*NOTE: as this is a file that was scanned, it is still being proof-read, notes converted to footnotes, and corrected. If you come across any obvious mistakes, I would be grateful if you would let me know.*

*The contents of the Diary for this period are still to be inserted according to the relevant dates.*

1841

721.[To Father Mille, at N.-D. du Laus]1

721:IX in Oblate Writings

Use a moderate approach with the new Bishop of Gap.

Mille

[Marseilles,]

January 6, 1841.

There is no doubt that our enemies must have maintained a continuous correspondence with his Lordship.2 Be prepared to see him arrive full of prejudice against you. What is to be done? For your part, you will behave with dignity. sincerity and moderation. The good Lord will do the rest. But what are we to think of the clergy’s behaviour during this meeting? Those who do not ask for assistance of your ministry are appealing to others without experience3 who are trying to mimic you. This is disgusting.

1 YENVEUX III, 150.

2 Bishop N. A. de la Croix d’Azolette was appointed Archbishop of Auch on December 4, 1839, and replaced at Gap by Bishop Louis Rossat who was appointed on June 2,. ordained at Lyon on February 14, 1841 and took possession of Gap on March 10.

3 Bishop de la Croix had founded a Society of diocesan Missionaries.

722. To Father Courtès, superior of the Miss[iona]ries, Carmelites’ Square, at Aix. B.d.R.1

722:IX in Oblate Writings

Not to accept preaching special occasion sermons in the churches of the city as the Jesuits do. Our vocation consists in preaching parish missions in villages, towns and countryside.

L.J.C. and M.I.

Courtès

Marseilles.

J[anuar]y 8, 1841.

There is no doubt, my dear Father Courtès, that in sending you the excellent Father Allard, I thought I was making you a gift. I remained firm in this resolution despite all the requests addressed to me from the various houses where they wanted him. He is a precious person. I recommend him to you. However do not demand anything beyond his strength. He will do anything out of obedience but you must be careful not to jeopardize men by burdening them with what they cannot do. So don’t have the idea of making him preach at St. Sauveur. Reserve him for the house and church of the Mission. Also don’t count on any other man for these sermons at St-Sauveur. I can’t imagine how you could have been taken in after experiencing the difficulties you met with at St-Jean and the Madeleine. We had to proceed authoritatively with Father T[elmon] and I am quite determined not to use this means any more. The other Fathers are right in not being anxious that others make commitments for them. All these occasion sermons mean nothing. That is not your ministry. You are instituted for missions and retreats. You must aim only at converting souls and not at pleasing the public, not even the Parish Priests who, besides, are not at all more grateful to you. I have replied to the Parish Priest of St-Esprit that I do not agree to your preaching at the Sunday service in his church during this Lent, that it is all the more impossible since you will be preaching a mission during that time. It has to be so because it was your insisting that we submit to the demands of the Parish Priest of Aups. At least arrange the opening of this mission in such a way that you can finish it before Holy Week. I have written so that we can have Father Martin for the retreat of Cotignac which you cannot preach, since you want to be back at Aix before Easter.

If we had four centuries of existence behind us. we could. I hope, compete with the Jesuits, not only in zeal but in moral power and successful means. That is too much of an ambition for the time of our infancy. I bless God for the good they are doing, and I am resigned to the fact that we do much less than they in the big cities where they have plenty of distinguished men. Let us learn to appreciate the part the Lord has allotted to us. In a mission, don’t we do a hundred thousand times more good than they? Each has his task to do. Let them preach in the cities, we shall continue to convert entire populations in the villages. towns and countryside.

I received a letter from Father Bernard. The mission3 is filled with the greatest hopes. I am sure of the most complete success. This is our real compensation. We have to count only on God, and then he will deal with us as in the manner of a generous master.

Good-bye, my dear Father Courtès. I wish you as well as your two companions a Happy New Year.

+ C. J. Eugene, Bish [op].

P.S*.* Father Tempier begs me to ask you for your accounts; he is in urgent need for money. We had to spend a lot at Lumières and L’Osier.

1 Original: Rome. Archives of the Postulation. L. M.-Courtès.

2 Mission of Vernègues preached by Fathers Bernard and Perron.

723. To Father Semeria, superior of the Missions, at Vico. Corsica.1

723:IX in Oblate Writings

Apostasies. A fourth Father sent to Vico. Father De Veronico’s good behaviour. Greetings to Father Gibelli and the two Brothers.

L.J.C. and M.I.

Semeria

Marseilles.

January 8, 1841.

You will excuse me, my dear children, if I reply to your three letters in such a small format. You know my sentiments in your regard, I don’t need to take much space to express them to you, and besides, there is little time in the midst of all the bother of my big city.

You are perfectly right, my dear children, in the indignation you express to me at all these horrible apostasies which torment you as well as me. It is high time that the devil sift our grain in vain and that on the day of testing not a kernel pass through to be thrown with the chaff into everlasting fire. Today again I have just passed the fatal sentence handing over this guilty deserter who first broke the bonds of unity under the pretext that a person of his age and standing could not tolerate younger men surpassing him. I used the approach of superabundant mercy, but he obliged me by his extravagant and culpable obstinacy to use the severity he incessantly provoked. I am speaking of Ancel who, without my knowledge, became the hospital chaplain of Montgenèvre. Isn’t that a fine dignity compared to the privilege of his sublime vocation? What horror! What monstrosity!

My mind finds rest and joy in you and everything you tell me makes me bless the Lord for the graces he is showering upon your little community. I can provide you with a fourth brother who is worthy of sharing your labours and holy rejoicing. If I come to Corsica this summer I shall present him myself, in the meantime, he is perfecting himself in knowledge and holiness. I was happy to make him a deacon at the last ordination. He will be ordained priest on the feast of the Trinity.2

Let De Veronico not mention any more the grief he caused me. His good behaviour and sentiments make me forget past sorrows which, moreover, have better proved my attachment to him. I no longer have any doubt that my hopes. apprehensive for a moment, will be realized and, since he is headed in the right direction, as his letter proves to me, he will become more and more worthy of his vocation and the affection I have always had for him.

And our good Gibelli who no longer wishes to speak or write in French is no less understood by me, whatever language he may use to send me his greetings. I bless and love all of you with all my heart. I also greet and bless the two coadjutor Brothers,3 and urge them to the holy observance of the Rules in obedience and humility.

+ C.J. Eugene, Bishop of Marseilles.

*1* Original: Rome. Archives of the Postulation. L. M.- Semeria.

2 Father Dominique Luigi. ordained priest on June 27, 1841.

3 According to the Personnel of 1840. they are Brothers J. B. Ferrand and Louis Roux. Cf. *Etudes Oblates,* t. 17(1958). pp. 72-75.

724. To Father Courtès, superior of the Miss[iona]ries, at Aix. B.d.R.1

724:IX in Oblate Writings

Father Chauvet will replace Father Bise at Aix. Missions and retreats.

L.J.C. and M.I.

Courtès

Marseilles.

J[anuar]y 15, 1841.

Father Chauvet is going to reinforce the house of Aix. There he will replace Father Bise who will go to Marseilles immediately. I think Father Viala will not delay in coming, at least such is the notice he has given. In the reduced situation we are in, I could not make any other arrangement. Father Perron will return soon and wait at Aix for his posting; through study he will prepare himself for the ministry to which he is assigned.

You misunderstood me when I defended you against the claim that you preach for the sake of pleasing; without going into any other explanation. I limit myself to gainsaying the intention you attribute to me.

The Parish Priest of Cotignac writes me for two missionaries for two or three weeks during Lent. It is a retreat but the equivalent to a mission. I cannot refrain from replying to him but what a problem it is to find these two missionaries! I have written to Laus to find out if Father Martin would be available. In any case we will have to manage it. You see that with such problems we cannot commit ourselves to isolated sermons, which may be styled luxury items, so to speak.

I am in very much of a hurry. however I think I have said everything. Good-bye.

1 Original: Rome. Archives of the Postulation. L. M.-Courtès.

725.[To Father Mille, at N.-D. du Laus].1

725:IX in Oblate Writings

Reflections on the failure of the mission of Malijai.

Mille

[Marseilles,]

January 20, 1841.

My dear Father Mille, everything is said and done regarding the mission of Malijai: let us lament over it before God, but we certainly could have done better. That is the impression at the Seminary of Digne which Father T[elmon] gathered while passing through.2 We sympathize with your difficulties, but people have blamed the reading of the letter from the pulpit and the reprimands that followed. They thought you should have profited from the fact of the big crowd on Christmas day and attract with kindness these people who had gone astray. We get too easily discouraged when the wind is not in our favour.

1 YENVEUX I. 213-214.

2 Malijai belonged to the diocese of Digne. The mission was preached by Fathers Mille, Martin and Hermitte. From a letter of Father Mille, in December 1840. we know why the Priests of the Seminary took an interest in this mission: “Malijai is a place that up to now had shown resistance to all that the zeal of her pastors would undertake. Fourteen years ago some Priests of Digne, under the leadership of the superior of the Seminary, attempted to preach a Jubilee, but they had to abandon their effort. Hence we had to clear from one end to the other what has been a waste-land since the great Revolution.” Cf. *Missions O.M.I..* t. 40(1920). p. 115.

726. To Father Mille, parish priest of N.- Dame du Laus, near Gap. Upper Alps.1

726:IX in Oblate Writings

Notification of Father Mie’s death.

L.J.C. and M.I.

Mille

Marseilles.

March 11, 1841.

With deepest sorrow I inform you of the death of our good and saintly Father Mie.2 The good Lord took him away from us yesterday at 7:00 p.m. when he suffered an attack of an instantaneously fatal apoplexy, thus sparing him all the horrors of death which he had always feared.

Like myself, you too will feel the great loss we incur in the person of this blessed man whose presence among us here on the earth was a constant source of edification.

You will not delay to acquit yourself of the duties the Rule imposes on us either with regard to the Masses you have to offer or to the indulgences you are to apply for this holy soul.

Pray also for me. I bless you.

+ C. J. Eugene. Bishop of Marseilles,

1 Original: Rome. Archives of the Postulation. L. M.- Mille.

2 Father Mie died on March 10.

727.[To Father Courtès, at Aix].4

727:IX in Oblate Writings

A team of missionaries is not to be established at the last minute. Success of the mission of Aups.

Courtès

Marseilles.

April 1, 1841.

It is not to Father Françon, my dear Courtès, that you should have turned for the retreat arrangement you thought was possible, but to the local superior of Lumières who alone is able to judge at the late season we are in as to how his men are to be employed. Once and for all you must resolve not to wait till the eve of a retreat or mission to try and determine the work personnel you would like to assign thereto. You see how many times this system has put us into situations of great embarrassment. Nothing is so easy as preparing one’s campaign plan in due time, in accordance with the prescriptions of the Rule. Once this work has been done, we must stick to it; this method saves us a lot of trouble. Regarding the present case, I must not go against the commitment made by the superior of Lumières; settle it with him. If he can make the exchange you want without compromising his work, he will grant your request. From here I foresee some difficulty therein; if I remember well, the Parish Priest of the place where you would like to send Father Viala had complained about him; I think he had accused him of having revealed that he probably would not recite his office. If that is so, how can you send him the same person about whom he feels he has grounds for complaint?

God alone knows how the retreat of Cotignac will go. They were expecting to see you there, as at Aups. Aups was a miraculous success. The account of the blessings God showered on those people makes even men like ourselves, who are accustomed to the marvels of grace, shed tears.2 At Cotignac, Father Martin would have needed a good worker because he is extremely tired. The need of Calvaire, where we are reduced to Father Rolleri…3

1 Original: Rome. Archives of the Postulation. L. M.-Courtès.

2 Five letters of Father Martin on the mission of Aups are available. L. Martin-M.. March 9, 12, 18, 29 and April 1. The mission was preached by Fathers Martin. Telmon. Chauvet and Perron.

3 The second page of this letter has been lost.

728. To Father Mille, superior of Notre-Dame du Laus, near Gap. Lower Alps.1

728:IX in Oblate Writings

Sickness and death. Written report on the missions. Hope of the Juniorate of N.-D. de Lumières. Circumspection with regard to the religious authorities of Gap.

L.J.C. and M.I.

Mille

Marseilles.

April 16, 1841.

Holy Week and the feasts, care of our sick, concern for their danger, sorrow at their loss, it all these have contributed, my dear Father Mille, to delay my writing you as well as your confreres, and especially Father Bise to whom I owe a reply and who may perhaps be displeased that I have sent him none.

We must always start by thanking God for the blessings he showers on your ministry. I rejoice at Tallard’s success, it could not have come at a better time, but the report at what had happened at St. Andre suffers from omissions. We must never be satisfied with the verbal reports that may be given. Besides being often neglected. nothing written remains, and that is unfortunate in the view of the work that has to be done one day.

I am afraid the men at Calvaire failed to inform you of the blessed death of our saintly Father Paris. He severed his ties on the night of the Resurrection after very prolonged cruel sufferings.

April 21.

This letter which I thought was on the road to you, has remained buried among my papers. I am digging it up today. Old and out-dated though it is. I am sending it to you if only to show that every delay should not be attributed to me. I had written to you in the interim, but now I notice in time that I informed you herein of what I feared had not been told you as yet. Heaven is filling up with our men. If it is consoling to see all those who have been taken from us die as men predestined, it is impossible not to be saddened at seeing our ranks thin out, without anyone coming forward to replace those who have gone to take possession of glory, since it is the reward promised those who persevere to the end.

The little colony of Lumières is a source of hope,3 but it will have to live longer than I can count on to enjoy results of a good initiative that is so strong in its seedling state. You are still young enough to see the ear of corn forming, coming to maturity and you will gather it in jubilation; as for me it seems that I am destined only to sow in tears. If that be God’s will, I accept it.

Continue keeping an attitude of circumspection and being totally involved in your ministry while waiting for openings which you must not yourselves elicit. I would even have preferred that you had not shown you wanted to know from Father B[lanc] whether the former Vicar General would be called to the Council. The Parish Priest would have told you this a little later.4

Good-bye. my good dear man. Take advantage during your rest to correct some of your compositions or to prepare some new ones.5 I embrace you and bless all of you.

+ C. J. Eugene, Bishop of Marseilles,

P.S*.* J[ea]ncard accepts your ideas as they are, but he wants you to hurry up with your work and send him something other than minutes of meetings.

1 Original: Rome. Archives of the Postulation. L. M.-Mille.

2 Father Paris died on April 11, 1841; Father Cas. Aubert was seriously ill at the same time. On this point. Father Martin wrote: “Father Courtès has written to Father Perron informing him that Father Aubert has been dangerously ill these last few days. that he is even on the verge of dying. My God, what a misfortune! We are going to pray the Lord that he keep this virtuous and valuable confrere for us ...

3 Beginning of the Juniorate of N.-D. de Lumières. cf. J.M., May 12, 1841.

4 This Father B. is probably Father Blanc, who had been Vicar Capitular before the arrival of Bishop Rossat on March 10. He was a friend of the Oblates. The former Vicars General and Vicars Capitular were not appointed to the new Bishop’s Council. cf. *Missions O.M.I.,* t. 40 (1902). pp. 206-210.

5 Writings defending the position of the Oblates at N.-D. du Laus. From 1830 on, Jeancard was entrusted with officially representing the Founder in this matter which was drawing to a close.

729.[To Father Guigues, at N.-D. de L’Osier].1

729:IX in Oblate Writings

Rest and regularity after missions. Advice to Father Dassy and to Father Vincens, the master of novices.

Guigues

[Marseilles,]

May 22, 1841.

You would have done well to send me the newspaper that gives an account of your missions. Even though you did give me some details on this subject, one is always pleased to know that justice is paid to the zeal and devotedness of our men. The blessings the Lord liberally showers on the Congregation’s ministry, wherever she goes, are a very great consolation. It is real compensation for the grief caused us by the defection of unworthy members who rend our unity.

I don’t have to urge you to require the greatest regularity now that you have returned to your community. This will not be difficult to do for men who are as well disposed as our confreres are. The good things you tell me about them has given me the greatest pleasure. Tell them this on my behalf. Especially urge Father Dassy to profit by his stay at the shrine and give rest to the mind and body from the fatigue and distractions of the missions; his position, I perceive it from here, exposes him to bestir himself more than anyone else during a mission, whence it is inevitable that he has sustained some loss which he must make up if he himself wishes to profit from the good he does for others.

Far from deterring him from composing the small books he is thinking of, Father Vincens’s responsibility will give him the opportunity to compose them as well as finish composing his sermons.

1 YENVEUX I. 12’; ItI. 71; VII. 266.

730. To Father Mille, superior at Notre-Dame du Laus, near Gap. Upper Alps.1

730:IX in Oblate Writings

Mrs. de Mazenod, Eugenie and Césarie de Boisgelin make the pilgrimage to N. D. du Laus. Father Rouvière replaces Father Bermond at Laus. Father Mille’s sister-in-law’s death. Father Depéry’s transit through Marseilles,

L.J.C. and M.I.

Mille

Marseilles.

May 23, 1841.

My dear Father Mille, before leaving my place to go and confirm the Italians at Calvary I wish to inform you that my mother, my sister and niece will definitely be coming to N. - D. du Laus for the feast of Pentecost. They left from Lumières for N.- D. de L’Osier where they should have arrived yesterday evening. I think that after spending three days at this shrine, they will leave to arrive at yours in time. I am writing to them today to tell them that they will find with Father Aubert your instructions on the route they are to follow. I think it would be less tiring for my mother if she had herself driven by carriage up to the bottom of the ascent on the side of Avançon where you would have three horses available, since my mother is accompanied by my sister and niece. Ask the horseman to be careful especially with my mother, because at her advanced age of 80 years, she is no longer agile; my sister, I believe, is not too good a rider, and my niece has not yet made a trial ride.

I am writing Father Honorat to send you Father Rouvière. In accord with what you tell me, I shall decide to exchange him with Father Bermond after your big feast. I don’t think it is as yet opportune to have Father Ricard travel, such expenses are good to do without. You will have enough with the assistance of Father Rouvière.

I leave the financial matters to Father Tempier and close by embracing you with all my heart. I must not forget to reply to the item concerning your brother. I was not aware that he was now a widower and I sympathize with him in his grief. I strongly approve that he prolonged his stay with you.

Since you must, cut down those wretched poplar trees. I did everything possible to spare them, so much do I value the greenery of these beautiful trees, but since they are so bothersome, get rid of them. However. suppose you try to transplant them elsewhere! It is a sturdy tree that takes root easily.

Guess who had dinner with me on Ascension day. I give you odds of a thousand to one. Father Depéry.2 He is more embarrassed than I. He came along with Father Boyer of St-Sulpice. I did not think I should insult him by not inviting him, but I had to remain aloof with him whereas I was open-hearted with the other guest and with Father Barret, my Canon, for whom I had arranged the Jubilee meal. We had installed him that day. The Vic[ar] Gen[eral] of Belley is going to Rome. Will he be more pleased to get the hat rather than the mitre? Jokes apart, he seemed to be repentant, and asked for my blessing on his knees; I was tempted to give him absolution. Your new neighbour does not deserve it. I consider him humiliated but not contrite.

Good-bye. though I was in quite a hurry. I have done my duty and that very willingly.

+ C.J. Eugene. Bish[op] of Marseilles,

1 Original: Rome. Archives of the Postulation. L. M.-Mille.

2 Jean-lrenée Depery. Vicar General of Belley and friend of Bishop de La Croix d’Azolette, had accompanied the latter during his pastoral visits of the diocese of Gap in 1838-1839 and shared his views on the destination of the shrine of N.-D. du Laus. Hence his embarrassment when passing through Marseilles. There was talk of him as Bishop de La Croix’s successor in 1840-1841, but it was Bishop Louis Rossat who was then appointed at Gap. This explains the Founder’s jest: “Will he be more pleased to get the Cardinal’s hat rather than the mitre?” In any case Depéry became the Bishop of Gap in 1844 and he remained such till 1861.

731. To Father Guibert, Vicar General and superior of the Major Seminary, at Ajaccio. Corsica.1

731:IX in Oblate Writings

Jurisdiction and direction for the house of Vico during the Ajaccio Fathers and Seminarians’ vacation.

Guibert

Marseilles.

May 30, 1841.2

*P.S.* It is I who unsealed my letter to add a word in reply to a letter Father Temp[ier] has just received from Father Semeria. Tell him that in regard to the house of Vico, since it is canonically formed, there is no doubt that all our Fathers who go and live there come under the jurisdiction of the local superiors and directors. Nevertheless to put each one at ease and perhaps the Fathers of Vico more so than those of Ajaccio, independently of what has been arranged with you, I authorize the spiritual direction Father of Ajaccio to continue hearing the confessions of people from the house of Ajaccio who may like to go to him; it is understood that the Fathers of one house or the other may always approach you if they deem it good to do so; this does not deprive the local superior and local director of Vico from having the necessary faculties of hearing the confessions of those who live in their house.

1 Original: Rome. Archives of the Postulation. L. M.-Guibert. with Father Semeria’s letter of January 8, 1841.

2 Father Guibert’s letter has been lost. Only the address and this undated *Post Scriptum* are available, but with the postal mark: Marseilles, May 30, 1841.

732. To Father Rouvière, miss[iona]ry priest, at Notre-Dame du Laus, near Gap. Upper Alps.1

732:IX in Oblate Writings

Gratitude to Father Mille for having taken care of Mrs. de Mazenod and her companions. Bishop Rossat’s visit to Laus.

Rouvière

Marseilles.

June 13, 1841.2

*P.S.* I beg of you to inform Father Mille that I have just received his letter of the 7th. I thank him for all the care he took of my mother and her companions on pilgrimage.

I was not aware of the resignation he speaks of and I am very pleased that it did not take place. I am waiting to reply to him that an account of the Bishop’s visit be sent to me. It would be good that he sees at Laus a sufficient crowd that would give him an idea of the peoples’ devotion to this shrine; I am vexed, however, that my letter will not arrive in time to request Father Mille not to indulge in extravagance in regard to the meals he will offer the Prelate.

1 Original: Rome. Archives of the Postulation. L. M.- Rouvière.

2 Only the second page of this letter is available. The date is that of the postal mark.

733. To Father Dassy, miss[ionary] priest, at Notre-Dame de L’Osier, near Vinay. Isère.1

733:IX in Oblate Writings

Gratitude to Father Dassy for his numerous letters. Requests humility in success. How to get vocations. Training of Brother Augier. New edition of Father Dassy’s book on N. - D. de l’Osier.

L.J.C. and M.I.

Dassy

Marseilles.

July 17, 1841.

I cannot thank you too much, my dearest Father Dassy, for the care you have taken to seize the opportunity and write to me. I am all the more sensitive to this because many of your confreres, far from following your example, are inclined to let years go by without giving me any news about themselves and apparently without taking the trouble to receive any about me. I have made it a point not to complain any more about a system that did cause me some hurt at one time, but which, as a matter of fact, brings on its own remedy.

I never cease thanking God for the good accomplished through your ministry. As for you. my child, and your companions, ever keep in your heart and on your lips these beautiful words of the Apostle: *Servi inutiles sumus: quod dehuimus facere fecimus.*2Who are we, in fact, to perform miracles? What should surprise us is that we do not spoil the mission God has entrusted to us, by our infidelities and what we substitute from ourselves. Let us humble ourselves in our own eyes, and be careful not to ask anything from the people. We do not want their praises, admiration, etc.. any more than their money. Especially you, my good son, you need to be on your guard because the public spoils you on account of your good qualities, zeal and everything else that strikes them about you.

May God grant the hope you give me of seeing some students from Romans3 come to us. Let not what happened in the diocese of Grenoble where several had manifested their good will but not one kept his promise, happen to this house. When will the major Seminary get under way? Don’t they see what your holy ministry is accomplishing? Something more is needed. They must become convinced that among us they will find not clever men, political aims. etc.. but men of God and whatever is needed to lead a life of perfection. For my part. I would like to see some change in the relationships we have with people in the world outside, that we aim more at edifying than at being popular, that our external comportment coincides with what we are internally. This is easy for men like you, imbued as you are with such a good spirit and basically seeking only the glory of God, the welfare of souls and the service of the Church.

Do not be afraid of judging Brother Augier4 somewhat too severely. I am not told as many bad things about him as you may think. Could he not correct himself of these defects? Let him not get away with them. He should be humbled, especially when he ventures to murmur, and let him be laughed at when he gives so much attention to his little person. That is the novice master’s job; read him this paragraph of my letter which can be communicated even to Brother Augier himself, if you think it apropos.

Ask Father superior if he would see any inconvenience in enriching your new edition of *Pélerinage*5with a drawing of the hostel as it is planned to be one day. and of the convent as it is going to be with the new building I have authorized.

Good-bye. my dear son. I hold you to my heart and bless you.

+ C. J. Eugene, Bishop of Marseilles.

1 Original: Rome. Archives of the Postulation. L. M.- Dassy.

2 Lk. 17:10.

3 Father Dassy had just finished a retreat at the Minor Seminary of Romans where some students had expressed to him their desire of joining the Juniorate of N.-D. de Lumières. Cf. L. Dassy-M., July 1841.

4 Father Dassy had written that to him Brother Augier seemed: “totally unsuitable to become a good religious, and yet we keep him ...I am quite frank in saying here that if ever he is allowed to make his oblation, one year will not go by before he will subject you., I cut short the word here, before he will bring you painful regrets....” Father Dassy was right. Brother Alexandre Andre Augier made his vows on October 2, 1841 and he left on July 1, 1842.

5 *Pélerinage a Notre-Dame de l’Osier.* According to Bernard, the second edition came out in 1845.

1. To Monseigneur Bourget, bishop of Montreal in Canada, at Rome1

1:I o.w.

The Oblates unanimously desire that Mgr de Mazenod send missionaries to Canada.

Bourget

Marseilles,

July 16, 1841.

Monseigneur,

I have not neglected the great affair which is so dear to your heart and to which I certainly could not remain indifferent. In conformity with your desire, I have been actively attending to this business. I hasten to let you know the result of my overtures. As this was an extraordinary undertaking, I felt obliged to consult the Congregation. The affirmative reply is unanimous. Nothing remains but to choose amongst these dedicated men of goodwill. This we will do upon your return when we will again talk over this matter together.

I need not remind you, Monseigneur, that mine is the house where you must stay. I await you with all the impatience of a brotherly heart. Be assured of this as well as of the respectful sentiments with which I have the honour to be, Monseigneur, your most humble and devoted servant.

+ C. J. Eugene, Bishop of Marseilles.

1 Orig. - Montreal, Archdiocesan arch. - *Oblats.* Adjacent to the address, there is this addendum: via M. Ferrucci, correspondent of Monseigneur the Bishop of Marseilles, residing at *rue Marte Brianzo,* n. 20.

2. To Monsieur Mille, superior at Notre Dame du Laus, near Gap, High Alps.1

2:I in Oblate Writings

Mgr Bourget requests four missionaries “to evangelize the inhabitants” of his vast diocese and “perforce even to venture amongst the savage tribes”. Let each Father of the community say what he thinks of this and ask himself whether he is attracted to this task.

Let Father Mille be reserved but without affectation in his relations with the bishop and the clergy of the diocese of Gap.

L.J.C. et M.I.

Mille

Marseilles,

July 17, 1841.

Am I really in arrears with you, my good Father Mille? It seemed to me I was up to date. All right, I am willing to admit being remiss and although you ought to have heard from me through Fathers Guigues and Aubert, who counted on seeing you as they passed through, it is a pleasure to write to you, in the first place to acknowledge your last letter and then to acquaint you with a matter which is much on my mind at this moment. The Bishop of Montreal proposes to call our Congregation into his vast diocese to evangelise its inhabitants and perforce even to venture amongst the savage tribes which are in trading relations with his people. His idea would be that I grant him four missionaries whose travelling costs he would pay and whom he would house. He feels sure they would soon be joined by Canadian priests and then it would be just as if we had provided him a greater number of missionaries and they could extend into other dioceses such as Quebec, etc. French is spoken throughout all those parts and is the natural language of the inhabitants.

Before giving a positive reply to the Bishop of Montreal, I feel obliged to consult the Congregation. So I expressly bid that you summon your community and put the following question to which each member will make a categoric reply:

Should the Congregation accept the offer made by the Bishop of Montreal? Can the Superior General consent to forming such an establishment and go so far as to promise the four men requested by the Bishop as founders of this great work in Canada?

Once this question is decided, you can say that the Superior, in the event that the Congregation accepts, proposes to send only those who have manifested to him their interest in going. Were anyone to feel so inclined, he should advise you to communicate with me accordingly so that I might be better enabled to make the choice I have to.

I am in the country, to be precise, in my study whence I hardly stir. Your letter is not at hand because I left it in town. So perhaps I have omitted to answer some question or other that you have put to me. All I can say is that I find some people quite surly, others too timid and as for the worthless, I have no comment. Be always reserved and without affectation. I found your address too flattering and would have liked to cut out some obviously exaggerated remarks.2

Adieu, dear friend, I embrace you and bless you.

+ C. J. Eugene, bishop of Marseilles.

**1** Orig. - Rome, Postulation arch. - L. M. Mille. The corresponding letters of Fr. Mille are no longer extant.

2 This is an allusion to misunderstandings between religious authorities and the Diocese of Gap which resulted in the Oblates being sent away from Laus in 1842. Mgr L. Rossat had gone to the Sanctuary at the beginning of the summer. Although well received by Fr. Mille, the prelate scarcely took notice of the presence of the Oblates. Cf. letter of Fr. J. A. Martin to Mgr de Mazenod, June 13. 1841 (Orig. - Rome, Gen. Arch., OMI.).

734. To Father Vincens, priest, at Notre-Dame de L’Osier, near Vinay, Isère.1

734:IX in Oblate Writings

Encourages Father Vincens in his new task as master of novices. Joy in knowing that the novice Burfin is persevering and is very promising. Bishop Bourget requests Oblates for Canada. Uniformity of dress.

L.J.C. and M.I.

Vincens

Marseilles.

July 17, 1841.

I was obliged, in spite of myself, my dear Father Vincens, to let Father Guigue[s] leave without handing him my reply to the letter he brought from you. Even though I had commissioned him orally, I do not wish to deprive myself of the pleasure of talking with you for a moment, were it only to tell you that in the new job entrusted to you, you must place all your confidence in God and to convince you that with his help you will succeed as well as or even better than anyone else. Oraison will be your rich mine and the daily examens will serve you as beacon, mirror, compass and as spur too, if necessary. Proceed. therefore, with confidence and like S[ain]t Ignatius tell yourself: Vincens alone can do nothing. Vincens and God can do everything.

What you tell me of Father Burfin gives me the greatest pleasure. I set the highest value on his perseverance not only because of his personal merit which I certainly appreciate, but because of the good effect his vocation will produce in the diocese for men who are still too timid, whom his good example can draw to what is good. So I think that he would be burdened with great responsibility had he been unfaithful. How can we not see that it is the devil who hinders the maturing of so many vocations that were lost. The blows the Congregation lands him are too powerful not to be acknowledged. He would like to sap her work in its foundations by depriving her of members.

Here is a vast field that is opening up to her zeal. Canada is calling for her ministry, how do we respond to this appeal when there are no members. Nevertheless I have consulted the whole Congregation to find out as to what I should reply to his Lordship the Bishop of Montreal who is asking me for four miss[iona]ries to evangelize his vast diocese and work for the conversion of the savages who have established contact with him. 2

I have decided that you will make outsiders eat in a separate refectory. Thus you will be able to observe our customs regarding penance without any difficulty.

I always insist on uniformity in dress. Father Lagier has had some very good cinctures made at Lyon. You can get information from him: I cannot give it to you now, for this Father has already arrived at Lumières where he is to stay.

Good-bye, my dear Father Vincens. I greet you affectionately and bless you with all my heart.

+ C. J. Eugene, Bishop of Marseilles,

1 Original: Rome. Archives of the Postulation. L. M.-Vincens.

2 Bishop de Mazenod wrote also to Father Guigues at L’Osier. We still possess an enthusiastic reply of Father Dassy who was ready to leave with Father Vincens: “I don’t see... that we have to make great sacrifices for this mission: the trip, the climate, change of country, separation from the family, all these things are not great things in my view. Say one word and for me France will be Canada, my parents, brothers and friends will be in Canada; my heart will fly to Canada and this country which makes our hearts throb at this moment, this country, if necessary, will even be my only country until death L. Dassy-M.. July 1841.

735. To Father Bellon, miss[iona]ry priest. Registered to the Parish Priest of Manosque, at Manosque. Lower Alps1

735:IX in Oblate Writings

Death of Father Bellon’s sister.

L.J.C. and M.I.

Bellon

Marseilles.

July 26, 1841.

My dear good son, I authorize you to prolong your stay with your family as long as your zeal allows you, knowing very well that discretion will moderate even this virtue.

I approve the use you felt you had to make of the 20 francs which were at your disposal. If anything is needed for your journey for which they were meant, we shall provide it.

I have nothing to add to the very Christian remarks you make on the occasion of the blessed passing of your saintly sister. Like you I think that the good Lord wanted to grant her here below the only consolation she had asked of him, namely prolonging her life until your arrival. Your priestly blessing given from a brotherly heart must have filled her saintly soul with sweetness and happiness.

Good-bye. my son, I embrace you and bless you.

+ C.J. Eugene. Bishop of Marseilles,

1 Original: Rome. Archives of the Postulation. L. M.-Bellon.

3. To Monsieur Courtès, superior of the missionaries, au haut du Cours, Place des Carmelites, at Aix, Mouth of the Rhone.1

3:I in Oblate Writings

Matters pertaining to the mission in Canada which the Congregation has just accepted. Father Guibert is named Bishop of Viviers. How can he be replaced at the Grand Seminary of Ajaccio?

L.J.C. et M.I.

Courtès

Marseilles,

August 11, 1841.

I quite intended, my dear Courtès, to inform you of what was agreed with the Bishop of Montreal when he passed through Marseilles. One cannot be more perfect than this prelate has been.

He is so grateful over the granting of his request and has shown himself to be most fatherly and very disposed to be entirely acquiescent in everything to those whom the Congregation is ceding to him to evangelize his people. The response to the question I put has been unanimous. Moreover I have received a great number of letters which express to me the special attraction that they feel for this mission. I will therefore not be in a quandary except about the choice that will have to be made. It is agreed that I send four missionaries and two brothers to staff our establishment in Montreal. The Bishop will provide them with a small benefice in the neighbourhood of the episcopal city of which the revenue, together with the produce of an adjacent field, will suffice for the upkeep of the community. In the supposition that more might be necessary, the Bishop would see to it. The missionaries will precede and accompany the Bishop in his pastoral visits and if all are obliged to leave the house at the same time, the city is close enough for a priest dwelling therein to be sent by the Bishop to serve the parish. The site is delightful and the missionaries could not find a better place during rest periods to devote themselves to prayer and study. The people to whom they are sent are excellent, full of faith and simplicity. French is spoken throughout the country. However it would be well to learn English in order to be of better service. The Bishop does not know this language but the Vicar General, who accompanied him, speaks it well. It will suffice that our Fathers proceed to Le Havre at the end of September. The crossing takes less than a month. As soon as the prelate shall have arrived at Paris, he will send bank drafts to cover the cost of the voyage which, naturally, shall be his responsibility. The missionaries will land at New York whence they can reach Montreal in 36 hours. That is all it takes in that country to cover 180 leagues.

Such, my friend, are all the details I can give you about this important mission. I hope that God will bless it and I think as you do that it will be advantageous for the Congregation.

Now the difficulty will be to form this new community. The ones chosen must prove to be men capable of proclaiming the Word of God and good enough to be presentable to the clergy of Montreal which is not without merit. It will be necessary therefore to impose sacrifices on other communities. Readiness to accept a great mission is not enough. We must know how to face the consequences of such a decision.

To complicate further our quandary, look how our Father Guibert has just been taken away. There is no denying the advantages of this nomination in several respects but it overwhelms me in the present situation. I would willingly have seen him named to Gap two years ago - the reason is obvious - but at Viviers, and at this time, I am stunned.2 However, I could not oppose the plans of Providence. It is Providence which arranges matters without our having the least inkling in the world. It will come to our help. I am aging and besides I cannot bear, I shall not say the burden, but the total responsibility and liability of my position. I would be inclined to withdraw myself from the scene before my time, so it will be useful that the Congregation have a protector in the Church of France, a prelate especially who will do her much honour. Hence we can console ourselves but I feel nonetheless the extreme difficulty and the void he is going to leave us in. The good Father was still congratulating himself in his last letter that the Bishop of Ajaccio had asked that he remain with him for two more years, only now I learn from the newspaper that all is settled.

Adieu, my dear friend, we much need to see each other for a little while. Why not come and spend a few days in the country? I have not set foot there for more than fifteen days. It is more trouble to find a superior for Ajaccio than for Montreal. Adieu, once again.

1 Orig. - Rome, Arch. Post. - L. M. Courtès.

2 On August 19th, Bishop de Mazenod wrote to Father Moreau at Ajaccio in the same vein. He speaks especially of Father Guibert and writes a few lines about Canada.

736. To Father Moreau, director of the Major Semin[a]ry at Ajaccio. Corsica,1

736:IX in Oblate Writings

Father Moreau’s opinion about Father Guibert’s appointment to the episcopacy encourages the Founder. Bishop Casanelli d’Istria wanted to keep Father Guibert for two more years. Father Luigi’s journey in Corsica.

L.J.C. and M.I.

Moreau

Marseilles.

August 19, 1841.

I would not have delayed so long, my dear Father Moreau, in answering your first letter had you not disclosed that you may very well come to the continent before you could receive my letter. Now that you have proceeded to Vico. I profit by the departure of our excellent Father Bellon to assure you of my good sentiments that you already know for a long time.

In the state of perplexity into which I was cast by the thought of the huge void the elevation to the episcopate of our dear Father Guibert2 is going to cause in the Congregation, your opinion so strongly expressed strengthened me on the resolution everything indicated I had to take, but which it nevertheless cost me to express due to the loss it will be to us. Imagine our embarrassment. I had just agreed to establish a foundation in Canada. Such was the very strong desire of the Congregation. I had to designate four good members for this important mission. In view of our small family’s state, it was a very considerable breach, but such a sacrifice was deemed necessary, and now as an added blow we have even to lose one of our chief pillars. Truly we have reason to be stunned. The two years his Lordship the Bishop of Ajaccio had asked would have given me a breathing space to see some vocations that were just blossoming, come to maturity; but no, we have to deprive ourselves immediately, and you, who feel that you are going to lose much more than others, are the first to encourage me, and present no objection to me, so much do you see this matter fitting. Then let it be so, let us place our trust in God,

I wrote a very friendly letter to his Lordship the Bishop of Ajaccio informing him that I am choosing him as the first assisting Bishop for the episcopal ordination which I am planning to do. I hope he will continue to have the same trust in you as he did in the past. After all, the great work of the Seminary and the missions will continue. He will always have men devoted to the welfare of his diocese, who are exemplary and fit to support his zeal and share his concern. What afflicts me is to see a Seminary with such a great number of students not furnishing even one member for the Congregation. We should have at least two from such a crowd every year. Soon you will meet our Father Luigi whom I have authorized to make a short trip to his family to bring about a settlement between his brother and sister. He is an angel of kindness, goodness and regularity, he may perhaps not have as much talent as others, but I assure you that he is my consolation. He will be passing through Vico and Ajaccio.

Good-bye. my dear friend, I embrace you wholeheartedly and I bless you. as well as our Fathers.

+ C.J. Eugene. Bishop of Marseilles.

During Father Guibert’s absence, our correspondence must be more regular: at least one letter a month.

1 Original: Rome. Archives of the Postulation. L. M.-Moreau.

2 Father Guibert was appointed Bishop of Viviers by royal edict of July 30, 1841. This appointment was canonically sanctioned on January 24, 1842 and he was ordained Bishop at Marseilles on March 11.

4. [To Fr. François Bermond at N. D. de Lumières].1

4:I in Oblate Writings

Fr. Bermond is not considered obedient enough or to have sufficient virtue to be sent 1500 leagues from the Founder. If his conduct becomes more reassuring in the future, he will be permitted to join the second group of missionaries.

L.J.C. et M.I.

Bermond

Marseilles,

August 19, 1841.

I assure you, my very dear son, that I thought of you only as well motivated in offering yourself to me as one to be chosen to found our first establishment in Canada. I have blessed the Lord for the dispositions in which His grace has put you. Yet I hesitated on remembering the letter you wrote me when I told you that you were assigned as member of the community of Lumières. If there is anything easy in a congregation dispersed through several dioceses, it is passing from one house to another. To make a change needs only that suitability for the work be determined in the judgement of the superior. Never in all the Orders known has this procedure been heard to present a problem. Remember how you took your new assignment. It is a wonder that you did not hold me to account for having seemingly committed an injustice. What were you supposed to do at Lumières? You knew the place would bore you. After all, there was little you could accomplish there, etc.

I was so pained to see you in such dispositions and would have wished to write to make you aware of how unbecoming they were and that you were showing yourself a failure in a very minor test. For no one would be expected in such a case to take exception or even think of making a fuss.

Having lost touch with you for some time, I had to tell myself that you had fallen from your first fervour and that if you were so short of virtue in circumstances where it did not really take much, you would fail in a more difficult situation when it arose. You know that in a far-off mission like that of Canada, one must be equal to any trial. We must be able to count on the solidity of the religious virtues of those who are going to find themselves 1500 leagues from me. Who can foresee the afflictions that one will suffer from men or events if one is not strengthened in the practice of humility and abnegation, if one is not rooted in obedience which is the basis of any religious edifice, if one is not disposed to endure the imperfections of others and especially if one has not so thoroughly renounced his own will that it no longer hurts to submit to that of a superior, which he even does without effort, without sadness, without the least murmur?

You realize how desolate I would be if I were to learn that at such a great distance no unity reigned among brothers and that the edifying example of perfect regularity was not to be seen and this in a country where one is accustomed to the good demeanour of the Sulpicians and where the Jesuits are going to raise the standard of their admirable discipline.

You will not bear me any grudge, my dear son, if I tell you frankly all I think. Give me more reassurance and you will be included in a second contingent.

I embrace and bless you.

+ C. J. Eugene, Bishop of Marseilles.

1 Orig. - Rome, Arch. Post. - L. M.-Bermond. The name of the addressee is omitted but it is almost certainly Father Bermond. He left N. D. du Laus for N. D. de Lumières in the course of the summer of 1841 (Cf. letters Mazenod to Mille, May 23, 1841; Honorat to Tempier, August 2, 1841; and Honorat to Ricard, October 18, 1841); he had the desire to go to Canada (Mazenod, Journal, July 24, 1841); he did not willingly accept a change of house. He refused again to go to Aix in 1842 and Bishop de Mazenod complained once more of this lack of the religious spirit (letter to Father Bermond, September 8, 1842).

737. To Father Semeria, superior of the Miss[iona]ries, at Vico. Corsica.1

737:IX in Oblate Writings

Greetings. Father Guibert’s appointment as Bishop.

L.J.C. and M.I.

Semeria

Marseilles.

August 20, 1841.

I am completely caught off guard, my dear Father Semeria, in getting started too late in writing to you. Here is Father Bellon all ready to leave and I am not ready. I wanted to start with the Bishop of Ajaccio, then with Father Moreau and when your turn had come, my nephew stepped into my office, coming from Vals, still convalescing from a very dangerous sickness. It does not matter, you will always see the proof of my good will in these few lines I am writing to you. I beg you to express also to our dear Father Gibelli and De Veronico all the affection I have for them as well as for you, my dearest Father Semeria, of whom I speak often and gladly. I embrace all three of you, blessing you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

*P.S.* I don’t have the time to tell you how much pleasure the items in your letter gave me, The good Lord will keep an account of the sacrifice the Cong[regatio]n is making for the Church; how could we oppose his Lordship. the Internuncio’s2 letter without risking going against God’s will?

1 Original: Rome. Archives of the Postulation. L. M.-Semeria.

2 Archbishop Garibaldi.

738. To Father Moreau, director of the Seminary of Ajaccio. Corsica.1

738:IX in Oblate Writings

Father Moreau is appointed superior of the Major Seminary of Ajaccio. Professors of theology and Holy Scripture.

L.J.C. and M.I.

Moreau

Marseilles.

August 28, 1841.

My dear Father Moreau, you have applauded the appointment of our dear Father Guibert and your approval has helped in encouraging me to make a sacrifice for the good of the Church, which, when we consider our establishment in Canada, is really too much for our little family. I made it in response to the duty of conscience, but also in the hope that everyone will cope as he can to sustain the void which the loss of such a collaborator is going to create. You are going to be the first, my dear friend, to feel the effects, I have no hesitation in appointing you the superior of the Major Seminary in place of the prelate we are giving to the diocese of Viviers. However it is altogether impossible for me to give you any assistance this year. You must get along by yourselves, while extending to those entitled the hope that we shall provide for your needs a little later. Now it is up to you to choose, I was thinking that since you have finished your course of theology, it would not cost you much to give it again this year, banking on your richly furnished notes; Father Guibert thinks that it would be easier and less tiring for you to teach Holy Scripture. I leave the choice to you. You will arrange what is more suitable. On the supposition that you prefer to take care of Holy Scripture. Father Guibert is sure that Father Bellon will manage moral theology well and then Father Gaffori will teach dogma. I dare say nothing in this matter, It is up to you to weigh everything, suitability, health, etc.

I am going to write to his Lordship the Bishop of Ajaccio informing him of your appointment: I presume his consent which will certainly be forthcoming.

Good-bye, my dear Father Moreau. This is all for today when I am just setting out for my pastoral visits. The Bishop of Viviers will stay here a few more days to recover from a sudden fever that has kept him in bed for several days. He is well now.

1 Original: Rome. Archives of the Postulation. L. M.- Moreau.

5. [To Fr. Lucien Lagier] 1

5:I in Oblate Writings

Fr. Lucien Lagier is chosen to go and “plant the standard of the Congregation” in another part of the world. On the conduct of the first group of missionaries depends the growth of the Oblates in Canada and in other countries.

L.J.C. et M.I.

Lagier

Marseilles,

August 28, 1841.

My dear Father Lucien, bless the good God. He has granted your wish. I have definitely chosen you to be a member of the community which will go and plant the standard of the Congregation, which is that of the Cross itself, in another part of the world. I have the greatest confidence that you and your companions will be worthy of your vocation, that you will do much good and that you will honour the Congregation by your devotedness, your zeal and your regularity. On the impression you give will depend the growth of the family not only in all of Canada but in other mission countries ready to be evangelized and to which are lacking only the workers to announce to them the good news of salvation. You will be the first to open the way; others will follow you. I shall have difficulty to console several who hoped to be included in the first contingent.

Adieu, I have only time to embrace and bless you,

+ C. J. Eugene, Bishop of Marseilles.

Father Baudrand will communicate to you (the contents) of my letter; be governed by what I have indicated to him.

1 Orig. - Ottawa, Arch. Deschatelets. The address is not indicated.

6. [To Fr. Jean-Baptiste Honorat].1

6:I in Oblate Writings

Letter of obedience given to the first Oblate missionaries in Canada.

Honorat

Marseilles,

20 September 1841

Charles Joseph Eugene de Mazenod

Bishop of Marseilles and Superior General of the Congregation

of the Missionary Oblates of the Most Holy Virgin Mary

conceived without sin

To our most beloved in Christ Jean-Baptiste Honorat

Priest of the same Congregation and Assistant to the Superior General

Greeting in the Lord evermore.

Since the most Reverend and Illustrious Lord Ignace Bourget, Bishop of Montreal in Lower Canada (in the province of North America) has, while journeying to Rome, begged us most earnestly to grant him some members of our Congregation with a view to founding a mission house in his diocese and has explained to us that an abundant harvest is there to be had, whether amongst Catholics to inspire with a greater fervour in our religion, or amongst heretics to bring to the holy and Catholic Faith, or amongst infidels to lead to the knowledge of the truth; and since, moreover, the spirit of our Institute is to procure the salvation of souls wherever God calls us, desirous on our part to obey this divine vocation, we have decided to acquiesce to the wishes of the most Reverend and Illustrious Prelate of Montreal.

Hence, confident in your piety, your doctrine, your experience and your zeal for souls, we choose you for this mission together with the Reverend Fathers Adrien Telmon, Lucien Lagier and Marie Jean Baudrand. To these who have offered spontaneously to devote themselves to so great a work, and most favoured by us, we join two lay brothers, Pierre Bazile and Joseph Roux.

Thus, sent by legitimate authority according to the Rules and Constitutions of our Institute, you shall apply yourselves to the utmost with the grace of God to the task of procuring the salvation of souls, under the authority of the Ordinary who has shown such great benevolence towards our Congregation, wherefore must you consider him as a very great benefactor and honour him as a very loving father.

We decree that this new house of our Congregation in the diocese of Montreal be placed under the patronage of the Blessed Virgin Mary and we wish that she be designated under the title of her Immaculate Conception. And now, by these presents, we designate and constitute you, whose probity and prudence have long been known to us, Superior of the said house, according you all the faculties specially mentioned in the paragraph on the local Superior in our Constitutions. Moreover we enjoin you to observe as exactly as possible the rules contained in this same paragraph. As indeed being situated at too great distance apart will prevent us from being in frequent relations, we impart to you ample faculties; and in matters wherein compliance would be impossible or too arduous, we dispense you and yours, recommending nevertheless that in government spiritual or temporal you neither do or permit anything alien to the spirit of our Institute. So that nothing may be lacking in the way of the good government of a religious house, we designate the Reverend Father Telmon as first assessor and your admonitor; the Reverend Father Baudrand, second assessor.

If, moved by the grace of God, certain (persons) of the region make request to join you, deem yourself permitted, after consulting your assessors, to admit them to make, canonically and fully, their novitiate; under your guidance, they will undertake and pursue their probation and when they shall have attained its completion, you must write to us on the subject of novices to be admitted to oblation, in order that we may be enabled to pronounce ourselves, in council with our assistants, concerning the matter and transmit to you without delay our decision.

Go forth, very dear sons, under the auspices of holy obedience, to the task which is assigned to you. For the rest, you whom we have designated as superior of so important a mission, be watchful and show yourself as the best of guardians and strive to fulfil in its regard, in word and deed, wholeheartedly and with affection, the dutifulness and foresight of a father. As for you, his companions, chosen by divine favour for so great a work, it behoves you to show affection, reverence and respect in regard to the Reverend Father whom we have given you as Rector, to observe diligently the Rules of our Institute, and above all, to be sons of obedience.

Set forth then, all of you, upon your journey with a glad heart, eagerly and willingly; may the Angel of the Lord accompany you and may the Blessed Virgin conceived without stain be your guide and patroness, devotion to whom, you must bear in mind, is a special duty of our vocation to propagate in every place. For our part, we will never cease to ask for you from God an abundant dew of graces and the powerful and constant assistance of Heaven.

Given at Marseilles under our sign and seal and the signature of the Secretary of the Congregation, in the year of the Lord, one thousand, eight hundred and forty-one, the twentieth day of September.

+ C. J. Eugene, Bishop of Marseilles.

Sup. Gen.

By mandate of the Most Rev. Father General Casimir Aubert, O.M.I.

Secretary.

1 Orig. - Ottawa, Arch. Deschatelets.

An almost similar text is extant in the provincial archives at Montreal, dated September 29th. This letter of obedience is written in Latin.

*7.* [To Mgr Bourget, Bishop of Montreal].1

7:I in Oblate Writings

Four missionaries are leaving, full of ardour, for Montreal. Mgr Bourget will have no priests more obedient than them. In return, let him adopt them as his sons. Within a yea,r Barbarin, the Sulpician, who originates from Marseilles, will also leave for Montreal.

Bourget

Marseilles,

September 28, 1841.

Monseigneur,

I will not allow my dear Canadians2 to leave without entrusting them with a letter which will express to you my most affectionate sentiments. I thank you for all the amiable words you have written to M. Tempier and myself. You have well judged (what is in) our heart. We are all entirely for you. The ties of charity which unite us could not be more binding. Hence it is with complete trust that I confide our beloved missionaries to you. They set forth full of ardour, disposed to work with all their might in support of your pastoral solicitude. Be mindful that you have adopted them as your children. You will not have priests more obedient and more devoted. They consider you already as their father and what they know of your goodness has been of no little encouragement to them in the sacrifice they have made of their native land and of all that could keep them attached to Europe. They will leave on October 16th from Le Havre. I have decided to relinquish M. Barbarin3 but he will not leave on this voyage because he is to spend a year at *La Solitude.* He is also another one of mine whom I sacrifice to your diocese which has become brother to my own.

Accept, Monseigneur, my respectful and most affectionate sentiments wherewith I have the honour to be, your very humble and obedient servant,

 + C. J. Eugene, Bishop of Marseilles

1 Orig. - Montreal, Archdiocesan Arch. - Oblats.

2 Fr. J. B. Honorat, superior, Frs. J. F. Baudrand, A. A. Telmon, L. Lagier, and Bros. L. Roux and Basile Fastray whom the Founder always calls Bazile.

3 Arsène Barbarin, born at Marseilles, November 6, 1812. He studied at the Seminary of St. Sulpice and entered the Sulpicians. He exercised his ministry at Montreal and returned to die in France at the Abbey of Frigolet, March 16, 1875. Cf. A Ricard, *Souvenir du Clergé marseillais.* Marseilles, 1881, p. 400.

8. [To Fr. Jean-Baptiste Honorat].1

8:I in Oblate Writings

*Letter of obedience to the first Oblate missionaries to Canada.*

Honorat

Marseilles

29 September 1841

Charles Joseph Eugene de Mazenod

Bishop of Marseilles and Superior General of the Congregation of the Missionary Oblates of the Most Holy Virgin Mary

conceived without stain

To our beloved in Christ Jean-Baptiste Honorat

priest of the same Congregation and one of our assistants

Greetings in the Lord evermore

GOD AND FATHER OF OUR LORD JESUS CHRIST, who has chosen and predestined us for the praise of the glory of his grace, has established us so that we may go and gather fruit and our fruit may remain. You know that from the moment the Father sent us, his little flock, at the last hour to work in his vineyard, we returned from our modest labours with abundant fruit; that on beginning to proclaim his Word, God accomplished great things through us though unworthy and that many were the wayward brought back to the right path as we went through the regions about us to seek sheep in peril. But here is a road that leads afar and a field more vast that unfolds. A gateway is wide open to us. We are now sent not only to those who are close and who are brothers in the faith but to others who are far afield and outside the faith, we who, being so few, were unequal to the task of gathering the abundant harvest lying before us.

Wherefore the Illustrious and most Reverend Lord Ignace Bourget, Bishop of Montreal in Lower Canada in the province of North America, while on his way to Rome to perform his duty *ad limina apostolorum* and pausing to visit our house, confided to us that he wished to take some members of our Society to his diocese. At first surprised by his quite spontaneous proposal, then welcoming it truly as pleasing to God, we have consented wholeheartedly to send four priests of the Congregation.

Wherefore we choose first yourself, Rev. Fr. Honorat (Jean-Baptiste), fourth of our assistants, for this work with Rev. Frs. Pierre Antoine Adrien Telmon, Jean Fleury Baudrand and Lucien Lagier. We grant you herewith faculties and rights according to the laws of our Institute for constituting a house of our Congregation in whatever place of his diocese the said Prelate wills; he, being solely appointed by the Supreme Pastor to feed his flock, will send you likewise when and where he wills to exercise your ministry under his full and in every way entire authority. Above all, however, not only do we prescribe that you revere him as your Lord; we exhort you also to love him as a father, him in whom we have perceived so great a piety and such excellent merit and of whom also, if you conduct yourselves worthily, you will experience, we promise you, love and benevolence.

When you shall have received from the most Illustrious and Reverend Bishop of Montreal the house for your dwelling, you will place it under the title of the Most Holy Virgin conceived without stain; and you, Rev. Fr. Jean-Baptiste Honorat, shall assume its governance whereof we know you perfectly worthy, in virtue of our authority and the Constitutions of our Society, according to what is specified therein about the local Superior. We assign to you as first of your assessors, at the same time as your admonitor, the Rev. Fr. Pierre Antoine Adrien Telmon, the second, the Rev. Fr. Jean Fleury Baudrand. We likewise assign two lay brothers, Pierre Bazile and Louis Roux, for the temporal service suitable to the needs of your house.

However, whereas by reason of remoteness of place and because of circumstances which, without any doubt, will occur unexpectedly, it will be difficult and will entail too much delay to consult us, about certain things which would require changing, we dispense you and yours in the matter of what, according to the spirit of our Institute, you shall judge opportune to omit or modify. Besides we have confidence in the Lord that what we prescribe you do and shall do, for we know you indeed to be resolute of will.

Should certain persons in these regions be willing to enter our Society, we grant that they may undergo and complete their novitiate entirely in your house; whereupon, if you judge them worthy, you will inform us in order that we may decide with our Council and transmit to you our mandate to admit them to make profession.

For the rest, brothers, take comfort in the Lord and in the might of His power. Put on the armour of God, hold yourselves erect, loins girded with truth, wearing the breastplate of justice and your feet shod in readiness to evangelize; so that the Lord may help you to announce the Word mightily, to withdraw from sin the sons of the Church and lead them to holiness; and that He may open your mouth to make known with assurance the mystery of the Gospel to those ignorant of it.

Therefore be mutually encouraging and edify one another. Be united in the same spirit, working together for the faith of the Gospel. You especially whom we have appointed to lead and direct your brothers, excel more in merit and virtue rather than in being elevated as the one in charge; endeavour more to endear the hearts of those under you by charity and mildness than to lead them by authority. Strive by the observance of our Rules and the practice of piety towards God to show yourself such that your companions may seek avidly to follow you step by step and to emulate you. As for you whom Our Saviour has deigned to call, rather than your fellows, to so great a work, endeavour with all your strength to respond to this holy vocation of God and moreover seek carefully to lighten the burden imposed on your Superior by humility, by the practice of mortification, zeal for perfection, assiduity in prayer, respecting him truly for God’s sake, joyous obedience and especially a sincere love.

As for me, I give thanks to God each time I think of you, in all my prayers, supplicating him with joy for you all because of your communion in the Gospel; confident also in that He who has begun a good work in you will bring it to completion, until the day of Christ Jesus, as is rightful for me to believe as well as for you whom I bear in my heart. God indeed is my witness how I pursue you all with my affection in the tenderness of Christ; and I ask that your charity may abound more and more in knowledge and in every sentiment through Jesus Christ, to the glory and the praise of God.

Go then forth upon your journey with a light and willing heart. May God our Father himself and Our Lord Jesus Christ guide your steps. The benevolent protection of the Most Holy Virgin Mary, conceived without stain, be with you and the attentive care of the holy Angel of God.

Given at Marseilles under our sign and seal and the signature of the Secretary of the Congregation in the year of the Lord, one thousand eight hundred and forty-one, the twenty-ninth day of September.

+ C. J. Eugene, Bishop of Marseilles,

Sup. Gen.

By mandate of the Most Rev. Father General Casimir Aubert

Secretary.

1 Orig. - in Latin, Ottawa, Arch. Deschatelets.

739.[To Father Courtès, at Aix].1

739:IX in Oblate Writings

Plots to prevent Father Guibert from becoming a bishop.

Courtès

[Marseilles.]

October 6, 1841.

My dear Courtès. I shall not dwell again on the impertinence of the investigations of which you tell me.2 I have simply no idea where this initiative comes from. I cannot believe that it is from the Government. How would it profit by knowing the irregularity that has been reported to it? Further, on your supposition. how can we accept that the authorities of V[iviers] have the power to request such investigations from the persons responsible in Marseilles? All this is beyond me! What do they hope to achieve by this discovery? Revoke the royal edict? That is impossible; especially now that the dossiers have been sent to Rome. This is what may perhaps have happened. Some jealous, evil-minded persons may have written to Viviers about this matter. The authorities of Viviers then may have informed the Government, and the latter perhaps to obtain a reply that would reduce to silence these evil-mongers, ordered an inquiry. It would be painful to speak of this to G[uibert]: however, he must come to know of this plot later on.

1 YENVEUX IX. 110.

2 According to the text of this letter, after Father Guibert’s appointment to Viviers on July 30, the Government is alleged to have asked for information about him from Marseilles. We have not found any documents which indicate the origin of the accusations against him. Paguelle de Follenay writes that at Aix the “Christian people felt proud”. The *Memorial* of February 27, 1842 took pleasure in recalling that Bishop Guibert was the twelfth native of Aix to be appointed bishop since the Concordat of 1801 .... *(Mgr. Guibert,* 1. 546). It speaks of the division of the Viviers Clergy into two factions, but this division was not caused by the new Bishop’s appointment: the latter was well accepted by all *(ibid.* 1. 549-550). The nature of the accusations is not more precise. Perhaps they wanted to alert the Government that Father Guibert belonged to a non-authorized Congregation. This would hurt the Congregation more than Father Guibert. The latter however had foreseen this blow, when sending the canonical information on Father Guibert to the Secretary of State on October 6, 1841. Archbishop Garibaldi, the Nuncio in Paris, had asked that in the Bull of appointment no mention be made of this belonging: “These missionaries are doing a lot of good, but are not recognized by the French Government. Father Guibert thinks it opportune to refrain from mentioning this situation in the Bull which will be sent ...and this because such a reference may perhaps cause some difficulties in the Council of the State for registering these Bulls, precisely because it concerns a Congregation that is not authorized by the Government. I agree with him

9. [To Father Honorat].1

9:I in Oblate Writings

The missionaries are reproved for not yet having written. A letter for Mgr Bourget to be taken to him. Prudence when embarking on their ship lest they fall into the sea. Let their conduct be exemplary in Canada so that they will edify the clergy and attract vocations. “Montreal perhaps is only the gateway leading the family to the conquest of souls in several countries”. Blessings. Several entries at the novitiate of N. D. de L’Osier. The Oblates of N. D. du Laus are expelled from the diocese of Gap.

L.J.C. et M.I.

Honorat

Marseilles,

October 9, 1841.

Imagine this, dear Father Honorat, and all you other sons of mine who wend your way towards this beautiful mission which reaches out its arms to you - forgetting your father so soon and leaving him so long in sorrow! Why did you not write me from Lyons and then from Paris where you arrived several days ago? Thus you begin badly your correspondence which, it was agreed, you were to maintain regularly. Father Guibert will reproach you on my behalf. Be not annoyed with him. You deserve it.

I am sending you a letter for Monseigneur the Bishop of Montreal. It would not be suitable for you to present yourselves to him without letters from me. I have no need to recommend you but he would rightfully take it amiss if I had forgotten this duty of politeness.

Mind well all the advice I have given you. Take care of yourselves. When you go on board or after you have embarked, take care not to slip and fall into the sea; when disembarking in heavy seas, you can miss the boat and drown yourself. When you have your sea legs, show yourselves worthy of your mission during the crossing, be serious and apostolic in your demeanour. Be mindful on arriving that all eyes will be upon you and that you will be judged first by appearances. It is difficult to overcome first impressions. Let people see in you men marching to the conquest of souls, whose rectitude can be counted upon for the edification of the clergy and of the people of this vast diocese and of all these lands. Once you are settled, promptly align yourselves with the Rule. Let it not be said that the Sulpicians and the Jesuits are better at this than you. Be of one mind; put up with each other. Even though something be not to your liking, take care not to grumble. Communicate the observations that you believe useful, but mildly, not contentiously or bitterly. If they are not adopted, keep your peace and do not swerve from obedience. Never make personal remarks, never be touchy, let there be candour, frankness, simplicity, mildness and especially charity, *omnia nostra in charitate fiunt.* In case of need, communicate with me confidentially but only after ruminating the matter at the foot of the crucifix, without prejudice, without exaggeration. We are all members of one body, let each strive by every means and by making sacrifices, if he must, for the well-being of this body and the growth of all its potentialities. I do not know why I remind you of these things. I am quite aware of the fine spirit which animates you. It is just that I enjoy conversing with you about what we hold in common. Anyway you realize that the reputation and the fame of the Congregation are in your hands. The more you are holy, exemplary, regular, the more that good will abound. You are expected to make it grow in vast regions for Montreal is perhaps only the gateway leading the family to the conquest of souls in several countries. When you have reached the scene, you will sound out the terrain. The first thing is to get properly settled where we are called. If God blesses us, then we will see. For the time being, three Englishmen have come to us,2 of whom one is a priest, a holy one at that, and two young men who are promising; together with Father Daly and Father Naughton, they make an impressive nucleus. May the aroma of your virtues attract Canadian clergy to you, whether from Montreal or Quebec, no matter, or rather, may Quebec also furnish her contingent and thus attract you into this diocese. But I anticipate the future by that thought. I am not a prophet yet I have always been a man of desires and some of them have been heard and fulfilled. May those I address to God for you, my dear children, draw upon you every heavenly blessing and fill your souls with graces and consolations. You are the object of my most tender solicitude, you are constantly in my mind; my heart could not love you more considering the fidelity of your response to your vocation and especially the zeal with which you have undertaken the beautiful mission which has been awarded to you, for you know that others among your brothers laid claim to it. So be it, you represent them all and the Congregation will felicitate herself for having confided this work to you.

Adieu, my dear children, I wish you once more a good voyage and bestow on you *peramanter* and with effusion of heart my paternal benediction.

+ C. J. Eugene, Bishop of Marseilles.

P.S. I want you to know before you leave, and it will please Father Baudrand especially, that the deacon3 expected at Osier has arrived; his dispositions are so excellent that he will be received as a novice on the 14th of this month. He will inevitably draw others after him, so I am informed by Father Guigues. A priest,4 who is one of his friends is to come to consider his vocation. They are hoping at Lumières for 12 novices next year. Pray more fervently than ever. The Lord will deign to compensate with his mercy the iniquitous persecution of Gap. Bishop Rossat5 has banned from his diocese all the priests of the Congregation. Such is the recompense of 22 years of generous service. In contrast, the excellent Bishop of Grenoble6 heaps kindnesses on the Congregation. He now wishes to give permissions only to those who wish to join it.

1 Orig. - Rome, Arch. Post. - L. M. Honorat.

2 This reference, it seems is to J. Noble, I. Meehan and F. McDonagh who arrived together at Osier and began their novitiate in November, 1841. Cf. *Register of admissions to novitiate*, *1815-1850,* and the necrological notice of Fr. Noble, 1, 415. However, none of these three novices was a priest.

3 This surely refers to Joseph Henri Lavigne, born December 10, 1816, at Pont-de-Veauvoisin in the diocese of Grenoble. He was deacon when he entered novitiate in October, 1841. Cf. *Register of admissions*, Op. cit.

4 The *Register of admissions*, 1815-1850, makes no mention of a priest entering novitiate in 1841-1842.

5 Cf. J. Leflon, *Mgr de Mazenod,* pp. 729-730.

6 Mgr Philibert de Bruillard.

99. [To M. Rua, Parish Priest of N.-D. du Laus].1

99:XIII in Oblate Writings

A court case in the matter of Laus would be favorable to the Oblates; however, Bishop de Mazenod is ready to consider proposed conciliatory possibilities.

Rua

Marseilles,

October 13, 1841.

I have received, Sir, your letter of the 9th.

When you informed me of the dispositions to which you are bound, you told me that the legal consultants considered that the courts would decide in favor of the case which you are to represent against myself. In that case, I would pity the judges who would be forced to render justice contrary to fairness. Fortunately, however, other very capable legal consultants, some living in Marseilles and others in Grenoble, have invariably and unanimously upheld an opinion contrary to that of your advisers.

The objections taken in article 4 of the agreement were brought up without deterring in any way the lawyers that I consulted. According to them, there can be no doubt in the matter; they have given me formal assurance and they see several means of defense which would be successful.

However, you speak of possible ways of conciliation. If these are not just empty words, if they have the consent of the Bishop of Gap who must be acquainted with them, then they need to be explained. As for myself, in spite of the unheard of conduct of that prelate in my regard and in regard to my religious,2 and even though I must not in any way be the aggressor in the process, I would reproach myself for not having taken every occasion freeing me from bringing public complaints against one of my colleagues. Thus I await what you will tell me about the conciliatory routes that you would like to take. Speak openly and with authorization from whomever it may concern. Accept, Sir, the assurance of my consideration.

+ C.J. Eugene, Bishop of Marseilles.

1 Copy, N.-D. du Laus, Register of letters, p. 358.

2 Bishop Louis Rossat was installed at Gap on March 10, 1841. In September, he named M. Rua as Parish Priest of Laus and on September 30, dissatisfied with Father Mille, he withdrew from the Oblates the powers of jurisdiction and the faculty of celebrating Mass in the diocese. The Fathers then left Laus, except for Father Mille, the Superior, who stayed there till April, 1842, to settle the differences between the Bishop and the Oblates in the matter of property. We still have 5 letters from the Founder on this subject: to M. Blanc-Subé, lawyer, on February 28, 1842, to Bishop Rossat of Gap, March 15 and April 6, 1840, and to his successor, Bishop J.I. Depéry, November 8 and December 16, 1844. We omit those lengthy business letters. To understand them correctly and for the sake of fairness, we would have to publish the replies of the Bishops of Gap as well. The entire matter has been studied by Father J.-M. Salgado, *Les Oblats à N.-D. du Laus. Etude et Documents.* Rome, 1950-1965, polycopied, 339 p.

740. To Father Moreau, superior of the Major Seminary of Ajaccio, at Ajaccio. Corsica.1

740:IX in Oblate Writings

The Seminaries of Ajaccio are joined under the same direction. The Founder’s opposition. Father Pont’s obedience for Ajaccio. No vocations from the Major Seminary of Ajaccio.

L.J.C. and M.I.

Moreau

Marseilles.

October 16, 1841.

My dear Father Moreau. I consider it unfortunate that the Bishop of Ajaccio has decided to unite the two Seminaries and I am most upset that you are obliged to take charge of this double work,

I felt sure that you would manage quite well at being at the head of your Major Seminary. I cannot help being much afraid that you will not succeed in satisfying his Lordship the Bishop in the double task with which he is overloading you. The Sulpicians who are experienced in Seminaries are very careful not to make such an amalgamation. Moreover, we are dealing with two completely different kinds of work here, What preoccupations will be yours with regard to both the teachers and the students! What a concern and how much supervision! If at least the house of the Minor Seminary were going well, but no, it is in disorder, and so much has to be done to put it on a good footing! A superior of a Major Seminary should be entirely at the service of his community. He has enough to do with that. The Italians don’t understand this because their Seminarians are not at all like ours. For the time being the evil has been done, and that without my knowledge and against my principles. It is too late to back out of it. but consider that you have been cast into a very bothersome situation.2

I begin by taking on one of its consequences, and that is the sacrifice of Father Pont that I had to make for you. I have detached him from my Seminary to give him to you whereas it had been agreed upon that you would do without him which would have been possible if you had only the M[ajo]r Semin[a]ry. With the two, I understand that you cannot do without him. At least, if your Corsica supplied me with some members! But it is a barren land for the Congr[e]g[atio]n even though eight of her members are irrigating it with their sweat and one of our men has died there. The only one we have received from it is Father Luigi, and even he did not come from the Semin[a]ry. It was the s[ain]tly Father Albini who sent him from his village directly to us.

I cannot help telling you how surprised I am that, after all we have done and are doing for his diocese, the Bish[op] of Ajaccio has the audacity to be dissatisfied and even very dissatisfied - as you tell me at not being promised a professor to replace you. I am killing myself in trying to be more fair; it is hard to meet with so little goodwill in return. Besides, he will have nothing more to say, for here is the director and professor he requests: he will be bringing you my letter and also a very polite and friendly one for the Bishop. Good-bye.

+ C.J. Eugene. Bishop of Marseilles.

1 Original: Rome. Archives of the Postulation. L. M.-Moreau.

2 The Founder seems to make Father Moreau in some way responsible, if not for the Bishop’s decision, at least for the acceptance of this situation. It had been imposed on Father Moreau, however, who was thus superior of two Seminaries, professor of Holy Scripture and of the pastoral formation program. Cf. L. Moreau-Tempier, September l4 and 22, 1841.

741. To Father Semeria, superior of Missionaries, comm[uni]ty of Vico. Corsica.1

741:IX in Oblate Writings

Success of the missions. Fathers Luigi and Pont in Corsica. Vocations.

L.J.C. and M.I.

Semeria

Marseilles.

October 16, 1841.

My dear Father Semeria, every time I receive your letter, I must begin with fervent thanks to God for all that he deigns to do through your ministry. This time I admit that we must even redouble our gratitude for the marvels of this beautiful mission of Zicavo: we have to shed tears of joy. From here. I see you surrounded by all these bloodthirsty men who become like lambs at your call, the daggers falling from their hands: they forgive and embrace each other. Oh how beautiful this is! And this moving response: now that their arms, loaded as they were to kill their enemies, now that these latter no longer existed. it was only right that they be shot off in your honour. Yes, that is superb!

You can hardly know I am sure the sacrifice I am making of Father Luigi. I don’t know how we will manage at Calvaire. I hope God will come to our aid, Your Corsica, however, is quite barren as regards members for ourselves. With all that they see you doing, some generous soul, it would seem, should come forward and offer himself to help you.2

I thought I had replied to you that I authorized you to admit the Capuchin Father in whose praise you spoke to me. It is on your guarantee that I agreed to overlook the normal rules. But do you think it necessary to have him make the entire novitiate in Corsica? It would seem good to me that he spend some time at L’Osier to become familiar with the Congregation. Has he already been secularized? If not, he could ask the Pope to make him pass over from his Order to our Congregation which he must very clearly specify. That was how a certain Cistertian whom we could not keep. proceeded. You must remember the case.

Do whatever you can for the period of your retreat. I have really exhausted myself for the sake of Corsica. Here. I am sending Father Pont to Ajaccio. thereby depriving my own seminary of him.

Good-bye. I am in such a hurry that I cannot answer our good Father Luigi: tell him that his letter has pleased me very much. I embrace him as well as you and our dear Gibelli.

It is today that our Fathers are embarking for Canada.

+ C. J. Eugene. Bishop of Marseilles.

1 Original: Rome. Archives of the Postulation. L. M.-Semeria.

2 Two Corsican novices. Brothers J. Santoni and C. L. Pianelli. began their novitiate on November I, 1841. and two others on August 14. l842: J. Zirio and C.A. Depetro. The Capuchin mentioned in this letter did not join the Congregation.

742.[To Father Courtès, at Aix].1

742:IX in Oblate Writings

Plan to buy a house at Aix.

Courtès

[Marseilles.]

October 18, 1841.

The notary is offering me the purchase of a house adjoining ours at Aix. and which overlooks the rue d’Italie. We must look ahead and provide some capital for the Congregation. I have never lost sight of this, for I have begun my sixtieth year, and when I die, the funds will go down. Since the Couteron house has been taken from us, it has to be replaced by other capital. The rue d’Italie is well situated, this quarter can always be rented out. Hence I am decided to make this purchase if the price is reasonable.

1 YENVEUX VII. 92.

743. To Father Courtès, superior of the Miss[iona]ries, Carmelites’ Square at Aix, B.d.R.1

743:IX in Oblate Writings

Various arrangements for the forthcoming missions.

L.J.C. and M.I.

Courtès

Marseilles.

October 19, 1841.

My dear Courtès, I saw the Parish Priest of Septemes the other day. I informed him that he will certainly have his mission in November. He will confer with you when you go for the retreat.

Here are the arrangements we had to make if we are to give the two missions between our two houses of Aix and Marseilles. Father Bernard will give the mission of la Penne in my diocese, and Father Martin will give that of Septemes with Father Perron. But by sending off Martin and Bernard from Marseilles, no one else is left for me at Calvaire and it is precisely at this time that the great Octave of the Presentation takes place. So Father Allard or Father Viala must come and spend these days at the house of Calvaire.

The missions of la Penne and Septemes are to begin on Sunday, November 7.

I would not at all like to lose the month of December. I will try to schedule the mission of St-Savournin in my diocese then. After that we shall give that of Eguilles which you have marked for January. You did not say when that of St-Andiol is to take place. Reply to me promptly for time is of the essence.

October 22.

I am sending you this letter the way I had written it in order to show you that I have not neglected the important business of our missions. But you will realize that all these beautiful arrangements are as if they had not been made. Father Martin just tells me that he does not feel up to giving a mission as his bowels are so irregular. In that case we have to give up the mission I have marked for Septemes since we have no director for it. This miscalculation upsets me all the more in that, had I been able to foresee it. I would have arranged for one of the missi[ona]ries of Aix to help out in the diocese of Avignon. I don’t know if we will be in time to employ them in November.

The mission of Ia Penne that starts on November 7 will end only on December 5. That of Mazargues can take place only in January. How can we keep that of Eguilles in the same month? That of St. Andiol can start only in mid-December unless you decide to do it with your own resources only. There is still the possibility that Father Martin, should he recover, could help you in December.

October 26.

I end my letter here so I can deliver it to Father Tudès who wants the pleasure of seeing Father Ginoulhiac,2 his former school-mate, before leaving for Lumières and L’Osier, where he is going to begin his novitiate. Good-bye.

I beg you to deliver the enclosed letter to my mother immediately.

1 Original: Rome. Archives of the Postulation. L. M. - Courtès.

2 Mss.:Genouillac. J. M. A. Ginoulhiac was the Vicar General of Aix. Pierre Tudès began his novitiate on November 20, 1841.

744.[To Father Guigues, at N.-D. de L’Osier.1

744:IX in Oblate Writings

Father Tempier accompanies several novices to L’Osier.

Guigues

[Marseilles.]

October 28, 1841.

Father Tempier is bringing you a whole colony2 this time. Father Vincens will no more be complaining about his isolation. But, for God’s sake, let nothing divert him from his main task. It so essential to train our men well that we should not regret the trouble we have taken for this.

1 YENVEUX VII. 6\*.

2 Father Vincens does not specify the date of entries to the novitiate during the fall of 1841, but several took the habit in November: C.J. Ramel. H.H. Lavigne, Jules Piot, Andre Garin. Francis McDonagh, John Noble, Thomas Meehan, P. Tudès, J. P. Santoni, Ch. Pianelli, C. F. Michaud. Cf. *Registre des prises d’hahit.* Not all accompanied Father Tempier, however: Santoni began his novitiate at Ajaccio, Tudes had gone earlier, Pianelli and the two Irishmen went a little later. cf. Letters no. 743. 745, 747 and 751.

745.[To Father Vincens, at N.-D. de L’Osier ].1

745:IX in Oblate Writings

Recommends the seminarian Pianelli for the novitiate.

L.J.C. and M.I.

Vincens

Marseilles.

November 6, 1841.

My dear Father Vincens. I am about to get into the carriage for La Ciotat, where a crowd of people who have been led to God through the ministry of Father Guion who has been proclaiming the holy word there for six weeks. is waiting for me.

However. I wish to recommend personally to you the postulant whom Father Moreau is sending to me. You will admit him to the novitiate as soon as possible: he merits admittance because of the constancy and generosity of his vocation. He has struggled against his father and entire family for more than a year and has ended by freeing himself through flight from their demands. You will be enchanted by his firm character. He had to take a decision which demanded strength and character. Father Moreau sends him to me as a bouquet for my feast. He offers him to me as a very good member. This young man, whose name is Pianelli, has spent a year at the Major Seminary where he has done his philosophy. He has distinguished himself there by application to study, piety and even by his fervour. He has talents above the ordinary, a zealous character and good health. Father Moreau has no doubt that the Congregation is making an excellent acquisition in the person of this young and pious seminarian. These are the terms of Father Moreau’s letter.

1 Original: Rome. Archives of the Postulation. L. M.-Vincens.

746. To Father Courtès, superior of the Miss[iona]ries, Carmelites’ Square, at Aix. B. d. R1

746:IX in Oblate Writings

Personnel for the forthcoming missions. In future, Bishop de Mazenod will get more missions preached in his own diocese.

Courtès

Marseilles.

November 10, 1841.

My dear Courtès. Father Rouvière will bring you this letter. You will arrange with him as to what he could do. I remind you that he was ill and suffering at the mission of La Penne; hence he needs some care and attention.

I alert you to the fact that the mission of Mazargues must start on January 1st. For this mission, I shall call upon Father Perron and another Father from the house of Aix. It will be Father Allard or Father Viala, according to your choice. Any other arrangement must give in to this scheme; that is why I am warning you in advance. Up to now I have neglected my diocese too much by giving preference to others before myself. I am quite determined to repair this injustice, the more so that my diocese provides for the maintenance of 4 mission [a] ries. Good-bye.

+ C.J. Eug[ene]. Bish[op].

If Father Viala has to come to Mazargues. he could finish that of St-Andiol, and come afterwards.

1 Original: Rome. Archives of the Postulation. L. M.-Courtès.

747. To Father Moreau, superior of the Major Semin[a]ry, at Ajaccio. Corsica.1

747:IX in Oblate Writings

Thanks for sending Brother Pianelli. Santoni can make his novitiate at Ajaccio. Reflections on the amalgamation of the two Seminaries. The Bishop of Ajaccio must not be in a hurry to come to Marseilles for the consecration of Bishop Guibert. Regularity.

L.J.C. and M.I.

Moreau

Marseilles.

November 10, 1841.

My dear Father Moreau. with real pleasure I received the young man whom you sent to me. Your recommendation adds to the good impressions which his frankness and generosity inspire2 in his favour. I share the hope you give me of seeing him succeed and being useful for the Congregation.

I hasten to reiterate to you the authorization I already gave to Father Guibert to have Santoni begin his novitiate at Ajaccio, but there must be one especially in charge of him, to initiate him to the duties and practices of the religious state; in a word, he must be a novice and not a seminarian. If you are too busy to take care of him, put Father Bellon in charge of him, but let him be a real master of novices in this regard. You know how important it is to make a good beginning. Hopefully things will be taken care of in such a way that this young man will spend at least a few months in the novitiate house before making his vows. However, if this is not possible, he will do it after his oblation.

The remarks I made to you regarding the amalgamation of the two Seminaries were not meant as a reprimand, but as an expression of dismay at seeing you undertake something that will not easily succeed. With regard to the approval you think I had given Father Guibert, you are mistaken. On principle I am against this sort of amalgamation. When I don’t have the power to prevent them, I tolerate them of course, and this is so in your case, since the local Bish[op] has forced your hand. But I would very much have liked him to realize that we cooperated in it only through obedience, that we foresaw all the disadvantages that may result from this amalgamation, independently of the increase of work that is beyond your strength. Father G[uibert] informs me that he was totally against this new project; he calls it a very dangerous plan which was not called for by any urgent need. He is of the opinion that things could have gone on very well for another two or three years on the established footing until the completion of the Minor Seminary. He is convinced that it is impossible for the Minor Seminary to maintain itself under these conditions. But since people absolutely wanted a change and something new was needed, he would not have wanted you to agree to take any classes other than the three highest grades and that the students be obliged to take the cassock and have everything together with the philosophers and the theologians, except classes. These are his very words. After all, as you say, you must put a good face on a bad situation and get the best you can out of it without compromising your health.

I have written twice to the Bishop of Ajaccio inviting him to be the first assisting Bish[op] at the consecration of our Father Guibert. This seemed to me to be most appropriate. The Prelate does not have to come in haste. You know that the Consistory has not yet taken place and the bishop-elect will leave Paris only after his oath which he can take only when his appointment is sanctioned. It will suffice that the Bishop of Ajaccio start out when bishop Guibert will leave Paris. The presence of your Prelate at Ajaccio seems to me rather necessary at the beginning of the new establishment, because of the difficulties that may arise.

Good-bye, my most dear Father Moreau, I greet you affectionately as well as all our dear Fathers of your Seminary. I strongly recommend to you to maintain the comm[uni]ty on the basis of one of our religious houses, and don’t lose sight of the fact that you are not to be like isolated priests who are together because they are directing a Seminary. The Rule cannot be put aside, the modifications should be rare and approved. Good-bye.

For next year and the end of this year I grant you the faculty to give the Brigittine indulgences for all the rosaries the people bring you.

1 Original: Rome. Archives of the Postulation. L. M.-Moreau.

2 Mss.: fait éprouver instead of font éprouver.

748. To Father Semeria, superior of the Miss[iona]ries, at Vico. Corsica.1

748:IX in Oblate Writings

Advice regarding arbitration during the mission. It is difficult for Father Semeria to come for Bishop Guibert’s consecration. Let Father Luigi start to preach. Need for instructions during the mission. Collect testimonies on Father Albini’s reputation of holiness, he must be declared venerable.

L.J.C. and M.I.

Semeria

Marseilles.

November 10, 1841.

My very dear Father Semeria. I won’t tell you much today, because I don’t have the time. However how can I not let you know at least the happiness your letters cause me. I read them with unutterable pleasure and I bless God, so to say, for every line of these so interesting accounts. Continue this career with trust and courage, you see how the good Lord guides your steps and helps you. I certainly approve that you agree to be the arbitrators of the disputes that maintain discord between families. To this end, however, you need to acquire some knowledge of the laws that govern the subject. You will have to read the civil code because you have to be careful not to risk taking decisions that may be in conflict with the law. Equity does not always suffice. You must act with much prudence in all the cases and persuade the parties as far as possible to accept willingly the decisions you give as motivated by a spirit of the most perfect impartiality.

I would very much wish to give you the satisfaction of assisting at our Father Guibert’s consecration, but I am afraid that it will coincide with the activities of your missions and so how can we sacrifice so many souls who are awaiting their salvation from your holy ministry? In any case, we shall see if this can be arranged.

I would like to encourage our good Father Luigi a little so that he takes the risk of getting on the pulpit during missions. Give him time to prepare some sermons or other instructions. On the subject of instructions, I urge you very much to insist on instructions during your missions: instructions on dogma and on the practice of Christian living.

I also request you to collect everything that relates to the blessed life of our Father Albini. When you meet people who have experienced the effects of his charity or who attribute the healing of their evils to his intercession, draw up a written statement on all these; I intend to introduce his cause, were it only to have him declared venerable. I think it will be easy to achieve this; at least that is the opinion of the advocate who is promoting Father de la Salle’s cause. Speak often of this saintly mission[a]ry. arouse the confidence of people who have experienced the effects of his zeal; in a word, let us do everything to have him honoured as much as he himself wanted to be humble.

At La Ciotat I met Father De Veronico’s brother. He is well.

Good-bye. my dear Father Semeria. I affectionately greet you as well as your dear brothers.

+ C.J. Eugene. Bishop of Marseilles.

1 Original: Rome. Archives of the Postulation. L. M.-Semeria.

749.[To Father Courtès, at Aix].1

749:IX in Oblate Writings

List of preachers for the forthcoming missions. Father Martin’s sickness.

L.J.C. and M.I.

Courtès

Marseilles.

November 15, 1841.

I never win, my dear Father Courtès. for I am always countered in one way or another. This time, independently of my indisposition and the duties I had to fulfil, I remained undecided due to what I consider Father Martin’s excessive foresight. He is afraid that the irregularity of his bowels may start anew because of the fatigue of a mission. To me this seemed to be a sufficient reason for the mission that was to have taken place at Septemes in November, but I confess that I would hardly have accepted it for the one which had to be given later at St. Andiol during Advent. So I had asked him to be ready and direct this mission wherein he would do what he could. I must point out, however. that it cannot start on the 1st Sunday …2 second Sunday. Now you must tell me what the population of this village is and how many mission[a]ries are to be sent there. From here I can release only Father Martin, the house of Aix will provide the rest. Father Mille has undertaken to give a mission in the chief town of the canton which had given him asylum during his unjust interdict.3 He will need a companion and this at the same period of time. If two miss[iona]ries were enough at St-Andiol. you could perhaps give him this assistance. Otherwise he will be obliged to look for a priest outside the Congregation. Give me your reply on this.

I was particularly consoled by the report you gave me about your retreat. The good Lord does not tire of blessing the members of our family. Let them be faithful to their Rule and to the spirit of their vocation, and the Lord will fill them with his graces.

1 Original: Rome. Archives of the Postulation. L. M.-Courtès.

2 The last lines of this letter’s first page have been cut; the second page has disappeared.

3 Bishop Rossat had appointed a diocesan priest as parish priest of Notre-Dame du Laus. The latter arrived on September 27. He had to live at the presbytery since the convent belonged to the Oblates. During the installation ceremony of the new parish priest, Father Mille refused to hand over the register of Mass stipends to the Vicar General. The Bishop was so displeased that, on September 30, he issued an order which levied an interdict *a sacris* against the Fathers of the community, considering these latter to be henceforth “useless” in the diocese. This was a forcible way of obliging them to leave the convent. Cf. Missions O.M.I., t. 40(1902), pp. 217-218.

750.[To Father Dassy, at N.-D. de L’Osier ].1

750:IX in Oblate Writings

Father Dassy is involved too much in archaeological studies.

L.J.C. and M.I.

Dassy

Marseilles.

November 17, 1841.

My dear Father Dassy. while rummaging through a heap of some hundred letters that are on my desk. I discovered the one you wrote me last August. I have just re-read it and though you had asked for a reply I did explain why I did not do so, and I am still reflecting as to whether it would not be better not to return to this subject. How can we speak of it without occasioning complaints, and it is so painful for me to make reproaches, that truly I would rather prefer to be accused of being negligent.

I don’t always read the newspapers. I have never come across the one which divulged your secret.2 I thank the good Lord for it certainly would have grieved me very much to find you so grievously at fault, you, your superior and your entire community. In my mind, I have sometimes accused it of having made itself into an independent abbey. The news I would have learnt from the newspapers would have confirmed me in this view, and I confess I could have refrained from regretting it. Your letter has softened the blow somewhat, nevertheless the facts remain and I appeal this case to any court you may choose in whatever Order or Congregation. I challenge you to find a single one which would not highly reprimand and consider as incomprehensible such a contempt for authority which integrity or even simple decency would make it a duty to consult.

Even if you were to place me, my dear friend, among the old-fashioned people, I would not fear to tell you that I am far from sharing your enthusiasm for archaeology which you exalt to such a degree. I can understand a particular individual keeping himself busy with it during his leisure time, but wanting to make it a point of program and to introduce a whole community to it, seems to me - don’t be offended by this - rather ridiculous. Furthermore, if it has been done, it is without my consent.

I don’t quite understand your reasoning about the monograph on the abbey and church of St-Antoine. The conclusion I could draw therefrom….3

1 Original: Rome. Archives of the Postulation. L. M.-Dassy.

2 This letter of the Founder would appear rather enigmatic if that of Father Dassy, dated August 28, were not available. The newspaper *L’Univers* had just published an article on the *Mouvement archéologique en France.* In this article there appeared a letter of Father Dassy to M. Didron, the secretary of the historical committee of arts and monuments. Among other things, Father Dassy states that “twice or thrice a week” his community met to discuss “the religious history of our monuments.” Then he declared his plan of writing a monograph on the abbey and church of St-Antoine. Finally he ended by saying: “I have become like the missionary of archaeological studies.” All these things could only annoy the Founder who was left in ignorance of these facts. When the above article appeared. Father Dassy was anxious to give an explanation. First of all, he said, his letter to M. Didron was a personal one and should not have been published. Secondly, it is during recreation that the Fathers spoke about archaeology. Furthermore. the monograph on the abbey of St-Antoine was as yet only a wish rather than a project which Father Dassy was certainly planning to submit to his superior before starting any work on it at all. Finally, the time he dedicated to archaeology was very limited: “I never thought that too much time should be dedicated to it, lest it be to the detriment to the study of Holy Scripture, the Fathers of the Church, theology and of our great Catholic authors as Reverend Tempier very aptly reminded me He ended by speaking of the usefulness of archaeology and history in defending religion and by praising the Founder as one of those very distinguished prelates” who insist with their priests that “the clergy must excel in all knowledge that is relevant to the Church’s good.” Dassy asked for an early reply, but it never came.

3 This letter was neither completed nor sent. cf. L. M.-Dassy, March 29, 1842.

751. To Father Vincens, miss[iona]ry priest, at Notre-Dame de L’Osier, near Vinay. Isère.1

751:IX in Oblate Writings

Departure of two Irish novices for L’Osier. Reply to various questions concerning the novitiate. Postulants’ retreat. The Congregati’s dignity.

L.J.C. and M.I.

Vincens

Marseilles.

November 23, 1841.

My dear Father Vincens. I shall not let the two young Irishmen2 go without writing you a few lines. First of all I congratulate you on the interesting family the good Lord gives you to guide. The two who are coming to join those you already have seem to be charming. I am told a lot of good about their elders, let us therefore rejoice over these happy beginnings of your management. I hope your letters will often give me the opportunity to thank God for success in your work and care, and the hope that we can entertain for the future of our Congregation. I request you to be exact in giving me every month an account of your novitiate’s situation.

I am going to answer some of the questions Father Tempier has been given during his tour.

1. When we have found a woman religious to direct the comm[uni]ty which we want to establish at L‘Osier, we shall deal more precisely with the question of their habit. I would rather go for black than the colours indicated. Giving them the name of Conceptionists is out of the question; let it rather be that of Immaculate Conception.3

2. I willingly agree that instead of the explanation on Holy Scripture, you substitute some other exercise that directly helps in training the novices.

3. It is not proper that the report on the state of the novitiate that the master of novices is to make to the Superior General be the result of his view arrived at in conjunction with the local superior. On the contrary, the local superior and the master of novices must each write on their own without consulting each other and according to their own personal points of view.

4. The local superior, after having consulted the master of novices, can accept into the house the men who come for admission to the novitiate, but they can accept them as novices only on the explicit authorization of the Sup[erior] Gen[eral] whom they will petition and at the same time send him the information they have obtained on these individuals and the judgment they have made on them according to what they were able to observe during the few days they had them under their supervision.

I recommend that you organize a good retreat in preparation for the novitiate, eight days of exercises according to Saint Ignatius. It is important that we admit only men who are devoted, generous, detached so as to do everything that is required by obedience, especially detached from relatives whom they must love in God and for God, without the affection we continue to have for them ever influencing our course, activities, will, not even our thoughts.

Stress very much the importance of the obligation undertaken by oblation. They are free not to advance that far, but this consecration cannot be revoked. It is perpetual. It is not without reason that this social commitment is made in the presence of Jesus Christ, the divine Master, who approves it by his holy Body and his precious Blood. Woe to him, a thousand times woe to him who might break ties that should never be broken by the will of him who has taken them upon himself,

Those who do not attach themselves wholeheartedly to the Congregation are not made for it. We must show them the Congregation as it is in the Church. It is the youngest of the religious families, but it enjoys the same dignity as all its older sisters, and it enjoys all their privileges and advantages. Thanks be to God again it is faithful to its vocation, and no one can question that it works more in the common Father’s field than can be expected of it. It is up to you to elaborate on all these points and on others in the explanations that you are greatly obliged to give. Good-bye.

+ C. J. Eugene, Bishop of Marseilles.

I thought Father Tempier would have brought me a letter from Father P[ier]re Aubert and from Father Magnan. I expected one from you at the same time. You have made up for it in the questions you have entrusted Father Tempier to ask me, but as for those other two Fathers, I was not told that they had even sent a greeting. All this is fine for detachment from the world - but good customs remain and I do not bargain on that.

1 Original: Rome. Archives of the Postulation. L. M. Vincens.

2 Three Irishmen began their novitiate in November 1841: Francis McDonagh, John Noble and Th. Meehan.

3 Allusion to the foundation, by Fathers Guigues and Vincens, of the Congregation of the Oblate Sisters of Mary Immaculate whose aim was to provide hospitality to the pilgrims and retreatants of N.-D. de L’Osier. This Congregation joined the Sisters of the Holy Family of Bordeaux in 1868.

752.[To Father Vincens, at N.-D. de L’Osier].1

752:IX in Oblate Writings

Consideration for older novices who nevertheless are to observe the Rules faithfully. Visits to the Blessed Sacrament.

Vincens

[Marseilles,]

December 3, 1841.

If Father Tudès2 is as decent a chap as you say he is, he will yield cheerfully to the indispensable observances of the Rule, He must make it a point to delve deeply into the spirit of the Institute he wishes to join and be convinced that he can attain it only by his fidelity and exact observance of all the prescriptions of the Rule.

He must renounce his own self and show that in all things he comes up to the standard. I don’t see anything wrong in your dispensing him from walks. And in regard to walks, I must tell you that I never was in favour of these long walks which become a tiring exercise and often rather unpleasant. With regard to the lesser chores, since it is an exercise in humility, I would not like him to be dispensed as a rule, but you must have some consideration for his age and obesity.

I don’t need to recommend that you insist chiefly on piety. I cannot conceive vocation without it. All our young men should be moulded according to this way. If fervour is lacking in a novitiate, we are not forming men of God. I see a great disadvantage in not having the Blessed Sacrament within easy access of the novices. It is to Jesus Christ that they should go to be filled with fervour. It is not enough to drink from this fountain during the time of the common exercise; each should be able to go often according to his inspiration and present himself before the Saviour and converse with him for a few moments in silent meditation. I am aware that in the present situation, there are serious difficulties, and even inconveniences, to go to the Blessed Sacrament where it is kept. Consider yourself deprived of a powerful means of making your novices fervent. Substitute for it at least by a quiet chapel of the Blessed Virgin, where a person can go and recollect himself. Have no fear in setting aside a room for this purpose. Instil into them the spirit of mortification also. You should be in a situation where often you have to refuse or modify what they ask for in this area. But especially let all of them live in a great spirit of detachment in regard to what obedience asks of them.

1 YENVEUX VIII, 79-80, 86. The third paragraph was copied by YENVEUX without its date (VIII, 79-80). Nothing about it gives a clue as to what precise letter it belongs. We place it here, for Father Vincens is just starting to function as master of novices and the rooms of the house are not yet arranged to suit the needs of the novitiate which was established at L’Osier a short time before.

2 We do not know if this Tudès was already a priest. Born in 1801, he had, however, been a schoolmate of Father Ginoulhiac. the Vicar General of Aix.

753.[To Father J.J. Lagier, at N.-D. de Lumières].1

753:IX in Oblate Writings

Reproaches Father Lagier who wanted to impose his will on the Superior General.

Lagier

[Marseilles.]

December 14, 1841.

To inform me of what you knew, to disclose your way of thinking to me, is good, it is even your duty. However my dear Father, you should have allowed me to judge a case regarding which your only role is to inform. Giving a verdict as you did before knowing what I would decide is such a bad example that I would never have believed that you could possibly venture to do it.2 What would become of us if each one in turn wanted to impose his way of thinking on the superior? In what Society is a person allowed to address one’s superior in these words: if you do not do what I maintain, I shall be forced to go away with my other brothers and return my powers to you, etc.?

My dear Father, I recall your own words to you so that you could judge them for yourself. You would have vacated the post assigned to you by obedience! and you would have allowed yourself to be accompanied by those whom you are to instruct in the duties of this obedience, which has been shattered, trampled underfoot, annihilated by this wicked phrase which expresses thinking that is destructive of all order! May God save me from believing that you could have carried out such a threat. It escaped you in your anxiety and you will have undoubtedly retracted it, especially if it was heard by those who expect from you good guidance and example in all that makes up a religious person.

1 YENVEUX III. 12l.

2 The Founder copies this letter in his *Diary* December 14. He writes that Father Lagier, the director of some scholastics who were at the Juniorate of N.- D. de Lumières. was not satisfied with Brother J.J. Denis Rey (who became an Oblate on December 1840 and died on January 16, 1869).

754. To Father Moreau, superior of the Major Semin[a]ry, at Ajaccio. Corsica.1

754:IX in Oblate Writings

Personnel of the Major Seminary. Bishop Casanelli d’Istria has to bring his mitre when he comes to Marseilles. Fathers Bellon and Mouchel should write more often.

L.J.C. and M.I.

Moreau

Marseilles.

December 27, 1841.

My dear Father Moreau. I begin with what is most essential. As a result of your appointment as superior of the community of Ajaccio, your house remains without a director, you need an assistant and an admonitor. Here now is my solution. Father Bellon will be your first assistant, your admonitor and director. Father Mouchel will be your second assistant. Thus your house will be established. I congratulate you on being associated with such good rel[igiou]s. Fathers Bellon, Mouchel and Pont are excellent men, you are not so bad yourself. From this you can judge if I am happy to be with you in spirit. But I do not give up the idea of being present in person. Wouldn’t it be nice to see me show up with the Bishop of Viviers? Nothing is more probable than this.

By the same mail I am writing to his Lordship the Bishop of Ajaccio who had recommended a certain priest Olivieri2 to me and who asked me if he should bring his cope and mitre for the consecration. I told him that it was sufficient to bring the mitre, we shall find here as many copes as are necessary. At the same time I informed him that I am on the watch for the Consistory and as soon as I receive news that it has taken place. I shall write to him and fix the date of the consecration. Should the Bishop wish to come earlier and spend some time with the d’Isoards,3 it would not take him much further from Marseilles.

I am very pleased to learn that you have admitted Santoni. Now the sooner he can free himself from his family ties, the better it will be. I recommend him to Father Bellon so that he makes of him another himself. I shall be pleased with that. Tell this good Father and also Father Mouchel that I keep them in my heart even though I do not write to them, and that if I don’t write to them, it is because I owe them nothing in this line. These naughty men don’t even furnish me *the at least once a year.* As for Father Pont, it is quite different, I acknowledge my debt and I shall pay it immediately.

I have carried out your commission for Father Tempier. I think he will have answered you. I have also just received news of Father Guibert. He is well though somewhat annoyed at being obliged to prolong his stay in Paris so long.

I hope the Bishop of Ajaccio will not forget that he had agreed to give the parish of Nesa to a miss[iona]ry in order to keep the pot boiling.4

Good-bye. my dear Father Moreau. I embrace you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

1 Original:Rome. Archives of the Postulation. L. M.-Moreau.

2 After “Olivieri” the Founder ends the page with “Je lui” but continues on the other side with “et qui ...”

3 Bishop Casanelli d’Istria had been the private secretary of Cardinal d’Isoard (+Lyon 1839) with whose family, resident at Aix, he was acquainted.

4 “To keep the pot boiling” means to keep the house going.

755. To Father Semeria, superior of the Mission[a]ries, at Vico. Corsica. 1

755:IX in Oblate Writings

Father Semeria may come for Bishop Guibert’s consecration. Rectorship of Nesa. Unity among the Fathers of Vico.

L.J.C. and M.I.

Semeria

Marseilles.

December 27, 1841.

Where am I in your regard, my dear little Father? I see two letters of yours on my desk. Did I reply to the former or do I owe a reply for both? Whatever may be the case I shall tell you in a couple of words that all your letters always give me the greatest pleasure, that I relish the details they contain and that you could never send me too many of them.

After that have I told you that I willingly agreed to call you here to my side for our Father Guibert’s consecration? It seems to me that I told you at least its equivalent. It is true that I feared it might coincide with one of your missions, but we shall know about it well in time to inform you. When the news has reached us that the Consistory has taken place, we shall have plenty of time to wait. The Bulls will not be sent before three or four weeks and then the Bishop will have to take the oath and get to Marseilles. All this will give you time to finish a mission you may have started.

I always counted on the Bishop giving you the rectorship of Nesa. This source of revenue is needed to sustain your convent of Vico. I am surprised that Father Guibert left before finalizing this deal.

Father M[oreau] does not have the same reasons for looking after the comm[uni]ty of Vico as Father Guibert. The two houses must evidently help each other, but they are independent one of the other. As for the financial interests I am waiting for the Bishop of Viviers to be here and will then decide this matter.

Live happily, my dear children, in your precious community. You would not imagine the happiness I experience when I hear about the unity and cordiality that reigns among you. Ah! how I am in spirit in the midst of this dear portion of the family! You are my consolation and my joy. May the Lord fill you with his blessings. I press all of you to my heart.

+ C. J. Eugene. Bishop of Marseilles.

1 Original: Rome, Archives of the Postulation. L. M.-Semeria.