant s'élança sur mes pas,  
Bondit autour de moi de joie et de tendresse,  
Se roula sur mes pieds enchaîné de caresse,  
Léchant mes mains, mordant mon habit, mon soulier,  
Sautant du seuil au lit, de la chaise au foyer,  
Fêtant toute la chambre et semblant aux murs même,  
Par ses bonds et ses cris, annoncer ce qu'il aime:  
Puis, sur mon sac poudreux à mes pieds étendu,  
Me couva d'un regard dans le mien suspendu.

.....

Mais ce regard si doux, si triste de mon chien,  
Fit monter de mon cœur des larmes dans le mien.  
J'entourai de mes bras son cou gonflé de joie:  
Des gouttes de mes yeux roulèrent sur sa soie:  
"O pauvre et seul ami, viens, lui dis-je, aimons-nous!  
Car partout où Dieu mit deux cœurs, s'aimer est doux!"

For the quiet hours of leisure both Dumont and Jocelyn turned to the enjoyment of books. The curé of

Bussières had developed literary tastes little suited to his religious calling. He had in his library such books as those of Plato, Cicero, Seneca, Fénelon, Bossuet, Voltaire, and Rousseau. Many a delightful evening was spent with Lamartine, reading and discussing selections of these authors. There was a frequent exchange of books between these friends, a practice undoubtedly responsible for the deepening of their friendship. L'abbé Dumont, however, had no liking for poetry, and only rarely gave himself over to the reading of verse. "De la parole écrite, il n'appréciait que le sens et très-peu la musique. Il n'était pas doué de cette espèce de matérialité intellectuelle qui associe, dans la poésie, une sensation harmonieuse à une idée ou à un sentiment, et qui lui donne aussi une double prise sur l'homme par l'oreille et par l'esprit." Certain works he was forced to read through the obligations of his office, but he did so with reluctance and evident distaste. Among these were the "Génie du Christianisme" by Chateaubriand, the writings of M. de Bonald, of M. de Lamennais, of M. Frayssinous,

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51. Oeuvres Complètes de Lamartine, "Les Confidences"  
Tome Vingt-Neuvième, MDCCCLXIII, Paris. p. 356



and of the cardinal de Beausset. He praised their style, admired their genius, but did not adopt their ideas.

Jocelyn had little in common with Damont when it came to the selection of books. In his youth, before he had left home for the seminary, he was very fond of the touching story of Paul and Virginia, and was an ardent disciple of Ossian. His enthusiasm for the poet is seen in the following verses:

"Ossian! Ossian! lorsque plus jeune encore

Je rêvais des brouillards et des monts d'Inistore:

Quand tes vers dans le coeur et ta harpe à la main,

Je m'enfonçais l'hiver dans des bois sans chemin,

Que j'écoutais siffler dans la bruyère grise,

Comme l'âme des morts, le souffle de la bise,

Que mes cheveux fouettaient mon front, que les torrents

Hurlant d'horreur aux bords des gouffres dévorants,

Précipités du ciel sur le rocher qui fume,

Jetaient jusqu'à mon front leurs cris et leur écume:"

Later, when years of devotion had led his mind into graver channels, his breviary was his constant



companion. He carried it with him as he passed from house to house in the little village of Valneige, and it was close at hand in his barren little bedroom. Other books that traced the story of humanity in its slow development he, also, read. He was fond of reading in the open air, under the blue skies, or lying in the shelter of a tree. This was hardly like l'abbé Dumont who went into the fields only to hunt or exercise his vigorous, young body.

Jocelyn enjoyed expounding to others the wisdom he had obtained from his study of books. He says:

"Et j'instruis les enfants du village, et les heures  
Que je passe avec eux sont pour moi les meilleures;" <sup>53</sup>

He felt keenly the high calling of the teacher to hand down the traditions of the past, the truths, incomplete as they are, of generation after generation. Nor did he confine his lessons to the learning of facts piled up in the text book, but often he led the class out into the country to find what lessons God had set forth in nature.

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53. Lamartine, "Jocelyn", Librairie Hachette, 1921, Paris. p. 270

54. Lamartine, "Œuvres complètes", Librairie A. Sirey, Paris, 1920 p. 15

How different was the attitude of l'abbé Dumont toward the classes which he and le curé Destre held in the little school at Bussières. In regard to his pupils he felt no particular obligation, but rather looked down upon them with superiority and disdain. Levaillant notes this characteristic of Dumont when he writes, "Quant à l'enfant (Lamartine) il se sentait impressionné par les manières à la fois affables et hautaines de ce prêtre."<sup>54</sup> Dumont's haughty and unruy spirit chafed at the restraints of the class room, and when the restless melancholy of his soul became unbearable, he dismissed his classes to seek peace in the fields.

Although l'abbé Dumont had a whole-hearted dislike for the profession of teaching, he yet retained the highest respect and admiration for the instructors of his youth. L'abbé Destre and the bishop of Mâcon, who had shown an unusual interest in the boy, were always held in the greatest esteem by him. His veneration for l'abbé Destre is apparent even in his will when he wrote, "Mon frère gardera

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54. Maurice Levaillant, "Lamartine, Oeuvres Choisies" p.16  
 55. Librairie A. Hatier, Paris, 1925

avec soin les trois couverts d'argent dont je suis propriétaire, par respect pour la mémoire de M. Antoine-François Destre, ancien curé de Busières, dont je les tiens. Mon frère ne doit jamais oublier que ce respectable ministre de la religion fut notre instituteur et notre bienfaiteur."

Jocelyn felt as Dumont a great reverence for the man who had been his priest and teacher at the seminary before the Revolution had torn them apart. When word was carried to him in the Grotte des Aigles that the old man was calling for a member of his flock, Jocelyn could not find it in his heart to refuse the summons, although he was leaving in the unguarded solitude of the mountains the being whom he loved best in the world, and although every step of his journey was paved with mortal danger to himself.

"Pouvais-je résister à la voix du pasteur  
 Qui de ma pauvreté se fit le protecteur,  
 M'accueillit tout enfant parmi les saints lévites,  
 M'y chérit entre tous, non pas pour mes mérites,  
 Mais pour mon abandon, et fut dans le saint lieu  
 Mon maître, mon ami, mon père selon Dieu?"

55. Albéric Cahuet, "La vérité sur Jocelyn" (D'après les documents de M. Alfred Testot-Ferry) Revue Bleue Sommaire du 21 Avril, 1928. No. 8, 66e Année p. 228

56. Lamartine, "Jocelyn", Librairie Hachette, 1921, Paris p. 139

It is to be noted that the first act of Jocelyn upon entering the cell of the priest was to fall upon his knees, an act of submission, worship, and reverence.

The manner in which Jocelyn responded to the bishop's call was indicative not only of his great love for the priest, but also of a natural courage hidden in his character that manifested itself in the time of crisis. The journey to the prison was one of constant dread of recognition, for his disguise once penetrated, nothing could save him from the unhappy fate to which the bishop had been condemned. The realization of this danger had not turned him from his purpose, however. He showed the same boldness of spirit in rescuing Laurence and her father. In leading them to his cave he was exposing himself to attack by their pursuers. Worse still, he was revealing his place of hiding. On this occasion he was risking his life, not for a friend, but for two strangers. No obligation was driving him to their assistance, giving him power to face danger for their sakes. The true strength of his courage is finely measured here.

Dumont showed a like fortitude in handling precarious situations. It was a test of his mettle to ask him to save a young girl of the nobility from a besieged château, to escort her across the country, to be responsible for her safety. Even to be suspected of royalistic tendencies was in those days justification for severe treatment, but what would have been the consequences if one had been caught aiding the escape of a member of the nobility? He would have been sent to the guillotine, perhaps. Dumont knew the dire results of failure, but, nevertheless, unhesitating he accepted the commission. One can well credit the truth of M. Testot-Ferry's statement when he wrote, "Il est à la fois discret et actif, courageux et prudent."<sup>57</sup>

Well had Dumont and Jocelyn need of a staunch courage, being as sympathetic as they were with the royalist cause. Dumont's intimacy with the family of Pierreclau was largely the result of a similarity of political views. But for that, he undoubtedly would not have been present at the taking of the

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57. Alberic Cahnet, "Le Château de Laurence et la tombe de Jocelyn", L'Illustration, Vol. 170 (85 pt 2) S 3'27



château, and hence would not have become involved in the affairs of Marguerite de Pierreclau. Ed Rod says, "L'abbé Dumont était alors un jeune prêtre énergique et combatif, qui ne cachait pas son antipathie contre les Jacobins. Il s'était lié avec le fils d'un vieux gentilhomme du Forez dont le château était un nid de conspirateurs royalistes." Dumont went so far as to establish in 1815 a custom of celebrating yearly on January 21 the memory of Louis XVI. At that time he read to his congregation le "Testament du juste", de "l'auguste victime."

Jocelyn, as Dumont and as most of the clergy, placed his hopes in the strength of the Royal House. Church and throne had long gone hand in hand, and when a definite break forced the clergy into a political decision, their stand was taken with that party which had rendered itself friendly through years of association. Jocelyn felt only disgust and repugnance at the course his liberty-seeking compatriots had followed. His attitude is fairly well discerned in the following passage:

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58. Ed Rod, "Lamartine", Lecène, Oudin et Cie., Paris, 1894 P. 124  
 59. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Librairie Hachette et Cie., Paris, 1911 P. 158



"Le peuple, enfant cruel qui rit en détruisant,  
 Qui n'éprouve jamais sa force qu'en brisant,  
 Et qui, suivant l'instinct de son brutal génie,  
 Ne comprend le pouvoir que par la tyrannie!"<sup>60</sup>

We have seen that in certain respects Jocelyn and Dumont are alike, but the fundamental difference in their characters is brought out clearly in their reaction to the great unhappiness that befell them. Jocelyn sought spiritual consolation, and found peace in complete resignation to the will of God. His life was not wearied with idle and unavailing struggles to obtain his desire by driving his own will against that of a Divine Purpose. Rather he lost himself in a larger Personality, and stifled his longings in trying to satisfy those of others in his little parish of Valneige. For the present, he had no hope, but he had a superb confidence that he would find his loved one, later, in Heaven.

"Sa vie,

Quoique troublée au fond, ne parut point tarie:  
 Elle continua de couler doucement,

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60. Lemartine, "Jocelyn", Librairie Hachette, 1921, Paris p.33

Sans devancer jamais sa pente d'un moment,  
 Et sans rendre son eau plus troublé ou plus amère  
 Pour celui qui regarde ou qui s'y désaltère;  
 La douleur qu'elle roule était tombée au fond.  
 Je ne soupçonnais pas même un lit si profond  
 Nul signe de fatigue ou d'une âme blessée  
 Ne trahissait en lui la mort de la pensée:  
 Son front, quoique un peu grave, était toujours serein  
 On n'y pouvait rêver la trace d'un chagrin  
 Qu'au pli que la douleur laisse dans le sourire,  
 À la compassion plus tendre qu'il respire,  
 Au timbre de sa voix ferme dans sa langueur,  
 Qui répondait si juste aux fêlures du cœur.  
 Il se fit de la vie une plus mâle idée:  
 Sa douleur d'un seul trait ne l'avait pas vidée:  
 Mais, adorant de Dieu le sévère dessein,  
 Il sut la porter pleine et pure dans son sein,  
 Et, ne se hâtant pas de la répandre toute,  
 Sa résignation l'épancha goutte à goutte,  
 Selon la circonstance et le besoin d'autrui,  
 Pour tout vivifier sur terre autour de lui." <sup>61</sup>

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61. Lamartine, "Jocelyn", Librairie Hachette, 1921, Paris p. 313

to be caught particularly well in the descriptions  
 What of Damont? He, too, had turned to the  
 church as a way out of his trouble, but he had found  
 especially of their private apartments, these  
 no rest. He was more of a philosopher than a Christian,  
 which have sheltered them through the years  
 and the rituals of the order, though respected highly  
 known their secret agonies and ecstasies. They  
 by him, had little personal meaning. His days were  
 imbibed the essence of their personalities as a victim  
 tormented by periods of revolt against the lot fate  
 whose fiber is saturated with the harmonies of an  
 had cast for him and periods of discouragement as  
 old master. The room of Jocelyn shows an almost ascetic  
 he looked into the monotonous future of his years.  
 bareness, relieved only by the evidences of his faith.  
 "En apprenant à le connaître mieux, Lamartine devait  
 trouver en lui une âme plus revoltée que soumise,  
 inclinée à la piété par des infortunes passées, cap-  
 able d'attendrissement, d'exaltation même, mais par  
 volonté et sans parvenir jamais à se briser dans la  
 foi." He sought to tire out his stubborn spirit by  
 the ardors of the hunt, or he looked for refresh-  
 ment to the material beauty of his art treasures.  
 Again he turned to the novelists of the day for the  
 vicarious enjoyment of pleasures he might never  
 know again, or the philosophers whose groping souls  
 held communion with his.

The striking difference of the two men seems

to be caught particularly well in the descriptions that have come down to us of their homes, that is, especially of their private apartments. These rooms which have sheltered them through the years have known their secret agonies and ecstasies. They have imbibed the essence of their personalities as a violin whose fiber is saturated with the harmonies of an old master. The room of Jocelyn shows an almost ascetic bareness, relieved only by the evidences of his faith.

"C'est celle dont le mar s'éclaire du couchant.

Tu sais que pour le soir j'eus toujours du penchant,  
 Que mon âme un peu triste a besoin de lumière,  
 Que le jour dans mon coeur entre par ma paupière,  
 Et que j'aimais tout jeune à boire avec les yeux  
 Ces dernières lueurs qui s'éteignent aux cieux.  
 La chaise où je m'assieds, la natte où je me couche,  
 La table où je t'écris, l'âtre où fume une souche,  
 Mon bréviaire vêtu de sa robe de peau,  
 Mes gros souliers ferrés, mon bâton, mon chapeau,  
 Mes livres pêle-mêle entassés sur leur planche,  
 Et les fleurs dont l'autel se pare le dimanche,  
 De cet espace étroit sont tout l'ameublement.

Tout.! oh non! j'oubliais son divin ornement,

Il releguait tout cela dans sa sacristie, sur des  
 Qui surmonte tout seul mon humble cheminée,  
 de son bonnet de cloches. Il ne voyait pas  
 Ce Christ, les bras ouverts et la tête inclinée  
 rien de son église le suivit dans sa maison et lui  
 Cette image de bois du Maître que je sers,  
 rappelait sa servitude et ses liens. Rien ne faisait  
 Céleste ami, qui seul me peuple ces déserts:  
 souvenir qu'il était curé de village, si ce n'est  
 Qui, lorsque mon regard le visite à toute heure,  
 une petite table balancée reléguée dans un coin de  
 Me dit ce que j'attends dans cette âpre demeure,  
 la chambre, sur laquelle on voyait un registre des  
 Et recevant souvent mes larmes sur ses pieds,  
 naissances et des décès, et des boîtes de dragées.  
 Fait resplendir sa paix dans mes yeux essuyés." 63

The room of Dumont, on the contrary, as  
 P. de Lacretelle says, resembles more the nest of  
 lovers than the presbytery of a country priest. 64  
 "Les  
 murs en étaient nus et crépis seulement de chaux  
 blanche éraillée par les clous qu'il y avait fichés  
 pour suspendre ses fusils, ses couteaux de chasse,  
 ses vestes, ses fournements et quelques gravures en-  
 cadrées de sapin représentant la captivité de Louis XVI  
 et de sa famille au Temple. . . . . On ne voyait, du  
 reste, sur ces murs ou sur la cheminée aucun attri-  
 but de son ministère, ni bréviaire, ni crucifix, ni  
 images de saint ou de sainte, ni vêtements sacrés."

63. Lamartine, "Jocelyn", Librairie Hachette, 1921, Paris. p.194

64. P. de Lacretelle, "Les Origines et la Jeunesse de  
 Lamartine", Librairie Hachette et Cie., Paris, 1911 p.163



Il reléguait tout cela dans sa sacristie, aux soins de son sonneur de cloches. Il ne voulait pas que rien de son église le suivît dans sa maison et lui rappelât sa servitude et ses liens. Rien ne faisait souvenir qu'il était curé de village, si ce n'est une petite table boîteuse reléguée dans un coin de la chambre, sur laquelle on voyait un registre des naissances et des décès, et des boîtes de dragées cerclées de rubans bleus ou roses, que l'on donne, aux fiançailles et aux baptêmes, au ministre de ces saintes cérémonies.<sup>65</sup>

The striking difference that separates the two characters has been apparent even to those critics who favor the identification of Jocelyn with Dumont, and they have attempted to explain the discrepancy by attributing it to the imagination of Lamartine. The romantic imagination tends to ennoble, to magnify, to idealize all that it touches, and so covers all with the glamour of truth that it is difficult to say, "This is reality, this is fiction." The imagination of Lamartine, then, has raised the drama of Dumont

65. Oeuvres Complètes de Lamartine, "Les Confidences" Tome Vingt-Neuvième, MDCCCLXIII, Paris. pp. 353-4



to "une idylle où il y a plus de douleur que de passion."<sup>66</sup> That this imaginative force has been a great power in fashioning the character of Jocelyn is undeniable, but exactly how much of Jocelyn's personality is due to its influence and how much is due to the influence of other models cannot be determined without a careful study of these other factors. Let us now consider another source of inspiration that may have aided Lamartine in developing his hero.

#### LAMARTINE AS JOCELYN

In the "Confidences" Lamartine writes, "J'ai peint dans 'Jocelyn' sous le nom d'un personnage imaginaire, ce que j'ai éprouvé moi-même de chaleur d'âme contenue, d'enthousiasme pieux répandu en élancements de pensées, en épanchements et en larmes d'adoration devant Dieu, pendant ces brûlantes années d'adolescence, dans une maison religieuse."<sup>67</sup> Sending his poem to Virieu he wrote: "C'est toi et moi peints

66. Ed Rod, "Lamartine", Lecène, Oudin et Cie., Paris, 1894 p. 128

67. Oeuvres Complètes de Lamartine, "Les Confidences" Tome Vingt-Neuvième, MDCCCLXIII, Paris. p. 113

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à 16 ans."

The references pertain to the experiences of the author during his enrollment at the Collège de Belley. Following Lamartine's stay at the school in Lyon, a stay rendered more or less troublesome to his parents by his homesickness, his continual scheming to secure a vacation, and his final running away with several school mates, Madame de Lamartine led the reluctant student to the educational institution maintained by the Jesuits at Belley. The school had been closed in 1792 due to the refusal of the clergy to take the oath to the civil constitution, and had just been reopened by the "Pères de la Foi" in January, 1803. Ten months later, on October 27, 1803, Lamartine entered Belley for a stay of four years, leaving the school on January 17, 1808. "Comme il soutint sa thèse de philosophie en septembre 1807, on peut en déduire qu'il débute par la troisième (novembre, 1803- septembre, 1804), fit sa seconde de 1804 à 1805, et sa rhétorique de 1805 à 1806. Quant au premier trimestre de l'année scolaire 1807-1808 on ne sait trop ce qu'il devait y travailler; peut-être

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68. Maurice Levaillant, "Lamartine, Oeuvres Choisies"  
Librairie A. Hatier, Paris, 1925 p. 589

quelques études préparatoires de droit et de mathématiques.<sup>69</sup>

Although possessed of a brilliant mind, Lamartine applied himself indifferently to his studies so that the fathers had often cause for complaint. Yet upon his return to Mâcon in 1806 his mother writes of him, "il revient chargé de premiers prix et de couronnes, discours français, version latine, poésie latine."<sup>70</sup> He was too impatient of detailed work to have a great liking for the sciences. Laborious translation tired him, and it was not until his linguistic skill became such that he could readily grasp ideas that languages, either ancient or modern, attracted him. He says, "De ce jour la littérature, jusque là maudite, me parut un plaisir un peu chèrement acheté, mais qui valait mille fois la peine qu'on nous imposait pour l'acquérir."<sup>71</sup>

But it was not the knowledge that Lamartine acquired at Belley that so greatly affected his character. Rather it was the friendships he made with the pro-

69. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Hachette et Cie., Paris. pp. 181-182  
 70. "Le Séjour de Lamartine à Belley", Par un Belleyssan. 1892. p. 158  
 71. Idem p. 74

fessors and students, the general atmosphere of the religious school and its environment. Father Béquet was for three years his instructor and always his favorite teacher. "C'était un prêtre de bonne compagnie et d'estimable caractère, qui n'avait du prêtre que l'habit et la vertu, mais qui, dans tout le reste, était un homme du monde."<sup>72</sup> He conducted his class with a genial humor that made the course a real pleasure. His fatherly interest in the boys led them into his confidence and saved him the necessity of painful scoldings.

It was, perhaps, to this man that Lamartine owed his first contact with the great writer, Chateaubriand. He relates how Father Béquet appeared in class, one morning, with a strange book tightly clasped under his arm; how the lesson dragged along slowly, <sup>uninterestingly</sup> disinterestedly, the students attracted by the glories of the spring day and the teacher irresistibly drawn to the book under his arm; and how finally he dismissed the class, inviting those who wished to do so, to stay and listen to the reading of

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72. "Le Séjour de Lamartine à Belley", Par un Belleysan, 1892 p.52

a few passages of Chateaubriand's "Génie du Christianisme" which had only recently been published. Needless to say Lamartine was among those who showed a preference for literary values, and gathered with avid interest about the priest, who began to read in a voice deeply moved.

The poet wrote later, "Nous entendîmes ce que nous n'avions jamais entendu, le beau dans le vrai, le sentiment dans la grandeur, le mouvement du cœur dans l'harmonie des langues: il n'y avait pas besoin de nous provoquer au silence."<sup>73</sup> The boys were profoundly impressed by the work, and spent all their leisure in discussing it. A promise on the part of the instructor to read further in the book would furnish sufficient encouragement to pull the students through the most difficult assignment. Lamartine confesses, "J'étais certainement un des plus touchés, parce que les trois notes, qui étaient nées avec moi, la religion, la mélancholie, et la famille, étaient aussi les notes les plus neuves et les plus divines du génie de Chateaubriand."<sup>74</sup>

73. "Le Séjour de Lamartine à Belley", Par un Belleysan  
1892 p. 149

74. Idem "Le Séjour de Lamartine à Belley", Par un Belleysan.  
1892 p. 150

on the Chance threw Lamartine into close contact with another of the priests, Father Varlet. Because of a certain physical weakness attributed to a too rapid development, Lamartine was ordered by the doctor of the college to take a walk through the surrounding country for several hours each day. His companion and guide was to be Father Varlet, a priest of delicate health who, it was thought, would likewise profit by the exercise. Lamartine describes him: "C'était un prêtre de quarante-cinq ans, d'une taille grêle et un peu courbée par l'habitude de lire en marchant, ou de rester courbé longtemps sur l'autel en adoration fervente et tremblante devant l'hostie qu'il venait de consacrer."<sup>75</sup> He carried always a book in his hand, a prayer book, a book of devotions, or of holy inspiration recommended by the ecclesiastical authorities. His thoughts and words were always of Heaven, and he even seemed to begrudge the hours that he had to devote to class room instruction, as hours lost to holy worship.

On these walks with Lamartine he walked ahead of the boy disregarding him altogether, his eyes fixed

<sup>76</sup> "Le Séjour de Lamartine à Belley, Par Un Belleysan, 1897, p. 130  
<sup>75</sup> "Le Séjour de Lamartine à Belley", Par Un Belleysan, 1892, p. 126



on the far horizon as seeing some distant vision, his lips murmuring prayers in a low voice, or else reading aloud from the book he carried. Seldom a word passed between the two, for Lamartine was fearful of interrupting his friend's devotions, and the priest was oblivious to the boy's presence.

Left thus to himself, Lamartine enjoyed to the fullest extent the beauty of the hills, forests, and meadows through which they passed. He says, "À défaut d'autres passions que mon coeur ne présentait pas encore, je concevais une sourde et fervente passion de la nature, et, à l'exemple de mon surveillant muet, au fond de la nature, j'adorais Dieu." <sup>76</sup> Along the path Lamartine gathered flowers, and came to fashion them into rosaries. To each kind of wild blossom he attributed a meaning, and thus alternating them he bound them by a string into a prayer. "Les violettes y représentaient les saintes tristesses du repentir; les mugets, l'encens qui s'élève de l'autel; l'aubépine, la miséricorde qui pardonne et sourit après les sévérités divines; l'églantine, la joie

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76. "Le Séjour de Lamartine à Belley, Par Un Belleysan, 1892 p.130

pieuse qui rentre dans le coeur et qui l'enivre:  
 l'oeillet rouge de poète y représentait le cantique:  
 les marguerites et les boutons d'or, les voluptés et  
 les passions méprisables du monde, qu'il faut fouler  
 aux pieds, sans les voir ou sans les compter, en  
 marchant au ciel."<sup>77</sup> At other times he tried in his  
 youthful way to compose psalms in imitation of the  
 Psalms of David which he heard so frequently repeated  
 by his guide. Crude as the efforts were, yet they  
 pointed toward the "Harmonies" of the future.

Not only did these walks foster in Lamartine  
 a love of nature, but the location and structure of  
 the college itself did much to develop an apprecia-  
 tion of natural beauty. The school was built on the  
 slope of a hill near the edge of town so that it  
 enjoyed a view of the fields and a breath of the  
 country air. The windows of the building looked upon  
 the shaded walks of the grounds proper where the  
 priests and students might enjoy their leisure. In  
 the evening as Lamartine lay on his cot in the big  
 dormitory, he could watch the moon and stars patrol

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77. "Le Séjour de Lamartine à Belley", Par Un Belleysan,  
 1892 pp. 130-131

the sky, flooding the hills and meadows with their brilliance. Lamartine says, "Le hasard de cette place me parut un don de Dieu. Je l'en remerciai comme d'une faveur; il m'était si doux de contempler en silence, la nuit, la lune mélancolique flottant sur la cime des hauts peupliers: le jour, les premières lueurs du matin."<sup>78</sup>

But how and with whom did Lamartine spend his leisure hours? There were many boys from which to choose, and at first, his companions were those whom similarity of age and of studies had thrown together. Later, his friendships were founded on a more substantial basis of kindred interests. "Aymon de Virieu, Louis de Vignet, Gauchard de Bienassis furent ces amis de choix et d'instinct. Leur amitié se conserva sans altération, non seulement durant les quatre années que Lamartine passa au collège de Belley, mais pendant toute leur vie."<sup>79</sup>

De Virieu and de Vignet were somewhat older and quite a bit skeptical, thus forming a marked contrast to the pious Lamartine in this period of his

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78. "Le Séjour de Lamartine à Belley", Par Un Belleysan,

1892.

p.42

79. Idem

p.122

profound devotion. The characters of the four friends showed marked differences. De Virieu was gay, boisterous, and skeptical; de Vignet was sad, reticent, and governed by moods; de Bienassis was sensitive and yet possessed with a bourgeois stability of character; Lamartine was sad, quiet, pious, and communicative. All were thoughtful, however, and lovers of books. They spent their hours of recreation criticizing some poem that Lamartine had just finished, or recalling and discussing bits of the "Génie du Christianisme."

They often enjoyed their vacations together, sometimes at the Château de Bienassis, sometimes at the home of Aymon de Virieu. At the Château de Bienassis they went hunting, took trips into the surrounding country, and read. Their reading was often done secretly in the little forbidden library whose key the widow de Bienassis was so careful to hide from her inquisitive son. He, however, had learned the effectiveness of coaxing the maid into securing it for him, and spent many an hour in the paradise of condemned books. Not daring to stay in the library too long for fear of being suspected, the boys filled their pockets with choice books and went to read under the



trees. Lamartine says, "Nous nous jetâmes sur les rayons de cette bibliothèque avec ardeur et tremblement. Nous nous plongeons dans cet océan d'eau troublé, ne sachant ce qu'il fallait admirer ou réprover davantage; mais nous étouffant de ce que la tête avait osé penser, de ce que la plume avait osé écrire."<sup>80</sup>

The home of Madame de Virieu stood out in marked contrast to this château de Bienassis. There was maintained a severe and almost ascetic regime which tended to sober the boys. They respected the prayers of the household, and entered wholeheartedly into the spirit of reverential praise.

Lamartine, especially, appreciated the atmosphere of the house, for his soul was particularly sensitive to things religious since his entrance into the Collège de Belley. The training of his mother had led him always along paths of devotion, but it was not until he heard the mass celebrated at Belley that he felt the poignancy of real worship. The ritual had taken on a new solemnity. The sight of the priests in their holy robes, the smell of incense, the glories

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80. "Le Séjour de Lamartine à Belley", Par Un Belleyssan, 1892. p.108.



of the altar, and the music of well-trained voices made the service far more impressive than any he had ever experienced at Lyon or at Milly. The air of sanctity closed the lips of even the most noisy. Lamartine, better than any other, can express the opening of his soul, "Mes impressions étaient devenues si fortes, qu'elles en étaient douloureuses. Cette tristesse vague que les choses de la terre me faisaient éprouver, m'avaient tourné vers l'Infini. L'éducation éminemment religieuse qu'on nous donnait chez les Jésuites, les prières fréquentes, les méditations, les sacrements, les cérémonies pieuses répétées exerçaient sur des imaginations d'enfants ou d'adolescents de vives séductions."<sup>81</sup>

Drawn by nameless longings and aspirations he frequently slipped into the church at twilight leaving his companions at play in the court. With his cloak wrapped around him tightly, he bowed his head upon the cold marble of the altar, and let his soul mount in trembling adoration, in praise too deep for words. Thus he remained lost to all sense of time, and cut

81. "Le Séjour de Lamartine à Belley", Par Un Belleyssan, 1892 pp.44-45



off from all realization of earthly things until the priest came to close the building for the night. "De telles extases, que je goûtai alors sans songer à les exprimer, sont la puberté de l'âme."<sup>82</sup>

This is the spirit, then, that Lamartine would have us believe was incorporated into his Jocelyn. This is what Margueritte-Marie means by the sentence, "dans Jocelyn on retrouve tout le Lamartine de la vingtième année."<sup>83</sup>

This is what René Doumic had in mind when he wrote, "Dans 'Jocelyn' il y a beaucoup de Lamartine: c'est un des attrait de ce poème, qu'il soit tout imprégné de la sensibilité de l'auteur, tout brillant de ses idées et tout peuplé de ses souvenirs. Les pieux élans et les extases de Jocelyn au séminaire, Lamartine les avait connus à Belley, dans cette petite chapelle où il aimait à prier, le soir, ému par la tendresse de l'ombre mystique."<sup>84</sup>

82. "Le Séjour de Lamartine à Belley", Par Un Belleysan, 1892, p.48

83. Margueritte-Marie, "Lamartine, Le Roman d'une Grande Âme", Plon-Nourrit et Cie., Paris, 1921. p.285

84. René Doumic, "Lamartine", Librairie Hachette et Cie, Paris. p.150

It is not hard to believe that Lamartine saw himself in the young Jocelyn. The stirrings of Jocelyn's soul as it grew to a greater stature are shadows of Lamartine's own experiences. The restlessness that haunted the spirit of Jocelyn after his holiday, that dispelled sleep, and prayer and desire for reading is the restlessness that Lamartine felt during the summer of 1808. At that time Lamartine was striving to plan his life work, but his natural inclinations were frowned upon by the prejudices of his family. The military profession that recommended itself so highly to young men of the nobility was impossible for Lamartine because of his parent's objection to his serving under Napoleon. The diplomatic career attracted him, but his youth, his limited education, and his lack of influential connections made such a course impractical. Finding no outlet for his pent-up desire of action, he turned to study. His success in this line was mediocre for his restlessness continually broke up his literary application. "L'incertitude, le vague de mon existence présente et future, tout cela me fait languir et me fera mourir.....Pour me donner le change....je marche, je vais, je cours

de la ville à la campagne, de la campagne à la ville,  
à midi, à minuit, par la pluie, par le soleil: je  
tâche de tromper mon imagination, de la détruire,  
de la glacer, mais en vain!"

85

Does one not feel the same tossing about in  
the soul of Jocelyn?

"Maintenant je suis seul dans ma chambre. Il est nuit:  
Tout dort dans la maison: plus de feu, plus de bruit:  
Dormons!-mais je ne puis assoupir ma paupière,  
Prions!-mais mon esprit n'entend pas ma prière.

.....

Non: chassons de mon coeur ces trop molles images:

De mes livres amis rouvrons les vieilles pages.

Les voici sur ma table incessamment ouverts:

Mais mon oeil flotte en vain sur la prose et les vers,

Les mots inanimés tombent morts de la lyre,

86

Mon esprit ne lit pas et laisse mes yeux lire."

Added to Lamartine's restlessness was the longing

that love had brought into his life. The true character  
and depth of his emotion was unknown to him, but he

85. René Doumic, "Lamartine", Librairie Hachette et Cie.,  
Paris.

86. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 pp. 10-

felt keenly the disturbance which it caused." Ses passions commencent à se développer....il est agité, mélancolique, il ne sait ce qu'il désire....Il ne le sait, mais nous le savons pour lui: c'est l'amour dont le pressentiment l'agite et dont le désir le rend inquiet et gémissant." <sup>87</sup> At first, he regarded women as flippant creatures incapable of true love; then he was in love with them all, yet without the courage to address a compliment to a single one; and finally, he became madly infatuated with a young girl to whom he attributed all virtue.

Jocelyn was, also, beginning to feel the influence of love. As he sat in his room on the night of his 16th May Day, he lived again the pleasures of the dance. He saw again the graceful partners twirling in the waltz; he felt again gentle hands touch his skin, fair hair brush his cheek, and again the perfume of wilting roses troubled him with their fragrance.

"J'entends mon nom redit par des lèvres chéries.

Anne! Blanche! Lucie! oh! que me voulez-vous?

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87. René Doumic, "Lamartine", Librairie Hachette et Cie., Paris. pp. 27-28

Qu'est-ce donc que l'amour, si son rêve est si doux?

.....

Mais l'amour sur ma vie est encor loin d'éclorre;

C'est un astre de feu dont cette heure est l'aurore.

Ah! si jamais le ciel jetait entre mes bras

Un des songes vivants attachés à mes pas:

Si j'apportais ici, languissante et ravie,

Une vierge au cœur pur, premier rayon de vie,

Mon âme aurait vécu mille ans dans un seul jour:

Car, je le sens, ce soir, mon âme n'est qu'amour!" <sup>88</sup>

Such experiences of Jocelyn made him more truly sympathetic with his sister when he learned that her alliance with one she loved was being prevented by an insufficient dowry. Appreciation of the suffering thwarted love would bring led him to sacrifice his own part of the estate in order that the marriage portion might equal the sum demanded by the boy's father. The sacrifice was not only one of money, but of liberty, for without property there was no course open to him save entrance into the church.

According to J. des Coignets, "l'épisode drama-

J. des Coignets, "La vie intérieure de Lamartine"

88. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p. 11

J. des Coignets in "La vie intérieure de Lamartine"

Recueil de France Paris, MCMXIII p. 244

"Le récit de Lamartine à Hélyett", Par un Hélyett

tique où l'on voit Jocelyn se sacrifier afin de permettre à sa soeur d'épouser celui qu'elle aime a dû être inspiré à Lamartine par un souvenir romanesque de son adolescence dont l'impression avait dû rester très vive dans sa mémoire.<sup>89</sup> Amédée de Parseval had fallen in love with one of Lamartine's sisters, Césarine. They sought to be married, but such a union was opposed by an influential uncle on account of social reasons. Lamartine favored the lovers, for Amédée de Parseval was a very dear friend of his, and in his estimation would have made his sister a very fine husband. He said to Césarine, "de ne point se faire de violence contre le sentiment qu'elle pourrait avoir et qu'il la soutiendrait contre toute la famille."<sup>90</sup> Despite Lamartine's bravado the alliance evidently did not take place, for the following record is found: "Le frère de Louis de Vignet épousa Césarine de Lamartine, soeur du poète, celle qu'il déclare la plus belle de ses soeurs par sa beauté italienne, sa ressemblance avec la Fornarina."<sup>91</sup>

89. J. des Coignets, "La vie intérieure de Lamartine" Mercure de France, Paris, MCMXIII p. 244

90. (Cf. Ms. de ma mère - 20 juin 1817) as quoted by J. des Coignets in "La Vie Intérieure de Lamartine" Mercure de France, Paris, MCMXIII p. 244

91. "Le séjour de Lamartine à Belley", Par Un Belleysan, 1892 p. 119



The action on the part of Lamartine and Jocelyn shows the close tie that bound each brother and sister together. Closer still was the relationship of mother and son. Since Alphonse was the only boy of the household, his mother was unusually solicitous about his welfare, careful always to see that he was given the best of instruction, that his health was not impaired by over-work, and that he was safely protected against all evil. As his earliest teacher, she had instructed him in religious matters and throughout her life remained his guide in things spiritual. He felt for her the greatest love. He knew himself to be her favorite child, and with the impudence of a privileged character he worked upon her sympathy to obtain his desires. Again and again, while at school in Lyon, he secured vacations by writing to his mother of his failing health. Later, knowing that she feared to have him enter rough army life, he threatened to enroll with the imperial forces if he might not have his way in such and such a matter. He could always count upon the support of his mother when his affairs came up before the consideration of the whole family. His mother dared even

at times face the opposition of the tyrannical uncle. Lamartine's love for his mother has caused him to speak of her in the most glowing terms, and beautiful is "cette figure que le poète, dans son pieux amour, s'est appliqué à idéaliser et à rendre presque immatérielle."<sup>92</sup> Even in his first poetic attempts he writes with affection of his mother. "Il pense à sa mère, à ses petites soeurs qu'il a laissées, là-bas, à Milly, dans la demeure paternelle auprès des arbres, et des ruisseaux de la terre natale. .... Quelle charme dans cette poésie enfantine! Quelle récompense pour la mère qui, non seulement lui avait donné la vie, mais encore tout son coeur, toute sa foi. Malgré les courtes révoltes du caractère indépendant de son fils, elle pouvait, en lui voyant des sentiments aussi purs, aussi délicats, se réjouir de la réalisation de cette maxime: "Fils pieux, fils aimant."<sup>93</sup>

Jocelyn, too, shows a great love for his mother. When leaving for the seminary, it is the loss of her presence that disturbs him most. Mindful of the pain

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92. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Librairie Hachette et Cie., Paris, 1911 p. 93  
 93. "Le Séjour de Lamartine à Belley", Par Un Belleysan, 1892 pp. 102-3

she will suffer at bidding him a last farewell he  
steals away as the dawn breaks,

"Et, si nos yeux alors ont quelque larme amère,  
Que Dieu nous la pardonne! homme, on n'a qu'une mère." 94

After a long absence from his home, he dreams again of  
his mother's voice; he hears again the well-known  
accents softened by love.

"Alors, pour un instant, mon coeur, que ce son frappe,  
Pour remonter un peu le cours du temps, m'échappe,  
Et me reporte au jour où ces tendres accents  
De femmes, mère ou soeur, résonnaient à mes sens,  
Et, donnant tant de charme au foyer domestique,  
De mon enfance étaient la suave musique.  
Je les cherche, mon coeur des absents s'entretient:  
Des larmes dans mes yeux montent." 95

It was this great affection which existed  
between mother and son that made it so hard for  
Jocelyn's mother to speak the word that would send  
him away from her into the silence of monastic life.  
She knew best what had been his hopes, and what a

94. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.22  
95. Idem "Jocelyn", pp.79-80

price his generous soul was paying for his sister's happiness. How hard she found it to sacrifice the joy of one of her children for the joy of the other! The pain of her decision is seen in the following verses:

"Elle a pleuré sept jours, comme sur les montagnes  
 La fille de Jephté, que suivaient ses compagnes,  
 Demanda quelques nuits au Seigneur irrité  
 Pour pleurer ses printemps et sa virginité:  
 Puis, comme un doux agneau revient à sa nourrice,  
 Vint d'elle-même offrir sa gorge au sacrifice.  
 Ainsi pleurait ma mère, et puis elle a dit: "Oui!"<sup>96</sup>

As Jocelyn's mother hesitated to send him to the seminary, so Madame de Lamartine with equal hesitancy and equal trembling had chosen the school to which her son was to be sent following his course at Lyon. She sought an institution near at hand, in order that frequent visits to Alphonse might relieve her loneliness, and yet she must find a school whose regime would not be too severe for the boy's tender and sensitive character. For various reasons she had dis-

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96. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p. 18

carded one after another the collège of the Jésuites à Radstadt, à Toanne, and à Beaune. The institution at Cluny appealed to her because of its nearness, but the uncle had disapproved of it for the very same reason. Finally, she decided upon the collège de Belley, whose excellence of administration attracted her in spite of its great distance. She wrote in her journal on September 6, 1803, "Dieu me fasse la grâce que mon enfant soit chrétiennement élevé, je sacrifierai à cela toutes les sciences de ce monde: mais dans ce collège on réunit tout, excepté peut-être la perfection des arts d'agrément."<sup>97</sup>

She, herself, then had conducted Alphonse to Belley that she might see him comfortably settled in his new surroundings and that he might not have to make the long trip alone. For several days she lingered near him, delaying the inevitable parting on one pretext or another and anxious that he might adjust himself to his environment before she left him entirely to himself. How she dreaded the leaving of Belley and how she avoided a last good-bye, she writes in her

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97. P. de Lacretelle, "Les Origines et la Jeunesse de Lamartine", Librairie Hachette et cie., Paris, 1911 p. 176



journal, "En passant devant la cour du collège des Jésuites, j'ai vu du fond de ma voiture les élèves qui jouaient et j'ai entendu leurs cris de joie. Heureusement Alphonse ne s'est pas approché des grilles pour voir passer ma voiture: il aurait trop pleuré et moi aussi. Il vaut mieux ne pas amollir ces pauvres enfants destinés à devenir des hommes. J'ai pleuré toute seule au fond de ma voiture, sous mon voile, une partie du jour."<sup>98</sup> The parting so difficult for the mother must have been hard also for the son, for he says, "Tout le jour, je fus triste; mais mes camarades ne se moquèrent pas de ma tristesse."<sup>99</sup>

The mother of Jocelyn had not the opportunity of accompanying her son to his destination. Yet she busied herself the more in final preparations for the journey, fussing over details that only a mother's thoughtfulness would have noticed. There was the same dread of leave-taking and the same efforts to save herself unnecessary suffering at parting. The silence of the household spoke of the sorrow in those

98. "Le Séjour de Lamartine à Belley", Par Un Belleysan  
1892 pp. 37-38

99. Idem pp. 36-37



flower, every branch a witness that belied as a heart  
 loving hearts with an eloquence impossible of trans-  
 at precious memories, those he had been with in days  
 lation into words.

"Tout se taisait aussi dans la maison fermée:

On n'osait regarder une figure aimée;

Quand on se rencontrait, on n'osait se parler,

De peur qu'un son de voix ne vînt nous révéler

Le sanglot dérobé sous le tendre sourire,

Et ne fît éclater le cœur qu'un mot déchire.

On allait, on venait: mère, soeur, à l'écart,

Préparaient à genoux les apprêts d'un départ,

Et chacune, les mains dans le coffre enfoncées,

Cachait avec ses dons une de ses pensées.

On s'asseyait ensemble à table, mais en vain:

Les pleurs se faisaient route et coulaient sur le pain.

Et je pressais sentir 100

Ainsi passa le jour."

So truly has the author caught the spirit of the oc-  
 cation that one cannot help feeling that he speaks  
 of his own experiences.

Even the very grounds of his home held such  
 an attraction for Jocelyn that it was hard to leave  
 them. Long association had made every tree, every

flower, every bench a friend that called up a host  
of precious memories. There he had been wont to romp  
with his dog in happier days; here his mother had  
often sat to talk with him. To leave all this which  
had been rendered doubly sweet by contact with his  
loved ones was to leave the companions of his youth.

"Je m'enfonçai pleurant sous les sombres allées,  
 Des traces de ma mère encor toutes peuplées;  
 Je parcourais du pas tout le champêtre enclos,  
 Où comme autant de fleurs, mes jours étaient éclos:  
 J'écoutais chanter l'eau dans le bassin de marbre;  
 Je touchais chaque mur, je parlais à chaque arbre,  
 J'allais d'un tronc à l'autre et je les embrassais;  
 Je leur prêtais le sens des pleurs que je versais,  
 Et je croyais sentir, tant notre âme a de force,  
 Un coeur ami du mien palpiter sous l'écorce.  
 Sur chaque banc de pierre où je m'étais assis,  
 Où j'avais vu ma mère assise avec son fils,  
 Je m'asseyais un peu: je tournais mon visage  
 vers la place où mes yeux retrouvaient son image,  
 Je lui parlais de l'âme, elle me répondait:  
 Sa voix, sa propre voix dans mon coeur s'entendait,  
 Et je fuyais ainsi du hêtre au sycomore.

Réveillant mon passé pour le pleurer encore." <sup>101</sup>

It is Lamartine lingering in the garden before setting out for school, reluctantly tearing himself away from the beauties of his home. The garden is especially treasured by him because the spirit of his mother lives there. He has seen her often move there in meditation and prayer during the evening hours, while he watched with awe the glory of her faith shining upon her face. These natural beauties are to haunt his memory, making the gentle restraint of the priests at times very irksome. Already the longing for these fields and the liberty which they symbolized had led him to run away from the school at Lyon. Again at Belley the magic of his homeland called him. He says, "J'étais un prisonnier plus heureux que les autres, mais j'étais toujours un prisonnier. Je ne m'entretenais avec mes amis, dans les heures de libre entretien, que du bonheur de sortir bientôt de cette réclusion forcée et de posséder de nouveau le ciel, les champs, les bois, les eaux, les montagnes de nos demeures paternelles." <sup>102</sup> During the lonely evenings

101. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921. p.23

102. "Le Séjour de Lamartine à Belley", Par Un Belleysan, 1892 p.163



he thought with emotion of his Milly, and he asked  
eagerly of the soaring nightingale,

"Dis-moi si le sycomore  
Prend ses feuilles de printemps:  
Si ma mère y vient encore  
Garder ses jolis enfants:

Si sa voix qui les appelle,  
A des accents aussi doux:  
Si la plus petite épelle  
Le livre sur ses genoux:

Si la source où tu te penches,  
Pour boire avant le matin  
Dans le bassin des pervenches,  
Jette un sanglot argentin:"

Lamartine had so loved the out-of-doors at  
his home that he took his books and his studies into  
the open, for next to his love of nature came his  
passion for reading. He writes, "moi, prenant un livre

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103. "Le Séjour de Lamartine à Belley", Par un Belleysan,  
1892 pp.100-101

dans ma poche, mon fusil sous mon bras et mon Azor avec moi, je m'esquive, soit dans la forêt, soit dans la prairie, je choisis un endroit ombragé et frais, je m'assois, et, quand mon chien dort à côté de moi, que rien ne trouble mon petit asile, je lis." <sup>104</sup> And the books that he carried thus in his pockets were books of Homer, Virgil, Montaigne, Molière, Regnard, La Fontaine, Voltaire, Gilbert, Parny, Bertin; books of foreigners, as Ariosto and Alfieri, the Italians, as Pope, Richardson, Sterne, Young, and Ossian, the English; and books of recent French authors, as Chateaubriand and Jean-Jacques Rousseau. That which he read moved him deeply. "Il y a deux livres qu'il relit avec une émotion particulière: c'est "René": 'Jamais je n'ai pu le lire sans pleurer'; et c'est "Werther": 'Il m'a fait la chair de poule.' " <sup>105</sup> His first love was poetry, however, and very early he showed a fondness for it. "Quand son père lui avait fait, le soir, quelque lecture poétique, il se disait en lui-même: 'Voilà une langue que je voudrais bien savoir, que je

104. René Doumic, "Lamartine", Librairie Hachette et Cie., Paris p. 24

105. Idem "Werther", Librairie Hachette et Cie., Paris p. 26

voudrais bien parler quand je serai grand." "Il cher-  
 chait toujours de préférence, des ouvrages qui con-  
 tenaient des vers, parmi les volumes oubliés sur la  
 table de son père ou sur le piano de sa mère, au  
 salon."<sup>106</sup>

How like Lamartine was Jocelyn in his literary  
 tastes! He, too, had a passion for poetry: he, too,  
 was stirred profoundly by an artist's words, even to  
 tears: he, too, found the setting of nature most  
 suitable for his hours of reading. Are not Jocelyn's  
 days in his mountain fastness very duplicates of  
 Lamartine's days in Milly?

"Mon chien auprès de moi, mon livre dans la main,  
 M'arrêtant sans fatigue et marchant sans chemin,  
 Tantôt lisant, tantôt écorçant quelque tige,  
 Suivant d'un œil distrait l'insecte qui voltige  
 L'eau qui coule au soleil en petits diamants,  
 Ou l'oreille clouée à des bourdonnements:  
 Puis, choisissant un gîte à l'abri d'une haie,  
 Comme un lièvre tapi qu'un aboiement effraie,  
 Ou couché dans le pré, dont les gramens en fleurs

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106 "Le Séjour de Lamartine à Belley", Par Un Belleysan,  
 -1892 p.72



Me noyaient dans un lit de mystère et d'odeurs,  
 Et recourbaient sur moi des rideaux d'ombre obscure,  
 Je reprenais de l'oeil et du coeur ma lecture.  
 C'était quelque poète au sympathique accent,  
 Qui révèle à l'esprit ce que le coeur pressent:  
 Hommes prédestinés, mystérieuses vies,  
 Dont tous les sentiments coulent en mélodies,  
 Que l'on aime à porter avec soi dans les bois,  
 Comme on aime un écho qui répond à nos voix!  
 Ou bien c'était encor quelque touchante histoire  
 D'amour et de malheur, triste et bien dure à croire:  
 Virginie arrachée à son frère, et partant,  
 Et la mer la jetant morte au coeur qui l'attend!  
 Je la mouillais de pleurs et je marquais le livre,  
 Et je fermais les yeux et je m'écoutais vivre:  
 Je sentais dans mon sein monter comme une mer  
 De sentiment doux, fort, triste, amoureux, amer,  
 D'images de la vie et de vagues pensées  
 Sur les flots de mon âme indolemment bercées,  
 Doux fantômes d'amour dont j'étais créateur,  
 Drame mystérieux et dont j'étais l'acteur!" 107

These days of leisure were witnessing the development of Lamartine's genius. His contact with nature and his intimacy with the works of great minds fostered a desire for self-expression. As J. des Coignets says, "Déjà son génie le tourmente: "Je ne sais quelles idées vagues, et sublimes et infinies me passent au travers de la tête, le soir surtout quand je suis seul dans une cellule et que je n'entends d'autre bruits que la pluie et les vents."<sup>108</sup>

It is the same groping for words, the same vague longing to pour forth his soul that moves Laurent to complain:

"Oh! je sens, me dit-il, mon coeur prêt à se rendre:  
Mon âme cherche en vain des mots pour se répandre:  
Elle voudrait créer une langue de feu,  
Pour crier de bonheur vers la nature et Dieu."<sup>109</sup>

Here the author has spoken through the mouth of Laurent rather than that of the priest. Indeed the relationship between the two suggests the companion-

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108. J. des Coignets, "La vie intérieure de Lamartine" Mercur de France, MCMXIII, Paris p.66  
109. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.99

ship of Lamartine with l'abbé Dumont. Jocelyn manifests toward Laurent the same interest in the boy's growth and the same desire to help his development as did le curé de Bussières towards his young friend.

At the same time there was taking place in the life of Lamartine a great religious growth. The experiences he underwent at Belley have been described before and only a few words of Lamartine's will be cited here in order that they may be more carefully compared with those of Jocelyn who had enjoyed a similar elation. In the "Confidences" is found this passage: "Je vivrais mille ans que je n'oublierais pas certaines heures du soir où, m'échappant pendant la récréation des élèves jouant dans la cour, j'entrais par une petite porte secrète dans l'église déjà assombrie par la nuit, et à peine éclairée au fond du chœur par la lampe suspendue du sanctuaire; je me cachais sous l'ombre plus épaisse d'un pilier, je m'enveloppais tout entier de mon manteau comme dans un linceul; j'appuyais mon front contre le marbre froid d'une balustrade, et plongé, pendant des minutes que je ne comptais plus, dans une muette mais intarissable adoration,

je ne sentais plus la terre sous mes genoux ou sous mes pieds, et je m'abîmais en Dieu, comme l'atome flottant dans la chaleur d'un jour d'été s'élève, se noie, se perd dans l'atmosphère, et, devenu transparent comme l'éther, paraît aussi aérien que l'air lui-même et aussi lumineux que la lumière! " <sup>110</sup>

Jocelyn in his seminary felt, too, a power that drew him from the press of human contacts to communion with a greater spirit. He, as Lamartine, slipped away from his companions at twilight for a holy tryst in the little chapel. There he abandoned himself to an emotion comparable in depth and scope to that of the young student at Belley.

"Quand les rayons du soir, que l'occident rappelle,  
Éteignent aux vitraux leur dernière étincelle,  
Qu'au fond du sanctuaire un feu flottant qui luit  
Scintille comme un oeil ouvert sur cette nuit,  
Que la voix du clocher en son doux s'évapore,  
Que le front appuyé contre un pilier sonore,  
Je le sens, tout ému du retentissement,  
Vibrer comme une clef d'un céleste instrument,

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110. Oeuvres Complètes de Lamartine, "Les Confidences" pp. 30  
Tome Vingt-Neuvième, MDCCCLXIII, Paris pp. 113-4

Et que du faite au sol l'immense cathédrale,  
 Avec ses murs, ses tours, sa cave sépulcrale,  
 Tel qu'un être animé, semble à la voix qui sort  
 Tressaillir et répondre en un commun transport;  
 Et quand, portant mes yeux des pavés à la voûte,  
 Je sens que dans ce vide une oreille m'écoute,  
 Qu'un invisible ami, dans la nef répandu,  
 M'attire à lui, me parle un langage entendu,  
 Se communique à moi dans un silence intime,  
 Et dans son vaste sein m'enveloppe et m'abîme:  
 Alors, mes deux genoux pliés sur le carreau,  
 Ramenant sur mes yeux un pan de mon manteau,  
 Comme un homme surpris par l'orage de l'âme,  
 Les yeux tout éblouis de mille éclairs de flamme,  
 Je m'abrite muet dans le sein du Seigneur,  
 Et l'écoute et l'entends voix à voix, coeur à coeur,  
 Ce qui se passe alors dans ce pieux délire,  
 Les langues d'ici-bas n'ont plus rien pour le dire." <sup>111</sup>

Truly the light of Lamartine's early years  
 shines clearly through the remarkable transparenence  
 of the young Jocelyn. But does this justify the com-

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111, Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 pp.30-1

"Lamartine - Hachette, Paris, 1921" p. 589  
 "Lamartine - Hachette, Paris, 1921" p. 589  
 "Lamartine - Hachette, Paris, 1921" p. 589

plete identification of Jocelyn with Lamartine? Hardly. The character that later meets the sacrifice of love to duty must be made of sterner stuff, must have passed the immaturity of early gropings, and must have a mind and faith well established in its ideals.

Indeed, some critics see in Jocelyn more of the life of Lamartine than just the story of his adolescent years. Maurice Levaillant writes, "Il (Lamartine) aperçut vite la fantôme de sa propre jeunesse en peignant la jeunesse de Jocelyn", and then adds, "Ces déclarations ne valent que pour les premiers épisodes du poème: bientôt sous la soutane de Jocelyn, vit un personnage imprévu: le Lamartine de 1834 et surtout de 1835 dévoré secrètement par l'inquiétude sociale et l'inquiétude religieuse, attristé par le regret de ses anciennes amours."<sup>112</sup>

J. des Coignets in the same vein says, "C'est Lamartine tantôt racontant ses propres souvenirs d'enfance, tantôt exposant ses sentiments et ses doctrines de 1835-1836."<sup>113</sup>

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112. Maurice Levaillant, "Lamartine, Oeuvres Choisies" Librairie A. Hatier, Paris, 1925 p. 589

113. J. des Coignets, "La Vie Intérieure de Lamartine" Mercure de France, MCMXIII, Paris p. 240



What a distance there is between these two pictures of Lamartine, the boy of 1808, entering into manhood in a haze of glorious aspirations and ecstatic visions, and the mature man of 1834, burdened by sorrow, staggering along doubtfully in the Christian faith, and seeking peace in the mad game of politics. Gone seems the poet of other days. No longer does he turn to pour out his soul in melodious verse at the death of one dear to him. When Elvire, his great love, died, the agony of that loss found solace in the composition of the "Lac" and other of the "Meditations." But when his daughter, Julia, died in the Orient, there was no lyrical outburst, rather a fury of insatiable restlessness. He writes: "Je ne fais plus ni prose ni vers; le temps en est-il passé? Je me sens bien plus apte à l'action et à la parole et je m'en méprise." <sup>114</sup> Had his soul become numbed by the accumulative weight of grief, first, at the sacrifice of mother, and then, of daughter, or was the emotion of such a depth that, as at the altar of Belley, words seemed but trivial, inadequate things

114. (27 février 1829. Se référer lre édition de la "Correspondance de Lamartine", publiée par Mme. V. de Lamartine, 1873-1875, 6 vol. in-8) as cited in "Lamartine, Homme Social" by Paul Bert, Jouve et Cie., Paris. p.6

to translate such a force. Perhaps it is the latter, for we find that the Muse had not deserted him entirely. During the years of 1834-1836 so crowded with action Lamartine returned sometimes to his pen "pour se consoler des légères déceptions que la politique lui a déjà causées, pour exprimer aussi dans ses vers quelques-unes des idées qui lui emplissent l'âme et qu'il n'ose qu'effleurer dans ses discours."<sup>115</sup>

Lamartine's political career began with his taking a seat in the Chambre as deputy from Bergues in September, 1833. His policy was already clearly formulated in his mind. It was "chercher son point d'appui hors des partis existants, dans la conscience du pays."<sup>116</sup> He hoped to attract those men of rare judgement who found the extreme character of party politics distasteful. From each political group he took the best that they had to give, incorporating it into his own platform. "Il fut plus éloquent que les légitimistes pour défendre la fidélité aux traditions et proclamer les mérites et les services de

115. J. des Coignets, "La Vie Intérieure de Lamartine" Mercure de France, MCMXIII, Paris p. 238

116. Paul Bert, "Lamartine, Homme Social" Jouve et Cie., Paris. p. 10

la Restauration; plus courageux que les orléanistes pour maintenir les principes fondamentaux de l'ordre social; plus enthousiaste que les républicains pour annoncer aux classes souffrantes l'avènement d'une ère de justice et pour revendiquer les droits de la liberté."<sup>117</sup> He had all the advantages of the separate parties without their faults.

Now there was added to all that a lofty desire for the spiritualization of society, preparation for which he hoped to make by securing a certain freedom in instruction and by doing away with capital punishment. He has set forth his ideal in the following words: "Le but, c'est la restauration de la dignité et de la moralité humaines dans toutes les classes dont la société se compose: c'est la raison, la justice et la charité appliquées progressivement dans toutes les institutions politiques et civiles, jusqu'à ce que la société politique, qui n'a été trop souvent que l'expression de la tyrannie du fort sur le faible, devienne l'expression de la pensée divine qui n'est que justice, égalité et providence."<sup>118</sup>

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117. J. des Coignets, "La Vie Intérieure de Lamartine" Mercure de France, MCMXIII, Paris p.222

118. René Doumic, "Lamartine", Librairie Hachette et Cie., Paris. p.83

Not only had Lamartine an attractive political policy, but he had a command of oratory that could carry him far. His power of assimilation enabled him to master readily the vital points of a question. With astounding ease he could organize his thoughts into sentences of fluent and powerful structure. The charm of his vital personality and his thorough understanding of mob psychology gave him ready control over his hearers. "Lamartine n'a pas seulement un brillant et séduisant langage, il a l'esprit singulièrement riche, étendu, sagace sans subtilité et fin avec grandeur; il abonde en idées habituellement élevées, ingénieuses, profondes même: il peint largement, quelquefois avec autant de vérité que d'éclat, les situations, les événements et les hommes: et il excelle par instinct autant que par habileté à apporter de nobles raisons à l'appui de mauvaises causes."<sup>119</sup>

His oratorical ability had developed as unexpectedly as his political influence had spread. Small wonder that Talleyrand prophesied: "Vous êtes entré dans les affaires admirablement, plus profond, plus juste et

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119. P. Quentin-Bauchart, "Lamartine, Homme Politique" Plon-Nourrit et Cie., Paris, 1903. pp. 26-27  
See note (Guizot, "Mémoires", t. VII, P. 31)

plus avant que qui que ce soit. Un, deux, trois ans peut-être, vous ne pouvez manquer d'être au coeur du pays."<sup>120</sup>

Ultimate success was by no means easy, however, for Lamartine's independent attitude had won him the hatred of all parties. Because the generosity of his principles threatened to disorganize these groups devoted to strict political distinctions they sought by every means to throw the up-start into evil repute. They endeavored with small success to use his reputation as a poet in order to mock Lamartine, the politician. Rumors were started, affirming he had sold himself to the government, but the facts to the contrary were too outstanding to give these lies credence for long. The Orleanists accused him of overweening ambition, but the people refused to convict him, for they failed to find tokens of conquest either in acquisition of favors or positions. As Quentin-Bauchart says, "Ceux qui l'ont accusé d'égoïsme l'ont méconnu: orgueilleux, vaniteux même, il le fut,<sup>121</sup> mais il ne travailla jamais dans son intérêt propre."

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120. P. Quentin-Bauchart, "Lamartine, Homme Politique" Plon-Nourrit et Cie., Paris, 1903 p. 25

121. Idem p. 19



Thus he rather gained, instead of lost, ground in the esteem of his fellowmen as the result of these accusations. His course was free of corruption and guided only by the highest ideals. As J. des Coignets says, the early years of his political career consisted mainly in strengthening his personal position. "Toute sa tactique consiste, jusqu'aux environs de 1840 à échapper aux séductions des partis et à fortifier sa situation personnelle."<sup>122</sup>

This period of struggle for political attainment coincided with a spiritual struggle in the soul of Lamartine. No longer could he find happiness and comfort in the faith of his youth. His mother had held him by the beauty of her life and the strength of her personality to conformity with the church. J. des Coignets says, "Soutenu par elle et par son amour pour elle, il a lutté contre ses doutes, étouffé ce levain de scepticisme et de libéralisme que la philosophie du huitième siècle avait déposé dans son âme."<sup>123</sup> With her passing in 1829, however, came

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122. J. des Coignets, "La Vie Intérieure de Lamartine" *Mercure de France*, MCMXIII, Paris p.230  
 123. Idem p.162



a gradual weakening of his faith, stayed only by feeble efforts to remain true to her memory. He found it increasingly difficult to reconcile his personal beliefs with the dogma of the church. Seeking a worship of truth through the reason he found in Roman Catholicism, a stronghold of sentiment, that obscured the light of the ideal rather than concentrated it. He wrote, "Je suis fatigué, malade, ennuyé. La religion est pour moi une chose de volonté et de raison plus que de sentiment. Il n'y a plus qu'une chose à faire: fermer les yeux et prier Dieu: j'en suis là."<sup>124</sup>

During his oriental trip he made a pilgrimage to the Holy Sepulchre, hoping to find there some revelation of God that would definitely end his conflict. Kneeling there, his soul merged with that of the Infinite in wordless prayer, he felt that "une grande lumière de raison et de conviction se répandit dans son esprit."<sup>125</sup> René Doumic writes, "Le voyage lui a donné une confiance de plus en plus grande en

124. J. des Coignets, "La Vie intérieure de Lamartine" *Mercure de France*, MCMXIII, Paris p. 156

125. Idem *ibid.* p. 210

lui, en sa raison, ou plutôt en son sentiment, en son instinct, en son intuition: c'est désormais, à ses yeux, le moyen le plus court et le plus sûr d'atteindre toutes les vérités de quelque ordre que ce soit."<sup>126</sup>

The last vestiges of his orthodoxy received a severe blow when upon returning to Beyrouth he was forced to bid an eternal farewell to his daughter, Julia, who died in his arms on December 8, 1832. Suffering from a lingering illness of some sort, perhaps, tuberculosis, the girl had become steadily worse, after the beginning of the Oriental trip, and the attentions of the best physicians could not check the disease. Lamartine immediately hastened to Saint-Point in order to bury the child in the grave of his mother. "Lamartine en revenait abattu, désenchanté et surtout profondément transformé: 'Ce voyage, ces choses vues de près, cet affreux malheur m'ont changé et bouleversé. Je ne suis plus le même homme, au physique et au moral: ma philosophie même, si une misérable pensée humaine mérite ce nom, n'est pas ce

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126. René Doumic, "Lamartine", Librairie Hachette et Cie., Paris. p.77

qu'elle était." <sup>127</sup>

Lamartine in his suffering turned to his friends for comfort. He urged Dargaud to come with all possible speed to visit him. Dargaud accorded with his wishes, and spent many days with him at Monceau, talking of things religious or philosophical, and trying to obtain from him a confession of Deism. He seized every opportunity to press upon him the acceptance of this creed, even writing him letters of exhortation, although they were lodged in the same house. Lamartine, pressed continually for an answer, said, "Vous confessez le déisme. J'y incline, moi, je l'ai bien éprouvé au Saint-Sépulcre et je l'éprouvé de plus en plus; mais il me faut encore du temps pour deux chose: d'abord pour me déterminer nettement, irrévocablement en moi-même, puis, pour exprimer tout haut ma croyance intérieure. Il serait, par exemple, très inopportun en cet instant d'éclater. Toute politique me serait fermée. Quand j'aurai accompli mon rôle politique, à la bonne heure. Ce sera le commencement de mon action religieuse. Je ne suis

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127. René Doumic, "Lamartine", Librairie Hachette et Cie.  
Paris. p. 76

qu'à mon point de départ."<sup>128</sup>

Lamartine was too clever to ruin his hope of political attainment by estrangement of the Church through acceptance of this new creed. He realized it would be far better to continue in his affiliation to Roman Catholicism, to pose as a poet of Christian virtues. But, whatever mask a man may hold up to the world, his soul is laid bare in his poetic compositions. So Lamartine let his religious doubts, his dead hopes, and his half-formed beliefs creep into his "Jocelyn". Thus he might express himself with reasonable safety, for no one could point to the words of his priest hero as words embodying the authentic confession of the author, himself.

The doubt that was troubling the mind of Lamartine is clearly seen in the half-hearted confession that he at one time made concerning his faith. He wrote, "Je suis chrétien, à peu d'interprétations près. Le peu de bien qui est en nous vient de là, et je vénérerai toujours la source où nos âmes ont puisé. Maintenant, le christianisme à la lettre est-il le

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128. J. des Coignets, "La Vie Intérieure de Lamartine"  
 Mercure de France, MCMXIII, Paris p. 220

christianisme en esprit? Le Christianisme qui a traversé, en s'en imprégnant, les ténèbres des âges les plus honteux de l'esprit humain, est-il le christianisme de ses âges de développement et de lumière? Là est la question.<sup>129</sup> That the church was keeping abreast of the times was a matter of uncertainty to him. He questioned the ability of the doctrines confessed by his fathers to satisfy the needs and to meet the problems of the day. He felt that a more enlightened creed must be formulated for a more enlightened world.

In "Jocelyn" his feeling on the matter is again set forth. No longer is needed the church of great temporal power. No longer are needed pontifings to distribute the sections of the universe among their crowned slaves. No longer is tolerated the corruption and vice which appeared in the church of Petrarch's day. No longer need militant priests patrol the country to threaten the unbeliever. The power of gold and sword is gone. Twice in ten years the Gauls have forced the adherents of the church to

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129. René Doumic, "Lamartine," Librairie Hachette et Cie., Paris, 4th edition, p. 86



flee for their lives, have desecrated the temples,  
and closed their doors. Pride of worldly strength is  
gone; the humility of spiritual strength has come to  
face the new era. The priest of the day lives fru-  
gally in his little hut, an instructor of children and  
a witness to "Un christ qui m'apprend le pardon!"<sup>130</sup>

But the man who is blinded by the pompous dogma of  
other days sees not the mellow light of the true  
Christian spirit now burning. Repulsed by superficial  
characteristics, he has lost that which he craved.

In new words Lamartine has recast his old question:  
"le christianisme à la lettre est-il le christianisme  
en esprit?"

"Un mendiant trouva des médailles en terre;

Dans une langue obscure on y lisait: "Mystère!"

Méprisant l'effigie, il jeta son trésor.

Insensé, lui dit-on, quelle erreur est la tienne!

Qu'importe l'effigie ou profane ou chrétienne?

O mendiant, c'était de l'or!"<sup>131</sup>

Although the formal aspects of the church  
meant little to Lamartine, yet he looked upon them with

130. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p. 269

131. Idem "p. 270" Librairie Hachette, Paris, 1921 p. 269



toleration. They had served to bring down through the ages a certain spirit of truth and as a means were to be respected. He has said through the lips of Jocelyn,

"Si pour vos soifs sans eau l'esprit de l'Évangile  
Est un baume enfermé dans un vase d'argile,  
Hommes, sans le briser, transvasez la liqueur!  
Collez pieusement la lèvre à l'orifice,  
Et recueillez les eaux de ce divin calice  
Goutte à goutte dans votre coeur!"<sup>132</sup>

The piety of Lamartine's soul followed channels scarcely orthodox. We have seen that Dargaud labored diligently to convert him to deism. It is difficult to judge accurately of his success, but it is certain that Lamartine was greatly influenced. One recalls that he spoke of religion as a thing of will and reason rather than of feeling. Is this not the opinion of Jocelyn when, speaking of his God, he says,

"Son témoin éternel, à nous, c'est sa nature;  
Son témoin éternel, à nous, c'est sa raison!  
Ses cieux sont assez clairs pour y lire son nom."<sup>133</sup>

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132. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.269  
133. Idem p.272

This god was a creator and governor of physical forces, busying himself with the ruling of the planets and guiding the course of the winds. Nature abounded in lessons of his strength. But if he was concerned with matters of major importance, so also, was he interested in the smallest and most insignificant beings of his universe.

"Et, sans acception, son oeil monte et descend  
De l'orbe des soleils aux cheveux de l'enfant,  
Et jusqu'au battement de l'insensible artère  
De l'insecte qui rampe à vos pieds sur la terre!" <sup>134</sup>

As J. des Coignets has said Lamartine sought God everywhere. "Il cherche Dieu partout, et le trouve partout dans la nature, et nulle part plus clairement reflété que dans l'être aimé." <sup>135</sup> So Jocelyn sought God everywhere and found evidences of his presence even in the soulful eyes of his faithful dog and in the beauties of nature. He felt that a similar spark of life glowed in man, animal, and plant, a spark indestructable and eternal. Very like <sup>138</sup>

134. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p. 277

135. J. des Coignets, "La Vie intérieure de Lamartine"  
Mercure de France, MCMXIII, Paris p. 158

138. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p. 112

the conviction of Lamartine is the belief of Jocelyn set forth in the following:

"De ce qui s'aima tant la tendre sympathie,  
 Homme ou plante, jamais ne meurt anéantie:  
 Dieu la brise un instant, mais pour la réunir:  
 Son sein est assez grand pour nous tous contenir."<sup>136</sup>

That Lamartine had allowed the freedom of his religious thought to show itself in his hero, Jocelyn, was cause for comment, especially among the orthodox. This rebuke closely followed the publication of his work, "Si l'incertitude est dans votre âme, écrit "l'Université Catholique" après "Jocelyn", ne vous faites pas un faux devoir de franchise de la faire passer dans vos chants."<sup>137</sup> Evidently criticism was rather widespread for Lamartine found it necessary to write in the poscript of his new edition, "Quant à une attaque au christianisme catholique: ce serait méconnaître également et l'instinct du poète et le tact moral de l'homme que de supposer une intention de polémique hostile dans un ouvrage de poésie pure."<sup>138</sup>

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136. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.243

137. J. des Coignets, "La Vie Intérieure de Lamartine"  
 Mercure de France, MCMXIII, Paris p.212

138. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.IX

There is little doubt that the work was not intended for a theological treatise, but that the liberal views of Lamartine were incorporated into Jocelyn's personality is equally certain.

As Lamartine gave expression to his religious wanderings, so he set down his social and political ideas. He was especially interested in the concept of progress, which saw humanity advancing in certain cycles. Although man was not always permitted to anticipate the working out of these cycles, a divine destiny was guiding affairs. "Il nous est peut-être déjà donné d'entrevoir au moins l'époque qui succédera à la nôtre, après les cinq ou six siècles qu'aura duré l'âge de liberté. Nous passerons à l'âge de vertu et de religion pures, aux promesses accomplies du législateur divin, à l'époque de charité."<sup>139</sup> Each cycle prepared for the next and the seeming injustices and cruelties of one were sanctified by the advancements thus attained in the other. "Le progrès est la loi de l'histoire et les destructions nécessaires

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139. ( P.R., p.36 ) as quoted by Paul Bert, "Lamartine, Homme Social", Jouve et Cie., Paris p.58

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 en sont le moyen." Herein lies justification for  
 the atrocities of revolution. The force which upsets  
 the established order is the working of divine action  
 among men and is urging civilization ever onward and  
 upward.

Jocelyn must have accepted the same law. He,  
 too, sees humanity preparing for future glories  
 through the destruction of past institutions,  
 struggling blindly in its work, yet directed by a  
 master's hand.

"Où les pousse pourtant ce vague entraînement?

Pourquoi vont-ils combattre et mourir sà gaiement?

Leur esprit ne sait pas, leur instinct sait d'avance

ils vont, comme un boulet, où la force les lance,

Ebranler le présent, démolir le passé,

Effacer sous ton doigt quelque empire effacé,

Faire place sur terre à quelque destinée

Invisible pour nous, mais pour toi déjà née,

Et que tu vois déjà splendid, où nos esprits

N'aperçoivent encore que poussière et débris!" 141

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140. René Doumic, "Lamartine", Librairie Hachette et Cie.,  
 Paris. p.70

141. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.225



Lamartine was seeking to do his share towards hastening the advent of a more enlightened cycle, towards bringing about the spiritualization of society. He sought a more general recognition for the principles of humanity, equality, and morality in the codes of the nation. He has said, "Pour résoudre chaque question, il faut prendre "le bien le plus général pour objet, la raison morale pour guide, la conscience pour juge."<sup>142</sup>

Jocelyn recommended a like standard as measuring rod for the two brothers who were quarreling over the boundary line of a field. He related to them the parable of two other brothers who sought to measure off their separate portions of a common field by the shadow of a tree. But, by the letter of their agreement, however, one brother was able to claim the whole field when the evening sun threw its shadow over the whole expanse of ground. Retribution came to the other, however, when the storms of winter uprooted the tree. Since there was no longer a shadow, he could rightfully claim all the land as his. Puzzled,

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142. P. Quentin-Bauchart, "Lamartine, Homme Politique" p. 260-1  
Librairie Plon Plon Mourrit et Cie., Paris, 1903 p. 10



they asked of each other, "Where now is justice?" A wise man, passing by answered them,

"La justice est en vous: que cherchez-vous ailleurs?  
La borne de vos champs: plantez-la dans vos coeurs.

.....

Les deux frères, du sage écoutant le conseil,

Partagèrent leur champ avec leur conscience,

Et devant l'invisible et fidèle témoin

Mul ne fit son sillon ni trop près ni trop loin." <sup>143</sup>

Justice dwells, then, not in arbitrary standards which changing conditions may render grossly unfair, but, in the eternal truth of conscience. This was the belief of Jocelyn, this, the belief of Lamartine.

In political life we have seen that Lamartine was an attractive figure because of the generosity of his views. He had found something commendable in each party, something worthy of adoption into his own platform. His appeal reached across greater distances by its liberality than would have been possible if he had restricted himself to the narrow confines of a single party. "Son langage plaît .... à tous par la

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143. Lamartine, "Jocelyn, Librairie Hachette, Paris, 1921 p. 265-6

144. P. Caplan-archart, "Lamartine, homme politique", Librairie Plon Plon-Bourris et Co., Paris, 1903 pp. 23-4

beauté du programme qu'il développe en termes trop généraux pour irrisser personne." <sup>144</sup> Following the presentation of his policy in the Chambre, he has said that men from every corner of the house, unknown and even hostile to him, had come to shake his hand, and say, "Voilà enfin l'homme qu'il nous faudrait, les doctrines élevées, morales, conciliatrices qui nous réuniraient sous tous les drapeaux!" <sup>145</sup>

This policy of tolerance is the same which Jocelyn expounded before his parishioners when he found them disputing concerning the burial of the dead pedler and heretic in the holy ground of their cemetery. After taking boards from his own bed in order to fashion his coffin, he turned to them and said,

"Vous croyez posséder seule les cartes divines,  
 Vous croyez qu'il fait nuit derrière vos collines,  
 Qu'à votre jour celui qui ne s'éclaire pas  
 Marche aveugle et son ciel dans l'ombre du trépas:  
 Or, sachez que Dieu seul, source de la lumière,  
 La répand sur toute âme et sur toute paupière:  
 Que chaque homme à son jour, chaque âge sa clarté,

144. P. Quentin-Bauchart, "Lamartine, Homme Politique" Librairie Plon Plon-Nourrit et Cie., Paris, 1903 pp. 23-4  
 145. Idem p. 24

Chaque rayon d'en haut sa part de vérité,  
 Et que lui seul il sait combien de jour ou d'ombre  
 Contient pour ses enfants ce rayon toujours sombre!"<sup>146</sup>

There is the same readiness to recognize truth at the house of another as displayed by Lamartine.

Indeed, Jocelyn in the ninth epoch of the book seems little more than the mouthpiece of the poet.

Through this means we hear speak the Lamartine of political ambition, of social reform, and of religious doubt. But there is still more, for there is

Lamartine, the man and poet, saddened by the loss of his loved ones. Having suffered within a short time the double grief of giving up both mother and daughter to death, he feels himself deserted in a strange land. He says, "À ceci il n'y a pas de remède, il n'y a plus qu'un éternel souvenir qui me montre un immense vide, qui me dit: tout s'évanouira aussi: pourquoi remuer? pourquoi travailler? pourquoi grandir devant les hommes?"<sup>147</sup>

The words of Jocelyn pick up the strain, echoing the broken-hearted complaint of Lamartine. The occasion

146. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.248-9

147. René Doumic, "Lamartine", Librairie Hachette et Cie., Paris. p.67

for their utterance is the death of Laurence, a death made doubly painful by a confession of love from this one who seemed long since to have forgotten. The short-lived ecstasy of knowing himself loved cast Jocelyn that much deeper into despair at the loss of that love. Life was empty, purposeless:

"Allons, je n'ai donc plus qu'à suivre ce que j'aime!  
 Plus rien derrière moi sur ce bord du tombeau!  
 Plus rien dans cet exil à regretter de beau!  
 Tout ce qu'aime mon oeil a déserté la terre;  
 J'y suis encore, Seigneur, mais j'y suis solitaire."<sup>148</sup>

The burial of Laurence by Jocelyn has much in common with that of Madame de Lamartine by her son. Madame de Lamartine had died in October, 1829, during Alphonse's absence at Paris where preparations were going forward for his admission into the French Academy. Hastening home he had arrived too late for his mother's last farewell, and, maddened by grief, he could only busy himself in the performance of the sad funeral rites. Despite the inclemency of the winter weather, he set out to <sup>take</sup> ~~conduct~~ the body to

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148. Lamartine, "Jocelyn", Librairie natchette, Paris, 1921 p.290

Saint-Point for burial. Maurice Levaillant writes,  
 "Le cortège funèbre de Mme de Lamartine, en novembre  
 1829, atteignit Milly vers 3 heures du matin et en  
 repartit pour Saint-Point, après une halte de quelques  
 heures, dès les premières lueurs de l'aube." <sup>149</sup> The  
 familiarity of the old road must have called to mind  
 many scenes of his childhood, many memories of his  
 mother.

The funeral procession of Laurence journeyed  
 under like circumstances. The path to the Grotte des  
 Aigles, so difficult to climb even in the best of  
 weather, was rendered dangerous by the falling sleet.  
 Jocelyn says,

"C'était une des nuits sauvages de novembre,  
 Dont la rigueur saisit l'homme par chaque membre." <sup>150</sup>

Even the hour must have been the same, for Jocelyn  
 refers to the first pale light of dawn stealing above  
 the horizon. The route, too, was a familiar one, even  
 as well known to Jocelyn as the one from Milly to  
 Saint-Point was to Lamartine. It, too, was a lane of

149. Maurice Levaillant, "Lamartine, Oeuvres Choiesies"  
 Librairie A. Hatier, Paris, 1925 p. 703

150. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p. 289

memories, peopled with fancies of the happiness that Laurence and Jocelyn had known there.

Perhaps, a part of the sorrow that burdened Lamartine's soul was still the old grief for his Elvire. Indeed, Jocelyn's experiences in Paris recall those of Lamartine during the winter that he spent in the capital to be near Mme Charles. "Pendant quatre mois ils se verront chaque jour; chaque jour ils échangeront une lettre, une longue lettre, qui sera toute pleine des effusions, et parfois aussi des plaintes et des reproches d'un amour trop violent pour ne pas avoir ses heures troublées et ses souffrances."<sup>151</sup>

Lamartine knew the emotion that drove Jocelyn to watch beneath the balcony of Laurence for the mere pleasure of seeing the loved form pass the window or hearing the dear voice raised in conversation. He had been tormented by the expectancy which showed him his dear one in each passer-by, and he had known the thrill which Jocelyn had experienced at the chance meeting of Laurence in the church.

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151. René Doumic, "Lamartine," Librairie Hachette et Cie., Paris p.42



"Quelle fièvre! Oh! chassez l'image qui me tue!  
 Est-ce un songe? est-ce une ombre? est-ce elle  
 que j'ai vue?

Ah! c'est elle! ô mon coeur, tu ne peux t'y tromper:  
 Nulle autre d'un tel coup ne pouvait te frapper.  
 La revoir!"

But that, too, is ended. Mme Charles is dead; Laurence  
 is dead. The world is empty. There is left only the  
 struggle of divine faith with despair.

So we leave the consideration of Lamartine,  
 having traced as best we can the incorporation of  
 his life into that of his hero, Jocelyn. That there  
 have been traits of the priest as yet unaccounted  
 for is readily perceived, but we have yet another  
 model to examine before a final judgment may be reached.  
 The last model is obscure, humble, and little known,  
 yet evidently of such a character as to attract the  
 poet.

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152. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.227

153. *Œuvres complètes de Lamartine*, "Commentaire de  
 le *Deuxième Roman*", MDCCLXXV, Paris p.361  
 154. *Mémoires de Lamartine*, *Œuvres choisies*  
 Librairie L. Laffont, Paris, 1905 p.339

## M. ANTOIR AS JOCELYN

In the "Commentaire de la Douzième Harmonie" Lamartine writes, "Je m'en suis souvenu en écrivant, dix ans après, les sites de Valneige, dans le petit poème de "Jocelyn"; la figure de M. Antoir se retrouve aussi dans celle de ce pauvre prêtre."<sup>153</sup>

Maurice Levaillant seems to be the only of the critics to have taken any note of this man. After citing Lamartine's own words in regard to him, he, also, adds, "Quelques traits de ce M. Antoir ont certainement servi à idéaliser la figure du curé de campagne."<sup>154</sup>

The vagueness of both statements leaves much to be desired. Perhaps a survey of M. Antoir's life as set down by Lamartine will bring forth his personality more clearly, and enable one to trace the reflection of his soul in that of Jocelyn. Lamartine, while in Florence as secretary of the embassy, came in contact with M. Antoir who was employed in the diplomatic service as chancellor. Following the death

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153. Oeuvres Complètes de Lamartine, "Commentaire de la Douzième Harmonie", MDCCCLX, Paris p.351  
 154. Maurice Levaillant, "Lamartine, Oeuvres Choisies" Librairie A. Hatier, Paris, 1925 p.589

of M. de la Maisonfort, Lamartine took control of affairs, and saw fit to raise M. Antoir several degrees in the hierarchy to a position of control over all the details of administration. The man was a Frenchman by birth, an exile of Toulon. He, still a child, together with his family, had been driven to take refuge in Tuscany as a result of the revolutionary disturbances. From the time of that forced departure in 1793 he had never again seen his native land, but had taken up his life in his new surroundings as best he could. Financial aid came to him from several sources. He received a small pension from the French crown upon the restoration of the Bourbons, and the Tuscan government, also, granted him small favors.

He was keenly interested in his new home. Lamartine says he knew Florence better than a Florentine, for during thirty years of his life he had nothing to do but study that city of art. "Il n'y avait pas dans la ville et dans les campagnes environnantes un site, une villa historique, un convent, une chapelle, une statue, un tableau, qu'il n'eut visité, noté, enregistré." <sup>155</sup> He was enthusiastic in his praise

155. *Oeuvres Complètes de Lamartine, "Commentaire de la Douzième Harmonie,"* MDCCCLX, Paris p.350

for Florentine art, and his wide knowledge, extending across the centuries of the Medici, of Boccaccio, and of Dante to the days of Alfieri and Niccolini, made an excellent guide for the young Lamartine.

Sometimes their excursions carried them farther afield, and on one of these occasions they visited Vallombreuse, a noted monastery, built among the rocky heights of the Apennines. M. Antoir was a frequent visitor there, and, due to his acquaintance with the monks, could secure a most hospitable welcome for his companion. They were given a cell and were granted the freedom of the solitary walks. The isolation of the place from all worldly things, its striking natural beauty, and its spirit of holy meditation refreshed the soul of the poet and endeared it in his memory forever.

The visit served to strengthen the friendship that was growing between M. Antoir and Lamartine. The latter writes, "Nous ne tardâmes pas à nous lier d'une véritable amitié: il était botaniste, j'étais poète: nous nous touchions de près par cette nature qu'il étudiait et que je chantais, mais que nous aimions d'une même passion tous les deux."<sup>156</sup>

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156. Maurice Leveillant, "Lamartine, Oeuvres Choisies"  
Librairie A. Hatier, Paris, 1925 p. 589

Their intimacy strengthened by the solitude of Vallombreuse was responsible for M. Antoir's confiding to Lamartine the secret of his life. He was in love with a Florentine woman of the bourgeoisie. For twenty years he had loved her, but marriage seemed impossible since both were without fortune and any children born of the union must lack not only property but native country. Resigned to the sorrow of their lot, they had kept ever fresh the love of their youth. In the morning M. Antoir carried flowers to the window of his dear one. In the evening he escorted her and her sisters to walk the wooded paths which follow the course of the Arno. For more than a decade this had continued. Then he married the one he loved. They had a little home surrounded by a small garden on the hills of Fiesole. "Il y transporta ses herbiers, ses tableaux, ses recueils de dessins des grands maîtres florentins, qu'il avait amassés pendant quarante ans avec une patience et une ponctualité de cénobite."<sup>157</sup> His happiness so delayed was destined to be short-lived, for after several years he died.

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157. Oeuvres Complètes de Lamartine, "Commentaire de la Douzième Harmonie", MDCCCLX, Paris p. 352



At the time of Lamartine's stay in Florence he described M. Antoir as a man about fifty years old. Though his blond hair was tinged with gray, the hint of age was dispelled by his child-like spirit. His face showed a calm and noble beauty that was accentuated by the candor of his blue eyes. He was tall, slender, and possessed of a certain masculine grace.

It is, perhaps, to this man that certain of the more gentle traits found in Jocelyn may be attributed. Lamartine speaks of the delicacy of soul that led M. Antoir to seek the joys of solitude." Sa nature était trop timide, trop délicate, trop facile à froisser pour supporter le rude contact des événements, des choses, des hommes." The early experiences which he had with a hostile society that drove him from his home served to heighten his native reluctance to enter into the struggles of active life.

His sensitivity reminds one of Jocelyn's delicate nature that was thoroughly baffled by the confusion of Paris. His bewilderment penetrates his

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158. Oeuvres complètes de Lamartine, "Commentaire de la Douzième Harmonie", MDCCCLX, Paris p. 352



words as he protests against the hurrying crowds:

"Oh! que le bruit humain a troublé mes esprits!

Quel ouragan de l'âme il souffle dans Paris!

.....

Quel orageux néant, quelle mer de tristesse,

Chaque fois que j'y rentre, en me glaçant m'opresse!

Il semble que ce peuple où je vais ondoyer

Dans ces gouffres sans fond du flot va me noyer;

Que le regard de Dieu me perd dans cette foule;

Que je porte à moi seul le poids de cette houle;

Que son immense ennuï, son agitation,

M'entraînent faible et seul dans son attraction:

.....

Et que, si je venais à tomber sous ses pas,

Cette foule à mes cris ne s'arrêterait pas,

Mais, comme une machine à son but élancée,

Passerait sur mon corps sans même une pensée." 159

Turning in horror from this hubbub, both Antoir and Jocelyn sought the calm of solitude which like a balm soothed the heart of its pain. In the press of the Parisian crowds Jocelyn longs for the silence

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159. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.220-1

of his Valneige.

"Oh! nuit de ma montagne, heure où tout fait silence  
Sous le ciel et dans moi....."

Silence dans mon âme, ou quelques bruits intimes  
Qu'un calme universel vient bientôt assoupir!"<sup>160</sup>

Antoir, also, loved isolation. It was his desire to be alone, to separate himself from the bustle of the world that led him frequently to the thoughtful solitude of Vallombreuse. Lamartine says of him, "La solitude était sa vocation; il l'avait atteinte à la fin."<sup>161</sup>

The desires of this man were simple and seemed easy of attainment. He did not ask of the world fame or wealth, but just the privilege to love and pray. He was "content de peu dans le sein de la nature, de l'amour, de la prière."<sup>162</sup>

Jocelyn asked no more. As he and Laurence dreamed of the future in the Grotte des Aigles, he did not fear to face a humble life of poverty as

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160. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.223  
161. Oeuvres Complètes de Lamartine, "Commentaire de la Douzième Harmonie", MDCCCLX, Paris p.352  
162. Idem p.352

long as he had love. It is true Laurence hoped vaguely that some remnant of her fortune might be spared her by the revolutionists, but she was content to see Jocelyn and herself as a

"Pauvre couple caché dans quelque chambre nue,  
 Abritant sous les toits une joie inconnue,  
 Achetant par le jour le doux repos du soir,  
 Puis au soleil couché revenant s'y rasseoir,  
 Y rendre grâce à Dieu, dans leur reconnaissance,  
 De ce bonheur obscur caché sous l'indigence,  
 De cette chaste couche où l'amour les bénit,  
 De ces oiseaux en cage et chantant sur leur nid."<sup>163</sup>

They both asked little to complete their happiness, yet that little was denied them. Both had to go through life without the companionship of their loved ones. Antoir did find a realization of his dreams, but it came very late in life and only after a long period of bitter denial. They both met the trial of faith with an unusual sweetness of spirit. The calmness of resignation gave them strength to sacrifice that which they most desired. Lamartine

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163. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.136

164. Œuvres complètes de Lamartine, "Commentaire de la  
 Douzième Harmonie", MDCCLXII, Paris p.302

describes the relation of M. Antoir and his beloved.

"Leur amour n'était qu'une amitié passionnée, une  
habitude douce, une resignation à deux dans la douleur!" 164

Jocelyn felt no rancor at his loss, only a  
profound grief. He, as Antoir, knew the comfort and  
peace that resignation brings to the heart.

"Sa douleur d'un seul trait ne l'avait pas vidée;  
Mais, adorant de Dieu le sévère dessein,  
Il sut la porter pleine et pure dans son sein." 165

The loneliness of M. Antoir was the more poignant  
because he was in a strange country far from his  
native land. Though loving his adopted country dearly  
he still felt a strange detachment in regard to it,  
and the emptiness of his heart could not be filled.  
Lamartine observed the longing that he felt for his  
home, and wrote, "On sentait en lui l'exile condamné  
à baisser le front et à chercher en vain sa place,  
dès son enfance, parmi les étrangers, dépaycé par-  
tout, et portant sa seule patrie dans son coeur." 166

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164. Oeuvres Complètes de Lamartine, "Commentaire de la  
Douzième Harmonie", MDCCCLX, Paris p. 352

165. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p. 313

166. Oeuvres Complètes de Lamartine, "Commentaire de la  
Douzième Harmonie", MDCCCLX, Paris p. 352

Jocelyn, too, has known the pain of exile. He has seen his mother and sister driven to flee the country for safety, and he, himself, had hurried to the mountain tops to hide until changing events would permit his return.

"Ainsi me voilà seul, orphelin dans ce monde!  
 Ma mère avec ma soeur est errante sur l'onde:  
 Elles vont, au hasard des vents et de la mer,  
 D'un parent inconnu chercher le pain amer,  
 Et, sur un continent peuplé de solitudes,  
 Changer de ciel, d'amis, de coeur et d'habitudes!" 167

For many years he was far from the land of his birth, and the passage of time only served to increase his longing for home and friends. When dreams pressed too thickly upon him, he turned for consolation to his God.

"Oh! courage, ô mon coeur! la patrie est en Dieu!" 168

It is the sentiment of *Antoir* that rings in these words. It is the tender soul of the exile

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167. Lamartine, "Jocelyn", Librairie Hachette, Paris, 1921 p.41  
 168. Idem p.205.

seeking in the communion with God a native land. Indeed, the influence of this sojourner in Tuscany shows plainly in the character of Jocelyn. Much of his refined spirit has found its place in the soul of the priest.

## CHAPTER V



## V. CONCLUSION

Three men have been cited as possible models for Jocelyn, the hero of Lamartine's masterpiece. One is l'abbé Dumont; the second is Lamartine, himself; and the third is M. Antoir. To whom falls the honor of having his character incorporated into that of the priest hero, of having his name made immortal by the famous poet? Is it Dumont with his melancholy restlessness, his moods of revolt, and his distaste for things clerical? Is it Lamartine with his youthful ecstasies, or his later doubts? Is it, perhaps, M. Antoir with his love of solitude and his patient resignation to misfortune? In the separate consideration of these men there have always appeared inexplicable differences when their characters were placed beside that of Jocelyn. No one personality completely coincided with that of the hero.

What is the explanation? Must one attribute the divergency simply to the poet's desire to rearrange his material into artistic form and to add imaginative bits in order to round his character out to perfection? There is no quarrel with the author on this score, for

in a poet one cannot seek a matter-of-fact historian. It is the particular charm of a poet that his imagination can raise experiences of the world to a higher level. This would probably offer a feasible solution if Lamartine had been known to have only one person in mind when he created his Jocelyn. On the contrary, there were three at hand when he fashioned the curé of Valneige.

Each of these three show unmistakable evidences of having contributed some traits to the formation of this character. To no single individual can we point as model, for the personality of Jocelyn is a composite one formed of characteristics of l'abbé Dumont, Lamartine, and M. Antoir. His character is a blend of several characters, even as his history is a blend of several histories.

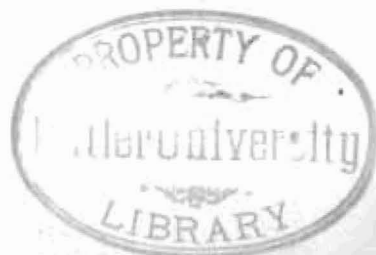
To l'abbé Dumont Jocelyn owes the experiences following his flight from the seminary. The escape from Revolutionary forces, the rescue of a young noblewoman, the consequent love affair during the period of hiding, the loss of happiness through the working out of forces beyond his control, the entrance into holy orders, and the subsequent devotion to a life of ministry in a small community are episodes

from the life of Dumont. Certain incidences in the epilogue regarding the death of Jocelyn, his bequest of property to the poet, and his burial by the poet are facts of Dumont's history.

To l'abbé Dumont Jocelyn owes the energetic side of his personality. The spirit that led him to action, the courage that upheld him in time of crisis, and the boldness of adherence to the Royalist cause in face of persecution were traits borrowed from Dumont. The vitality that sought the companionship of living creatures, that found enjoyment in the free play of animals was the vitality of Dumont. From the same source came a profound respect for the teacher of his youth, the curé.

Lamartine drew from his own experiences in depicting the early life of Jocelyn. The hero at home with his mother, sister, and friends is Lamartine at Milly. The sacrifice of Jocelyn for his sister is the imaginative painting of Lamartine's defense of Césarine's marriage with Amédée de Parseval. The leaving of Jocelyn for the seminary and his life there is the departure of Lamartine for the Collège de Belley and his stay at that institution. The

signation of the priest was his. The humbleness of



restlessness of growth, the languor of awakening love, and the ecstasies of a developing soul are experiences attributed to Jocelyn from the poet's own life. A deep love of family, a fondness for nature, and a passion for reading are Lamartine's characteristics incorporated into his hero.

The strain of Lamartine is here lost under the pronounced influence of Dumont and does not clearly show itself again until the end of the book. Jocelyn in Paris, seeking to catch sight of Laurence, is Lamartine spending the winter at the capital to be near Mme Charles. Jocelyn toiling through the rigors of a winter night to convey the body of Laurence to the Grotte des Aigles is Lamartine following the funeral procession of his mother to Saint-Point for burial. The religious gropings and the striving for social betterment of Jocelyn are the disturbances of soul experienced by Lamartine. Jocelyn grieving for the death of Laurence is Lamartine inconsolable because of the loss of all he loved, for the loss of mother, daughter, and sweetheart.

M. Antoir holds the secret of Jocelyn's sweetness of character. The gentle patience and calm resignation of the priest was his. The humbleness of

life, the simplicity of tastes, and the enjoyment of solitude were traits that Jocelyn received of him. The horrors of flight and the loneliness of exile, as Jocelyn knew them after the demolition of the seminary by the Revolutionists, were the sufferings endured by M. Antoir when driven from his native Toulon.

Some characteristics of Jocelyn are contributions of all three, l'abbé Dumont, Lamartine, and M. Antoir. For example, they all have a certain love of nature. Lamartine loved to observe its beauties and to read in it lessons set forth by God. Dumont and Antoir, while enjoying the aesthetic side of nature, liked also to train and cultivate the plants of the earth for their own use. Jocelyn shows himself akin to each in his appreciation of a sunset, in his understanding of God's will in the phenomena about him, and in his enjoyment of time spent working in his garden.

Dumont and Lamartine are both responsible for the love of reading that shows itself in Jocelyn. Although these two men are equally fond of books, their taste in literature varies slightly. Dumont is attracted



more readily by philosophical books, while Lamartine enjoyed novels and poetry above all else. Perhaps, Jocelyn leans more toward Lamartine's reading habits than those of Dumont.

Indeed, the poetic imagination of Lamartine has so perfectly blended the personalities of these three models that it is difficult to say this is the attribute of one, this, of another. Careful examination shows clearly, however, that certain distinct characteristics of each have gone to make up the composite man, known as Jocelyn. These outstanding traits have been enumerated above and taken together offer a much more satisfactory explanation of the priest's character than the personality of any single individual. So Dumont, Lamartine, and Antoir must cease striving for possession of the niche honored by Jocelyn's name. They must be content to share the space together, nor need they fear room will be lacking, for the breadth and depth of that cherished niche is great enough for them all.



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