*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.*

1842

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

756:IX in Oblate Writings

The superior of the novitiate and the master of novices independently of each other, must give a judgment on the novices to be admitted for vows. Father Burfin.

Guigues

[Marseilles.]

January 12, 1842.

You have not told me enough of Father Burfin. I know he is a good priest and that he has his talents, but what I was expecting is your opinion on his admission. Father Vincens has acquainted me about his character and his dispositions. He also spoke of the sentiments you expressed. all in favour of his admission, Father Vincens is also inclined to be favourable, but in writing me you must give me all the information you know for or against the person, independently of what the master of novices has to write me for his part, so that I may be in a position to make the Council deliberate with sufficient knowledge of cause. I agree that there may be serious disadvantages in sending this person away after he has spent such a long time in the house, but the harm may be a hundred times worse if he left us after his profession; and from the picture you give me of this man, don’t you have reason to fear this new scandal? If he is never satisfied with anything that is done, if he cannot get along with anyone of the Society’s members, can we flatter ourselves and say that he will change his exaggerated and unjust view on so many points? This is what I would have liked you to tell me, you who know him and live with him since one year. Regarding this overly complete knowledge he has of our members, I will tell you that it is very important that among us, as in novitiates everywhere, the novices live separated from the community at all times but especially during recreation when we indulge in the bad habit of observing no moderation, of talking about everything and everyone with an indiscretion and imprudence that are exceptional.

Father Vincens has also informed me of your opinion on this other person who is so badly compromised himself. That does not suffice for me. You must get into the habit of each one writing me separately and without influencing each other. It is only thus that I shall possess the conscientious opinion of two people who must provide the material for my judgment and the properly motivated vote of the Council.

1 YENVEUX VIII. 43. 106.

757. To Father Courtès, superior of the Missionaries, Carmelites’ Square, at Aix, B.d.R.1

757:IX in Oblate Writings

*The mission of Fontvieille has to be preached as early as possible, before Father Guibert’s consecration. Loan needed for the repairs at N.-D. de Lumières and N.-D. de L’Osier.*

L.J.C. and M.I.

Courtès

Marseilles.

February 18, 1842.

How did you not foresee, my dear Courtès, what is happening to you? Did you think that the consecration of the Bish[op] of Viviers could be postponed until after Easter? Why then delay this retreat of Fontvieille as you have done? Had you given it when I sent you Father Rouvière, it would be over and you would be free. Now it is impossible to entrust it to Fathers Allard and Rouvière. The latter shies away from such a plan.

There is still one way for you to settle everything: to leave immediately and to start next Sunday or Monday. You would still arrive here in time for the consecration which will certainly not take place before March 11, the feast of St. Lazarus’ resurrection. If you adopt this *mezzo termine,* you will not wait for Father Rouvière before setting out and be in time at Fontvieille already on Sunday and, on receiving your letter, I shall send this Father who will join you immediately. The Parish Priest will understand that you had been obliged to precipitate matters somewhat for reasons which you will explain to him, I don’t see any other alternative in settling everything. Again I tell you that the consecration will not take place on the Sunday announced in the newspapers. Had I been consulted before this news was released, they would have known that I do not want to do it on that Sunday. It will rather take place on Friday 11 at the earliest, if I receive the reply from Rome in time.

Tempier must have written you that we have given up the plan of acquiring the Dufour house. The construction projects of Lumières and L’Osier have obliged us to borrow a rather considerable sum of money. We could have made this capital only from the surplus. We are more than broke since we have had to borrow.

I would have been quite pleased if the drawing of Father Brisson’s plan had been submitted to me before proceeding to put it into effect. I don’t believe anything better can be done than what already exists. Perhaps it may have been more costly, but I am really afraid that the perron may not be nice, We must also be careful not to waste space. With regard to the wall that Brisson prefers to the railing, there is the risk that it may be too big. If we are concerned that things will not be proper, could we not avoid this disadvantage by putting up a small wall that reaches up to a certain height? In any case, since I do not have the present plan. I can say nothing with any real knowledge.

In your place I would not have accepted to give the insignificant retreat of Salon, knowing beforehand that it would have tired you. We must not put forth great effort uselessly.

I embrace you as well as the Fathers who are now with you.

+ C.J. Eugene. Bish[op] of M[arsei]Iles.

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

758. To Father Courtès, superior of the Mission[a]ries, Carmelites’ Square, at Aix. B.d,R,1

758:IX in Oblate Writings

Retreat of Fontvieille and Father Guibert’s consecration.

L.J.C. and M.I.

Courtès

M[arsei]lles.

Feb[ruary] 24, 1842.

My dear Courtès, I would like what is happening to you to serve as a lesson for the future and that it not be said that we never know what is what whenever something is to be done in the diocese of Aix. Had you given the retreat of Fontvieille as it had been agreed, it would be over. Father Rouvière would be free to go for the retreat of Aups, and you would not have the worries caused you by the inevitable anxiety into which the uncertain success of a retreat given without you must bring you or the unpleasantness of finding yourself absent from the consecration of the Bishop of Viviers. I feel very well the unpleasantness of this situation. Moreover I do not want to aggravate it by a decision which may be too painful for you. You call Fontvieille a hole. I thought it was a rather large village. Then I am badly informed and consequently hardly in a position to judge the suitability of sending these or other members on this mission. I am still sending you Father Rouvière who is coming filled with courage and good will. It is up to you to judge if he will be able to handle the situation together with Father Allard. If you decide to put them in charge of this retreat, you will be free to come and assist at the consecration of the Bishop of Viviers. It will not take place before March 11, and may perhaps be postponed till Passion Sunday if I don’t receive the reply from Rome in time. The Bishop’s intentions, expressed to me in his last letter, is not to stop at Aix on his way from Paris. I don’t know what he will do on coming into his diocese; he will tell us that here.

I find it quite natural that your father backed out of a business venture he thought was burdensome to him. I little regret this purchase.

As for the staircase the plan seems good to me. I will never cease to marvel, however, that the town people thought they could not grant a subsidy for a repair that could only be a benefit to its inhabitants. We have to pay for everything ourselves to the very end. This is wearisome indeed.

I thought I told you that M. d’Anjou had assured me that his company would provide a tuner for the organ for 25 francs.

Good-bye, my dear Courtès. I embrace you with all my heart.

+ C. E. Eugene. Bish[op] of M[arsei]Iles.

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

10. [To Father Honorat]1

10:I in Oblate Writings

Various items of advice for the missionaries: write regularly, give an example of regularity, prepare sermons, train novices well, have friendly relations with the clergy, the Jesuits and the Sulpicians, learn English, write only to Father General who will forward their news to other members of the Congregation.

Honorat

[Marseilles],

March 26, 1842.

Let the letter end where it will, what matters is that you withhold nothing from me. You well realize at the distance we are from each other that the smallest items are bound to please. Proceed methodically both with facts and dates. Apart from that, you must keep me always abreast of the moral state of your community, speaking to me specifically and in detail of each individual, as is required by good order and the rules.

I hope, I am even confident that not one of our men is blind to the importance and grandeur of your mission. The future of the Congregation in the New World is in your hands. Be what you should be, that is, truly good religious, disciplined in your whole behaviour, perfectly united, of one heart and mind, moved by the same spirit under that ordered regularity which marks you in the eyes of all as men living up to the exigencies of their rule, in obedience and charity, devoted to all works of zeal conformed to such obedience and not otherwise, never seeking their own interest but only what pertains to the glory of God and the service of the Church.

Keep watch over your temperament lest you be judged by calm, reasonable men in your country as young people who are petulant, rash, unthinking. This would result in your losing consideration and esteem in the minds of those whose good opinion is important to you if you are to succeed in doing the good that you must.

Do not let yourselves be overwhelmed by the work which will soon surpass your strength. One must never want to do more than God permits. Plan all things wisely. Above all, always reserve time for study and for your personal sanctification in the interior of your house. That is indispensable. Let the youngest amongst you2 be put to composing a certain number of sermons. I insist that this be stipulated. Father Telmon will be good enough to direct and correct these compositions, this being a duty of charity as much as obedience. He will do well for his own sake to increase his own repertoire. Let him be mindful that there will come a time when the imagination will grow cold and then he will be happy to find in his texts the spirit of his early years. I have long been imploring him to do this work. This is no different from what is done in all Societies whose members bring honour to the entire body. I recommend the same policy to Father Baudrand. I shall not rest until I see all of our missionaries who have to announce the Word of God in possession of a complete course of sermons and instructions for retreats and missions. Hold strongly to this point which is essential to the success of your ministry.

Give particular attention to the training of the novices that Providence will send you. Remember that it is by exact discipline and assiduous care that they will become attached to you. If you let them wander aimlessly, if you leave them unbridled, if you are not especially solicitous of them, you will see them slip away, the flower will wither and the fruit will not form. It is surely essential that you be able to found a novitiate in your country for how can you presume it possible to be supplied from over here in proportion to your needs. By the time I succeed in sending you two more co-workers, it will be the most we can manage. I am not surprised that Quebec and Kingston envy Montreal our missionaries. How will you manage to satisfy their demands if you do not produce amongst yourselves a budding growth of our family. But it must certainly be a reproduction of what we are, otherwise beware of the outcome.

I will not dwell on the friendly relations and the consideration you must have for the clergy or on the confidence and filial respect you must display towards the venerable Bishop of Montreal. These sentiments are too manifest in your heart for me to insist upon them. When the Jesuit Fathers arrive, be very circumspect in your words, speak of them only in admiration and avoid permitting yourself even to refer jokingly to them, a vogue which has been started only by groups who are jealous of their merit, or by enemies of the Church who want to depreciate them because they hate their devotedness. Would to God our Congregation might some day match the zeal, regularity, spirit of obedience and abnegation of this holy Society! I only see them as men of God, perfect religious, accomplished models of all the virtues.

I thank... the Sulpicians for all the kindnesses they have shown to you. These gentlemen know how greatly I am attached to their Congregation and about the close relations I have had with the late M. Emery and the late M. Duclaux. I count on the continued friendship of these gentlemen towards yourselves, just as they can be assured of the reciprocity of your sentiments.

[As for the English language], if you find too many difficulties in it for yourself personally who are the most senior in age, it will be easier for the younger ones, such as Father Baudrand and Father Lagier. As for Father Telmon, he already has some knowledge of this language and it will be child’s play for him with his versatility. Do not leave this matter in abeyance. It is too important in your situation.

Before coming to the subject of our houses, I want to say to you that I would not approve of your community’s establishing a continual correspondence with divers members of other communities3. You would soon have nothing else to do. I propose to give similar notice to our houses. Except for some rare instances, it suffices that you correspond with me. In writing to me as I have told you above, you can entrust me with all that you will have to say elsewhere. That will save time and money for the cost of postage is such that it has to be reckoned against the present state of finances of the Congregation. I will take care to send on the accounts of your labours to encourage the zeal of those who are disposed to follow in your footsteps. It would be agreeable to me from time to time to see the handwriting of the Fathers of your community if only on the reverse side of your letters which must not become too infrequent.

1 Ms. Yenveux II, 52 and 61, IV, 19, VI, 61, VII, 241-242, 268, VIII, 20, 177, IX, 102, IX supplement, 21, Rambert II, 106-107. Other letters of Bishop de Mazenod to Father Honorat, written in 1842, have disappeared, in particular those of August 24 and September 23 mentioned in the letters of Father Honorat preserved in the General Archives. We have ten letters, quite long, written in 1841-42.

2 Father Lagier.

3 In the same vein, Bishop de Mazenod writes to Father Tempier, June 9, 1842: “Since Canada crops up under my pen, I must say I would be irked to see the adoption of this strange practice whereby all the members of this community write to the whole world and continually say things they should be quiet about while I may be the only one who knows nothing of what is going on”.

759. To Father Dassy, priest, Oblate of Mary Immaculate at Notre Dame de L’Osier. Isère.1

759:IX in Oblate Writings

Gratitude for Father Dassy’s show of affection. Résumé of a previous letter that had not been sent. Conditions under which he may concern himself with archaeology.

L.J.C. and M.I.

Dassy

Marseilles.

March 29, 1842.

I am always very sensitive, my dear Father Dassy, to the expression of affection you give me from time to time; therein I recognize your kind heart, and you know me well enough to realize how I respond to your sentiments. You may perhaps be astonished that your last letter did not receive a reply. I did write, however, but I did not send it because, on re-reading it, I feared you might find it hurtful. I had just learned from the newspapers what I should have come to know from you, my dear friend, and I made you some remarks about that, I added some reflections on the excessive zeal I observed you entertain for sciences, to which I am far from attributing the same value as you. All this would have worked on you and since I am very keen on not hurting you, even though I could not approve what you are doing without my consent, I preferred to withdraw the letter and let you believe I had forgotten.

I see that I have to return to the same point again. This time, it is about something that is already a fact. You have already been appointed correspondent, etc.2 Do not think, my dear child, that I am happy about this honour or that I consider this could bring the least glory or advantage to the Congregation. I say even more: if I did not know as I do your activities and your capacity for work, I would consider this incident as something unfortunate, for you would have turned away from your principal ministry, from that which is essentially proper to your vocation and which you could not neglect without lacking in your duties and offending God. So I have to come to the conclusion that if you feel you could combine the duties of your new job with those of your vocation, that the research, which you may be able to make, serves rather as relaxation than as activity incompatible with the missions, retreats and studies required by this ministry, then I authorize you to respond to the trust that has been placed in you. But note well, my dear child, that it is your duty first of all to sanctify yourself by advancing in perfection.3 You will be devoting yourself ardently to archaeological studies which demand lectures, meetings and plenty of time. Weigh all these on the scales of the priesthood and reflect on the *quid prodest.* etc.

Your being a correspondent, etc. was already quite much, as far as I am concerned, and now you mention a commission of which you are a member. To this you must apply the remarks I have just addressed to you. After all. I am not absolutely opposed to your accepting to be part of this commission, for the reasons I have alleged, but I request you very explicitly not to establish yourself as the mainspring of this commission and not to be more concerned than the rest about it functioning well. Indeed, to the contrary, due to the duties you have to fulfil and from which I cannot dispense you. I insist that you take a back seat and be on it for giving advice rather than being active. If you depart from this rule of wisdom, it is I who say that you will soon be like insipid salt, *quod si sal evanuerit,4* I say no more, it is up to you to meditate seriously on this text, so that you may be preserved from terrible consequences which all of us must dread. Thus, even while remaining within the limits I have indicated to you, if you realize that your piety suffers therefrom, your zeal for the salvation of souls is lessening, that you experience some distaste for the great ministry that is proper and characteristic of your vocation, leave aside all the books of science and bury yourself more than ever in the only study that is strictly necessary wherein we are assured of not meeting with disappointment or deception.

Good-bye. my dear child, I am speaking to you as a father, as a superior, as a bishop. I have nothing further except to embrace you and bless you.

+ C. E. Eugene. Bishop of Marseilles.

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

2 On March 19, Father Dassy had written to offer his feast-day wishes. He also mentioned that the Arts committee of Paris had appointed him the correspondent of its department for historical works and that his Lordship the Bishop of Grenoble was going to suggest that he be part of a commission “to draw up a statistical account of the monuments, of the finest buildings in the diocese and of all archaeological matters that could be of interest to religion: Church history, Christian literature and the Arts.”

3 Three lines have been erased and are illegible.

4 Mt. 5:13; Mk. 9:49

760. To Father Moreau, superior of the M[ajo]r Seminary, at Ajaccio. Corsica.1

760:IX in Oblate Writings

Father De Veronico appointed assistant to Father Semeria at Vico. He is to be welcome at Ajaccio from time to time where he will take organ lessons. The visit of their Lordships Guibert and Mazenod to Corsica is postponed by one year.

L.J.C. and M.I.

Moreau

Marseilles.

April 2, 1842.

My dear friend, I do not want to let our good Father Semeria leave without sending you a little greeting.

I have asked Father Tempier to let you know of my decision on the financial matter. You can firmly rely on it with full certitude of conscience.

You have quite correctly understood that Father Bellon replaced you as confessor, assistant, admonitor and spiritual father.

Since I am quite satisfied with Father De Veronico’s behaviour. I have appointed him assistant to Father Semeria. Thus the house of Vico is fully constituted. This Father has some talent for music, It would be fitting for him to take some organ lessons during the different stopovers he makes at Ajaccio. Father Semeria tells me that this may cause you some trouble. Be more accommodating, my dear friend, I don’t see the slightest difficulty in this, Since our houses willingly give hospitality to outside priests, it would be odd for you to find it problematical to welcome in your house one of our own men who would like to stay for a short time and become fit to serve a public church of the diocese and to contribute towards giving more pomp to religious solemnities. Don’t hesitate any more on this.

You know that my plan to come and see you this year has come to nothing. The Bishop of Viviers arrived so late in his diocese that he cannot decently absent himself from it so soon. The matter has therefore been postponed to next year. It will be with great pleasure that I will see you again and that I will embrace you after a separation that is already overly prolonged.

In the meantime, accept the expression of my affectionate sentiments.

+ C. E. Eugene. Bishop of Marseilles.

*P.S.* I beg you to tell good Father Pont that I am very sorry not to have replied to his letter: it is now too old for me to deal with it. I greet him as well as our other Fathers.

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

11. [To Mgr I. Bourget, Bishop of Montreal].1

11:I in Oblate Writings

Gratitude for the welcome the Oblates have received. Father Honorat is happy in Canada, even if it was he who was the least attracted to this mission. He requests two more co-workers. First retreat preached by Father Honorat with the priest D. Dandurand who desires to become an Oblate.

Bourget

Marseilles,

April 13, 1842.

Monseigneur,

For having wished to profit from an occasion which never came, I find I am late in manifesting all my gratitude both for what you say so amiably to me and for the wholehearted welcome that you have been good enough to extend to the children we have in common. Ah yes, Monseigneur, they are indeed your children, these dear missionaries I have placed in your paternal bosom. Their letters prove to me that they know and appreciate the sentiments you deign to manifest to them and that in return, they are, amongst your priests, the most devoted and the most attached to your sacred person.

Apparently the protection and the kindnesses with which you honour them make everything worthwhile for Father Honorat finds nothing hard or difficult. Even the climate, so unlike ours, is not disagreeable to him. It could be said that they have not made any sacrifice in leaving their native land. Yet this good Father Honorat was not attracted like the others to this far-off mission and, while he made no demur, I really believed he sacrificed himself by obedience in an admirably supernatural manner because he understood that such was the desire of his superior. As a matter of fact, he is a man of eminent virtue. He would wish that I add another two members to his little colony2, and I would ask nothing better if the glory of God is at stake and the greater good of souls. But apart from the need to allow time for the blood drained from us to be renewed, I would like to know if that would be agreeable to you and if you would have the means, without stinting yourself, for the upkeep of a more numerous community. For although evangelical workers are not exacting, they need nonetheless to be sheltered from want. Such must not be a preoccupation of our members who should rather be content with poverty, but precisely because of that their superiors must be solicitous and concerned that good arrangements be always made.

Father Honorat has not left me unaware of the most fraternal charity he has encountered in members of your clergy and in the Sulpicians particularly. I pray you, Monseigneur, convey to them and the others my sincere thanks. How splendid indeed is the Communion of Saints! I await impatiently some news of the first mission that our fathers have given in the parish where you have placed them which is not the one, if I understand rightly, you had previously intended for them. I have learnt from Father Honorat of the blessings God has bestowed on the retreat he gave in collaboration with the charming priest who associated himself with his work and who manifests a willingness to join the Congregation.3 May this first graft on a vine transplanted to so good a soil by the vine keeper that you are be a thousand times blessed! I pray from the depths of my heart to the Father of the Family that he multiply the species and that the example of this first one be soon imitated by a great number of others.4

Accept, Monseigneur, the respectful homage of my most affectionate sentiments.

+ C. J. Eugene, Bishop of Marseilles.

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

2 Mgr de Mazenod was thinking of Fr. Bermond and especially of Fr. Perron, cf. letter to Fr. Courtès, November 24, 1842: “As for Fr. Perron, he is still destined for Canada. His presence there is all the more needed now that three priests are associated with us, and you know that we need to place before them a model of regularity amongst the men we have there. The Bishop of Montreal insists that the Cross be not abandoned beside which he has placed our men and which anyway could not be refused”. (Ms. Yenveux IX, 180). Fr. Honorat replied, August 20, that what was especially needed was a man of experience like Fr. Vincens or even Fr. Guigues.

3 Fr. Honorat preached a retreat in the parish of St. Vincent de Paul together with M. Dandurand who then entered the novitiate.

4 Fr. Leonard Baveux, Sulpician, and the parish rector. Fr. Dandurand, entered the novitiate in the course of the summer. Cf. letters of Fr. Honorat to Mgr de Mazenod, July 11 and November 23, 1842.

761. Father Tempier, Vicar General, at Marseilles, France.1

761:IX in Oblate Writings

Account of the crossing from Marseilles to Genoa. Bishop de Mazenod’s act of charity on the ship. Visiting the city of Genoa.

L.J.C. and M.I.

Tempier

Genoa,2

April 27, 1842.

We arrived quite safely, my dear Father Tempier, yesterday at 4 o’clock, after one of the most pleasant and calm crossings, fortunately for our ladies who otherwise would have forfeited a great deal to the sea which they were crossing for the first time. So as not to remain idle, we went out after dinner, though it was almost dark; the glow of the street lamps was sufficient to give us a first idea of the splendour of this city’s palaces. This morning I went to say Mass at St-Ambroise while my sister went to attend Mass at St-Cyr. M. Migone, Father Borelli’s3 brother-in-law came to take me there. I met good Father Jourdan who wanted at all cost that I as usual lodge in his house; and. since he is a resourceful person, he would have found an apartment for my sister with a good French lady in the neighbourhood of St. Ambroise. I thanked this very good Father and returned to La Croix de Malte where we are lodged very well, tomorrow we shall know what it will all cost. While my travelling companions are having breakfast, I am writing to you so as to be in time and not miss the mail. Jeancard is already admiring the beauty of the churches we have seen on the way and the number of wonderful palaces we come across at every step. He said his Mass at St-Ambroise while I celebrated it in the inner chapel. I am afraid that, prone to distractions as he is, he did not open his eyes much at the *Dominus vobiscum.* I shall go to see the Cardinal Archbishop4 only after his dinner, so as to avoid being invited; the latter would inconvenience too much our small itinerant colony: it is already short of time for seeing everything in such a short time,

Should I narrate to you the adventure of poor Riffredo?5 The affair almost ended in tragedy. We had not yet left Marseilles when a great dispute arose. Two individuals took him to task with extreme violence, wanting to be paid what he owed them. They hurled abuses at him and poor Riffredo had to bear them, not without shame because he was really at fault. Everyone in the ship was shocked, they were going to seize his trunk and hand him over to the police. He had left without paying for his lodging, had bought, I don’t know what, on credit. In a word, it was a very nasty affair. I heard him called an adventurer. The poor devil did not intend to steal from them, but since he had no more money, he was leaving in order to go and ask for it personally from his family which would not have listened to him had he approached them by letter. I was pained by this scene, but did not dare to get involved in it because I feared that it might concern an amount that was too considerable to be guaranteed with prudence. Having listened more attentively. I realized that it was a matter of only one hundred francs. Then I came forward and after having scolded the two creditors for the uncalled-for language they had used, I asked them what was owing to them. Eighty francs they replied to me. Here are a hundred I told M. Riffredo, putting five gold coins into his hands; send these gentlemen away. Everyone was stunned and in groups admired what was called a noble initiative. Father Athanase spoke to me about the effect this act had produced on all the travellers and the people of Marseilles who were still on board. I am very pleased if this creates a good impression of priestly character because for me personally, it was not very meritorious. It must indeed have made some impression, because when these two men went away without thanking me, a merchant of M[arsei]lles whom I do not know brought them back to thank me.

Be kind enough to read my letter to my good mother. I am not writing her because they are waiting to leave. The little key to the table where all the keys of the country estate are kept is hanging at the fireplace of my sister’s room.

Good-bye, I embrace you and all who are with you.

+ C.J. Eugene. Bishop of Marseilles.6

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

2 Bishop de Mazenod made this trip to the North of Italy on the invitation of his friend, the Chevalier de Collegno, to venerate the holy Shroud of Turin: it was exposed on the occasion of the Duke of Savoy’s, later King Victor Emmanuel, marriage. He was accompanied by Canon Jeancard, the valet de Philippe Marbacher, and especially his sister and his niece Césarie, both of whom had been afflicted very much by the recent death of Louis de Boisgelin. a Jesuit scholastic. cf. REY II. 136.

3 There were many Borelli at Marseilles. The Founder is perhaps referring to T. J. Borély, the procurator general of Aix, with whom he had to deal regarding the Vèze affair.

4 Cardinal M. Tadini, the Archbishop of Genoa.

5 Bishop de Mazenod probably did not know this Riffredo. This is the only time he mentions him in his writings.

6 Jeancard added the following words: “I am enraptured by this country’s marble and, not being as cold as it is, I embrace you”.

762. To Father Tempier, provost, Vicar General, Bishop’s palace, Marseilles. France.1

762:IX in Oblate Writings

Fatigue from the trip from Genoa to Turin. Visit to Father Bernard concerning the foundation of the Minims at Marseilles. News. Plan regarding his stay at the departure from Turin.

L.J.C. and M.I.

Tempier

Turin.

April 30, 1842.

I let these ladies go out, my dear Tempier, in order to write you a few lines. Having arrived at Turin yesterday evening. I have already paid a visit to their Graces the Archbishop and the Nuncio;2 his Excellency the Ambassador had already left for Paris; I left a card with the charge d’affairs who replaces him - I think he is Marshal Ney’s son. This is not bad for the day after a trip as tiring as the one we have just made from Genoa to here. It was well worth the trouble that we went well in advance to book our places in the stage-coach. Would you believe that, since we had to choose because no one was there when we went to the office to claim our places, the gentleman who is M. Migone’s agent3 secured the boot for us, convinced that we would feel better there. It was at the time of boarding the vehicle that we recognized our misfortune, and none of us had enough sense to be content with our lot: in advance we calculated all the torture that was in store for us, and we were still raving at midnight when, tired from the shaking, we had not as yet had a wink of sleep. The next day brought us another kind of suffering: dust suffocated us, the roads were bad, the horses, tired out, did not walk, in a word, everything combined to crush us. And so we were exhausted when we arrived. The carriage at Chevalier de Collegno was waiting for us at the entrance of the stagecoach office, we were soon at his house where this good friend, his wife and all his children came to receive us at the bottom of the stair-case. Cèsarie delivered your letter and your gifts to Madame de Collegno who was very grateful and so was the entire little family which received us with the cordiality you know is theirs.

*May 1.* While our ladies, despite the rain but in the coach with Madame de Collegno, have gone to see the royal family passing through the hall that precedes the tribune where it attends Mass. I once again resume conversing with you for a few moments. Today I want to talk to you about Father Bernard, the Minim religious who is a simple person but of great sanctity, whom the King has called to Turin and who is pursued by the crowds here as everywhere else. This good religious came to see me this morning after the Mass. I wanted to speak to him about the beginnings of our foundation. He already knew something about it and it is not excluded that he may one day come to Marseilles and see the matter at first hand. I asked him if he thought that the religious of his Order were originally discalced; he told me that it was optional, and that at Todi and in another place whose name I don’t remember, the religious who there observed the primitive rule wear the material used by Capuchins and use only sandals on their bare feet. So this is what you can tell Father Boeuf regarding his regime.

Since today is Sunday and the post-offices are closed, I did not send anyone to get the letters I am expecting from you; I shall know if they have arrived before mailing my letter tomorrow.

*May 2.* It is still pouring rain. I haven’t the courage to go out for the mail, so I shall send you this one without waiting any longer. What annoys me about this so unpleasant weather is not that I cannot see the beautiful fire-works that have been prepared beyond the Po opposite Valentin - I am put out for Cèsarie’s sake because I would not have gone there - but the fear that all the rivers are flooding over and that the heavy season is here. How to travel in the rain? Our excellent hosts here rejoice at this, for they quickly availed themselves of the opportunity and wish to keep us. It is clear that if we leave on Friday as I have planned, my travelling companions will not have had the time to see anything. They have to go to Stupinigi. however, and to Montcalieri4 and Superga and our ladies must visit the city a little. So I shall write you again from Turin; in all probability, we shall not leave here before Monday. I am not amused by the delay, but it is the least of my worries. I undertook this trip only for reasons of charity and due affection for my sister and nieces; far from anticipating the least pleasure therefrom. I had to force myself to undertake it. And so the vexations I would experience were foreseen beforehand and do not bother me in the least. It would be quite an achievement if I could gain some merit out of it. Nothing is more normal than the sacrifice I have made. The hope of restoring the health of such a charming child who is always so thin and feeble, as well as the desire to distract my sister from her profound sorrow are more than sufficient reasons to impose on a brother and uncle such as I greater sacrifices than the one I am gladly making. though it does cost me. I received a letter from provost Scavini5 who was answering me from Stresa itself where he was staying with Mrs. Bolongaro. This good person is overjoyed at the suggestion I made to Father Scavini; she would like us to stop at her place not only for two days but for three weeks. That suits me very well because I am afraid it will be too cold to go to Switzerland so soon. The weather will guide us. If the weather is good. the big exposition of the holy Shroud will take place on the 4th. Besides the five Bishops already assigned to show the relic to the people assembled in the castle’s Square, other Bishops are to show it inside the chapel located in the Madame palace to the clergy and the various Associations coming to venerate it. His Grace the Archbishop has invited me to be one of these Bishops; I think he has extended the same invitation to the Bishop of Léon who has taken refuge in the neighbourhood of Turin. But for this the rain has to stop. The Queen has no more doubt on it than she had on the day of the solemn entry. On that day. Father Bernard had prayed to this effect. It seems that she has had him pray for this occasion also. People say that on the day of the entry some clouds appeared on the horizon and Father Bernard chased them away with his hand thus telling the devil that it was not to rain on that day. This saintly reli[gious] is so simple and confident in God that he has no hesitation in these things. Furthermore. the fact is certain. Good-bye.

C.J.E. Bish.

A discalced Carmelite, the parish priest of St. Therese has just left my room. He came to beg me to have the small sum of 54 francs credited to his sister’s husband whose name is Durand. I told him to write to him that he present himself to you and that you would give him the money which I have received here. That is all that this good Father could obtain to provide for their need which seems urgent. That is also what determined me not to put off sending them this help till my return.

I end my letter in order not to miss the post. I am well, and so is Jeancard and my sister, but I am not satisfied with Cèsarie’s health, she [is] still in the same condition as before her departure. In all probability this is what causes her heart ailments from time to time. I confess that all this worries me. When one has to be put through the mill as we have been, it is permissible to worry about the least things. Good-bye.

Be kind enough to write a couple of words to my mother on our behalf: this will give us the time to write her directly in a few days’ time.

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

2 Archbishop L. Franzoni of Turin and Archbishop T. P. Gizzi, the Nuncio.

3 Mss.: Mingone.

4 Mss.:Stupinis, Montcalier.

5 Father Scavini (1791-1869), then Vicar General of Novara. He had written several books on the moral theology of St. Alphonsus.

763. To Father Tempier, provost, Vicar General, Bishop’s palace, Marseilles. France.1

763:IX in Oblate Writings

Reason for the prolonged stay at Turin. Desire to return to Marseilles as soon as possible. Details about his doings at Turin and the celebrations in honour of the holy Shroud. Plans for the forthcoming stages of the trip.

L.J.C. and M.I.

Tempier

Turin.

May 10, 1842.

My dear Tempier, how then did you calculate? The fact is that we received no letter from you at Turin. For the time being I give up all hope of receiving any here because the period foreseen for our stay is more than over; but until Ascension! what could have deprived us of this favour which we always long for when we are away from our friends? The matter seems so inexplicable that I sometimes think that you are sick and though I reject this thought, it just leaves me worried.

You can see from the date of my letter that we have prolonged our stay at Turin. It was difficult to go against the entreaties of our amiable hosts, especially when we had no reason to hurry, first of all because of the inclemency of the weather and then because of the state of my niece’s health: without being exactly ill, she nevertheless experiences a habitual indisposition which seems to require a little rest. Since, however, we cannot forever stay at Turin, we shall leave on Friday and spend the feast of Pentecost in Milan. This is a disappointment for M. and Mrs. de Collegno who thought it more appropriate for us to celebrate this feast here. My plan would be to leave Milan on Tuesday. It remains to be seen if we shall go to Venice by stage-coach or small carriage. That will depend on how easily we will settle our affairs in Milan where we know no one, because I have forgotten the name and address of Count Mela’s business man. That is the kind of man I would like to meet. The great Lords whom we could approach are not capable of helping us in these household details. In any case, be sure that this trip is a source of merit for me because I am making it only for a charitable motive. I would like to return home from here. Especially I wish I would not be obliged to get wrapped up in Switzerland, once again covering a route which I have made a thousand times the very thought bores and wearies me. Moreover, trips in themselves tire me. I feel sick on a carriage. I suffer especially during the night in bed.

It is high time that I give you an account of what we did in Turin since we are here. First of all, the first days were so rainy that we had to stay indoors. But all of a sudden the good weather picked up as if by a charm. I think it was rather through good Father Bernard’s prayers, and that precisely for the feast of the holy Shroud. It did not rain any more that day; the sun continued to be cloud covered as if to spare the heads of one hundred and fifty thousand Christians, brought by their piety to the castle Square and to the adjoining streets. In the morning I had gone to the King’s2 chateau to await the time for the ceremony.

There I found myself on a well-known turf. I was approached by several Lords who had become great men of the Court, generals, great dignitaries of the Crown since we had seen one another at the College. The King, the Queen and the entire royal family soon went to the chapel of the holy Shroud, followed by the whole retinue. For my part. I went to the Madame palace followed by Jeancard and de Philippe. We crossed the castle Square where there was a huge crowd, but the garrisoned troops had lined a path leaving a large space through which the procession was to pass. I was in choir dress and so was my assistant. At first we had a place on the big balcony facing the beautiful street of Doragrossa which was filled with people up to the Hl Martyrs. On the balcony adjoining the one from which the holy Shroud was to be shown to the people, was the diplomatic Corps and in particular Archbishop Gizzi. the Apostolic Nuncio, in spite of his gout, and the excellent Chevalier d’Holry who is soon going to quit the diplomatic service and spend his last days at Strasbourg. After a short wait, the procession started from the castle. Its course was truly majestic. It would be too long to name all those who took part in it. I am bringing a sketch that was made of it. The canopy under which the holy relic was carried by four dignitaries of the Chapter, had at first been carried by the King, his two sons and the Prince of Lucca, who were subsequently relieved by the Prince de Carignan, the chevaliers of the Order of the Annunciata and the great Knights of the Order of Sts. Maurice and Lazarus. The Archbishop immediately preceded the relic, in front of him within a short distance walked the four bishops who together with him were designated to show the holy Shroud to the people from the four facades of the Madame palace; all five of them were in cope and mitre, only the Archbishop carried his crozier. The King and the Prince followed immediately behind the canopy carrying torch-lights. All the great lords, senators, the Chamber of the Counts and the university walked next, all in grand costume. Band, bells and canons joined their sound to the singing of the royal chapel choristers. It was a deeply moving event and profound religious feeling was touchingly evident in the huge crowd which filled the Square, the streets and windows of all the houses from which rich tapestry was hanging. Not only the people but all of us were equally moved; who could have remained insensitive to this magnificent homage to the Saviour of the world by so many souls redeemed by him. A whole kingdom was here, represented by its King and the entire State corps. united with a huge crowd of the city’s people joined by a notable part from the provinces. When the procession reached the great palace hall, the reliquary was placed on a table prepared for it and the Archbishop, assisted by four bishops, broke the seal and removed the holy Shroud from the box in which it was enclosed. The Shroud which is fastened to some black material which serves as a lining to it was rolled up and tied with red ribbons, which were also sealed. I took a piece of this ribbon which I am bringing for you. When the holy Shroud was displayed on the table, the King, the Queen and the Princes came to venerate it on their knees and, after a few moments of recollection, kissed it with respect. The Archbishops, the Bishops and I did the same, then the entire Court and the diplomatic Corps, with few exceptions. After this adoration, the five prelates carried the relic first to the balcony in front of the palace and in turn to the other three balconies, always accompanied by the King, the Princes and the Court. Each showing lasted ten minutes during which the troops and the people kneeling on the ground adored the Lord’s image while the bands played and the bells pealed. Then the King retired with his entire retinue with the same ceremonies and the holy Shroud was left in the custody of two bishops wearing cope and mitre who were to be replaced by two other prelates. and so on until the return of the procession which was to come back with the King and take the holy relic back after it had been shown to the people a second time, as in the morning. I was one of the Bishops chosen to keep watch over the holy deposit, the Bishop of Alexandria kept watch with me. While we were fulfilling this duty the dowager Queen and her retinue came to adore the relic, [then] the city councillors, following which the procession of the different Associations and the religious Orders started, and when we had retired to be replaced by their Lordships the Bishops of Aosta and Pignerol, the secular clergy and finally a great number of the faithful also came to adore the holy relic. I had time enough to view it during the two hours I kept watch over it. The shroud is a cloth that is woven as our towels are; except for some burns which have been mended with pieces that are quite badly placed, it is very well preserved thanks no doubt to the measure taken of fastening it to a lining. One sees imprinted on the cloth the marks of a human body, but these are not drawn lines as the pictures that have been made represent it. It is a little more than a shadow. One can perfectly distinguish the form of the head both from the front side where blood marks of some cavities are noticeable, and from the back which appears more uniform. The rest of the body is thus lightly marked by the remains of a more or less noticeable bloody impression. The sight of this image inspires a vivid and powerful impression: that is easily understood when we consider that, after the divine Eucharist. there is nothing more precious on earth than these traces of the Saviour’s adorable body, marked by his own blood shed for mankind’s salvation. Good-bye.

[On the margin, on the first page].

I would like to give you a sure address so that you can write me. We shall leave Milan on the 17th or 18th; we will need two days to reach Venice; we shall remain there three days at the most; let us give three more days of travelling to reach Stresa where we will possibly, according to Cèsarie’s need, stay for a week. Thus we shall be at Venice on the 20th, the latest on the 25th or 26th at Stresa with Mrs. Bolongaro until the first days of June. So you can definitely write to me at Stresa.

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

2 Charles-Albert (1796-1849). King of Sardinia.

764. To Father Tempier, provost, Vicar General, Bishop’s palace, Marseilles. B. d. R. France.1

764:IX in Oblate Writings

Account of the feast of Pentecost at Turin. Various details about his servants. The de Collegno family’s kindness.

L.J.C. and M.I.

Tempier

Turin.

May 16, 1842.

My dear Tempier, tomorrow we shall definitely leave Turin. The unstable weather, the urgent entreaties of our hosts, but especially my niece’s state of health, have obliged us to prolong our stay here. We had consulted the physician who gave her a prescription: it was only right to stay and witness the result. And then there was the feast of Pentecost, celebrated so worthily by masters and servant alike; that would not have been so had we arrived elsewhere on the eve of this great feast. In addition to this we were strongly warned that the Simplon pass may not yet be free. Here we have more than reason to bear with patience a delay we did not expect. My only suffering is that I am bereft of all news of you, for since we left we have had no word at all about any of you. I presume you are well, I pray the Lord that you are. As for myself. I am keeping marvellously well, so also are my sister and Jeancard; as for Philippe. it goes without saying. Cèsarie is always suffering, the cause, as you know, is patent.

Here is another item. In a conversation Philippe told me that on the eve of our departure he had learnt that Pierre was to marry a girl from the Association of Mary. This explains Pierre’s going out so frequently; for some time, he was always out, in spite of what we would tell him. I will not make any comment than that of St. Paul, namely, he who marries does well; since, however, he who does not marry does better and since in my household I insist on the better, I beg you to quietly get some information on this. You may contact Henriette, who, I believe, is the one who told it to Philippe, to lady Ravesou and to Marie Alézard. The latter will speak more frankly because she does not have to be cautious. If the fact is established as true, it would be practical if, without deciding anything, you were to keep in suspense the young man you met on the road to the Island, so that we are ready for any emergency, for you know very well that if we already have so much trouble making Pierre do his work when he was a servant, we will not get anything out of him when he is married. And after that he will only have to inspire Philippe to do the same thing, and we will find ourselves with Noah’s ark in our house, which does not suit me at all. I thought I should warn you lest we be taken unaware. We are going to leave Collegno which obliges me to end my letter here. You cannot imagine the politeness we receive here from everyone. It is a city that suits me very much and also pleases my whole group. The day before yesterday we assisted at the pontifical ceremony in the Cathedral, in the tribune that is above that of the King. I assure you that I was very satisfied. I confess to our shame that the Seminarians and all who served at the altar perform these ceremonies with much more dignity than ours do. There is never the slightest delay, everyone seems to move as though by magic, with solemnity, precision, etc. His Grace the Archbishop came to see me twice. I dined at his place at a formal meal. He took me in his vehicle to see the fireworks which were set off at the Valentin for the Court and the whole city, he brought me back home while our ladies and Jeancard went elsewhere. In a word, he was very polite. The poor Nuncio whom we had seen in Switzerland is tormented with gout. The Princess San Cataldo is here with her daughter, the Princess Palazzolo, the wife of the Prime Minister of Naples to this Court. They gave us a big dinner and showed us much courtesy also. As for the Collegnos, it is beyond all description. Mrs. de Collegno still loves you very much and speaks of you often. Her children are ever more charming, we are really but one family. You should have seen these children’s joy when we decided to prolong our stay here, Abel who had finished his supper said that he was so happy he was tempted to start all over again. It will be truly painful for both sides tomorrow when we will have to leave.

Good-bye. I greet all our Gentlemen and I embrace you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

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

765. To Father Tempier, provost, Vicar Gen [era]l, Bishop’s palace, at Marseilles. B. d. R. France.1

765:IX in Oblate Writings

Reproaches Father Tempier who does not write. Account of the last days spent in Turin and the arrival at Milan. Visit to the Carthusian monastery of Pavia and the plan to go to Monza. Suggestions for replacing St. Jerome’s Parish Priest. Milan’s Cardinal Archbishop’s visit.

L.J.C. and M.I.

Tempier

Milan,

May 21, 1842.

My dear Tempier, I thought I would find a big packet of your letters at Milan, since I did not receive any at Turin for the simple reason that you had not written to me. I had to be satisfied with the only one you sent me here, which even arrived after we did, and we were much surprised at not finding anything for us when we went to the post office. Moreover you are right in thinking that the pleasure brought me by the only one that has crossed the Alps will make me forget the disappointment resulting from having to wait too long.

I did not have space to narrate all that we did at Turin. However I think I did finish telling you all that concerns the holy Shroud. It would be too late to tell you now that I had asked for an audience with the King to pay him my respects and to ask him to support an Italian priest for the service of his subjects at Marseilles. H[is] M[ajesty] invited me to dinner and granted me the audience half an hour before the meal. The King received me with his usual kindness and considered my request as the most normal thing, and he seemed to grant it quite willingly. I think I told you that I was very pleased with the Archbish[op] who came to see me twice. Furthermore, many have shown the greatest kindness in this city. We landed up by going to Collegno and did not fail to visit the Cistercian monastery. How surprised I was to find D. Sallier2 there, who I thought was at the Grand Chartreuse. Regretfully Father General had allowed him to go, but since the King had asked if there wasn’t a saint in the Order, he pointed out D. Sallier to him and the King demanded that he be sent to him. This good relig[iou]s was delighted to see me. He felt quite at home with me and did not fear to tell me that the good Lord did not bless what was not done well in regard to Pachiaudi.3 This relig[iou]s is good for absolutely nothing in the Order, whereas he could have been useful there where the Lord had called him, Finally we left Turin on Wednesday though it was a day of fasting and we arrived here on Thursday. I used the rest of the day and the whole of yesterday to help our travellers see whatever is most remarkable in Milan. Today we went to the Cistercian monastery of Pavia. For once we had to prostrate ourselves in awe. It is not possible to see anything comparable to this wonderful building for its wealth of marble, its overflow of what is so precious in rare stones, statues, bas-reliefs, paintings, frescos, etc. One needs a week to admire the real worth of all that dazzles and fascinates one’s view in a mere visit of a couple of hours. I very much regret that you have not seen this marvel. All that I can say about it will be far short of the truth. Here I met the excellent Count Melerio once again and all of us will have dinner with him tomorrow. It was indeed he who presented himself to me when he was in M[arsei]lles. He could not succeed at all in getting our stupid janitor to bring me his visiting card. You know how upset I was when I accidentally saw his name, in the visitors’ book, which no one had mentioned to me. Since we could leave only Monday evening, we shall use this time to visit Monza. We shall make this journey by train, hoping that the accident that took place at Versailles does not repeat itself here; our ladies are not frightened by it. We shall return rather early to do our packing and finally leave for Venice at 10 p.m., thus arriving at Venice only on Wednesday, at more or less the same time. You can see how convenient this will be for the eve of Corpus Christi. The following day we must be all ready before ten o’clock, if we want to see the procession, that is, we will have to have found a church, said Mass and had breakfast. I am already smothered in advance. I assure you I was very much tempted to cut short the trip from Turin to Stresa in order to avoid all the worries of this prolonged journey, but I understood that this change of plan would upset the people for whom I wished to procure some relaxation.

I always find it difficult to send away a poor parish priest because he is too sick to serve his parish. I have always felt that in such a case, in order to spare him the heartbreak of such a separation, it is more fitting to appoint a pro-parish priest who does all the parish duties and awaits his death and then succeeds him. Only in a situation where illness has become a chronic state presaging a long period of incapacity to fulfil one’s pastoral duties, the sick person may be removed to the house of the disabled. I therefore believe we must take this stance for the parish of St-Jerome. If Baubet has fallen into the state of childishness which you fear he has, there is no need to hesitate; but if he is only dangerously ill, we must appoint as pro-parish priest the one whom we would choose to succeed him. Now, is the choice you made the best one? I really don’t know for we are rather destitute. Vernis has been very successful at St- Menet; we need someone hundred times better than the one he must succeed, but by putting Favier at St-Menet you reduce him from a life that is certainly much too active to one almost of inactivity; I am afraid that this transition is too great. Nevertheless I insist on removing this young man from St-Martin. Gondran could replace him on condition that he does not claim to lay down conditions to us, and that he puts himself simply under the authority and in the house of the Parish Priest with the firm determination to behave there as he should, I don’t see why you should shift Bodoul to fill the vacancy of La Trinité. There is an assistant priest who works at the Cathedral; if you have to touch this parish at all, there you have an assistant priest who does not have much to do there who would thus be available.

The Cardinal Archbish[op]4 has come, thus interrupting my letter, to return the visit I made to him the day-before-yesterday. He had invited me for dinner today Sunday, but I was already invited by the Count Melerio. I had very much urged this prelate to get himself a Suffragan Bish[op] to supplement him in the functions of his ministry. He wants to do everything, but he does not get out of Milan and, in the meantime the diocese is not visited. I could have given him some other advice, for he lacks much assistance which all of us need in working for the salvation of souls entrusted to us. Good-bye, all of us greet all of you.

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

2 D. Sallier, prior, former Congregationalist of Aix.

3 Mss.: Pachaudi.

4 Cardinal Gaysruck.

766. To Father Tempier, provost, Vicar General, Bishops palace, at Marseilles. B. d. R. France.1

766:IX in Oblate Writings

Journey from Milan to Venice. The churches’ beauty. Meeting with the Patriarch. Stops at Padua, Milan. Sesto and Stresa.

L.J.C. and M.I.

Tempier

Venice,

May 29, 1842.

My dear Tempier, you will admit that you did not exhaust yourself during this trip by giving me news about yourself. I did not find more letters from you at Venice than I found at Turin. Hence in all it has been but one letter that you wrote to me during a whole big month. To say the least, it is hardly amusing. I think that if I too had been so negligent on my part, you would not at all be satisfied. Fortunately I have not incurred this reproach you could very well have addressed to me. When we arrived at Venice on Thursday morning, after a few accidents on the way which kept us immobile for twelve hours in a cheap inn between Milan and Brescia, our first task was to get ourselves ready to celebrate the sacred mysteries. We were still in time to see the procession pass in Saint Mark’s Square. Afterwards we had breakfast on the spot itself and then left from there without ever a moment’s rest thereafter, not even now when I am writing to you a few hours before leaving.

Milan, June 2. It was just at the moment of departure [that I was writing to you] and now we have already arrived this morning in Milan. We will not be staying long here: as early as five o’clock tomorrow morning we shall get into the coach and finally set out for Stresa. This haste in our trip tells you why I could not enter into any detail when writing to you from Venice; had we rushed we would have needed at least a week to see all the interesting things this city and its surroundings contain. What a great number of churches, each more beautiful than the other! The thought of our churches nauseates me, so shabby, miserable, unworthy are they, I am angry with Coste2 for not having more closely patterned himself on so many and such beautiful models. No one should be making plans for churches if one remembers so little of what everyone admires in Italy. There is certainly much to choose from. As you can imagine, I saw the Cardinal Patriarch3 who treated me in a friendly manner. Since it was time for my confession, I thought that it would be better to go to him than to any other. We spoke frankly about many things, and I was well pleased with his way of thinking. It is said, however, that he is somewhat weak though quite capable for everything. I encouraged him and I think we parted good friends. I visited his Seminary where the superior and the professors had great regard for me and were even very kind to our ladies whom I took to them the next day to admire the beautiful church of the *Salute* and their house which was that of the Somaschi my venerable friend, the Patriarch Milesi had procured it for himself. He left his fortune to this establishment and is buried there. We stopped at Padua for one day to visit the church of the *Santo par excellence*, namely. St. Anthony of Padua. There they venerate his tongue. which is perfectly preserved, and his lower jaw. These relics are kept with many others in the treasury which is in the back of a magnificent chapel. The rest of these holy remains is placed in an urn below the altar where I said holy Mass. I also visited the large church of St. Justina, which is very beautiful and quite abandoned. I don’t think it is being used. Nevertheless, it has a parish priest. It may very well be said that this solitude is a witness to the chastisement inflicted by God on a place where every monk (of the Order of St. Benedict) had4 a carriage and horses and went out in the evening like the most worldly people of the city to distinguish himself by his *conversazioni.* If you were with us as we keep repeating to ourselves in regretting your absence you could tell me the dimensions of the huge hall which we find at Padua and you would certainly have measured most of the huge sacred and profane buildings we visited.

I don’t have to tell you that I am often with you in spirit. Sunday I went to St. Mark’s church at the time of your beautiful procession, but tomorrow I shall hardly have reached Stresa by the time you will be carrying our Lord through our streets. I shall say Mass at Sesto. Will you please have a Bish[op] to take my place for the pontifical ceremony at which I would have officiated? Good-bye. I cannot speak to you about the diocese for I don’t receive any letters. One must be patient. Good-bye. I embrace all of you.

Stresa.

June 3.

I brought my letter with me to Stresa where I arrived at 3 o’clock by steamer from Sesto. We left Milan at 5 o’clock and reached Sesto at 11 o’clock, and were able to say holy Mass in the chapel that is on the Square. However wretched the decor was, it was with great consolation that I united myself to the beautiful ceremony that was taking place at this same time in my cathedral. We have just now had Benediction at the very same time your procession is ending. I was with you and with all the people in the presence of our Lord in whose presence we were together at the same time. I found here your letter of May 20, the second one I have received from you. I shall write you again before leaving. Since I am tired from my swift journey, I am planning to rest for a few hours. I also want to give Cèsarie time to take some medicines the Turin doctor has urgently prescribed. It consists simply of some herbs and tablets.

Good-bye. I embrace you while thanking my dear son Aubert for his kind remembrance.

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

2 Probable reference to X. P. Coste (1787-1879) who was the architect for the city of Marseilles in 1844.

3 Cardinal J. Monico, Patriarch of Venice.

4 Mss.: “avec” instead of “avait”.

767.[To Father Casimir Aubert, at Marseilles] 1

767:IX in Oblate Writings

Joy at learning that Father Mille has adapted himself well in the Seminary.

Aubert C

[Stresa.]

June 9, 1842.

What you tell me of the right attitude our good Father Mille2 has adopted right from his arrival at the Seminary has really made me happy. I know all the merits and good qualities of this excellent Father, and I always counted on him as a person who is devoted to his duty and full of good will. Give him my friendly greetings.

1 YENVEUX IX. 164. Aubert had written a letter to the Founder. cf. L. M. -Tempier. May 29-June 3.

2 After the forced departure of the Oblates from Notre-Dame du Laus. Father Mille was appointed professor of dogma at the Seminary of Marseilles.

768.[To Father Tempier, at Marseilles] 1

768:IX in Oblate Writings

The Oblates of Canada write too much “to the whole world” but not enough to their superior.

Tempier

[Stresa.]

June 9, 1842.

Since we are on the topic of Canada, I would like to express my chagrin in seeing the continuance of this odd practice whereby all the members of this community write to the whole world, often saying what they should keep in silence, and I am the only one who knows nothing about what is happening. The superiors of the Congregation I have just mentioned2 give an exact account every three months of all that takes place among them to their Superior General. This is the only way matters like this can be conceived. A religious Society that does not strive for emancipation will be prosperous only as long as it preserves this spirit, for I know not if there exists a more efficacious principle of dissolution than insubordination of the will which reduces the latter to a mechanical obedience that is without merit, and which a person very easily evades to the detriment of good order and unity.

1 YENVEUX III, 123.

2 The Rosminians or the Priests of Charity. The travellers were still at Stresa where, on the 11th, the Founder consecrated the Rosminians’ novitiate church altar. This altar was paid for by Mrs. Bolongaro Borghese at whose place Bishop de Mazenod and his travelling companions were lodging. cf. RAMBERT II, 124; REY II, 139.

769.[To Father Tempier, at Marseilles].1

769:IX in Oblate Writings

A hotel-keeper’s conversion. Father Mille’s letter. Rosmini’s books.

Tempier

[Geneva.]

June 17, 1842.

I have undertaken a matter of a different sort. Do you remember that big and fat manager of *Le Grand Aigle* to whom we promised to send customers because he was the only Catholic in that profession? Well then, faithful to that idea, I made it my duty to give him preference on my arrival here. So we went down to his hotel which he has restored anew. The first thing I did was to tell him the reason for my preference. He showed himself very grateful. But what did we come across! I learnt the same evening that this godfather was living in concubinage with his wife’s sister by whom he has a child; and while we were so concerned for his interests when his wife was still alive, he was not married in the Church. You can imagine my indignation! This first impulse was followed by the desire to help this poor man put everything in order before God. I attended to this by writing to his Lordship the Bishop of Lausanne2 and by dealing about this matter with the Parish Priest and his first assistant. Alas! you cannot have the least idea of this man’s ignorance in religious matters. He thought that with some big parchment document which he had obtained from the King, I don’t know how, he had only to present himself to the Parish Priest to have his marriage blessed. I instructed him as best as I could. The matter is in progress, the priests here will do the rest, and a huge scandal will cease; and I will have to thank God for having called me here for this.

Father Mille’s letter has given me the greatest pleasure. I laughed very much about the fact that the treatise on grace provides him with material to put all his enemies in their place. That’s the funniest joke. The serious part is no less interesting. I shall see this Father again with an indescribable joy. He is like the good soldier after battle, whatever the outcome may have been. I greet him affectionately as well as dear Father Aubert for whom I am bringing several philosophical books by the famous Rosmini. Someone in France should go deeply into these teachings and make them known through a good translation. The Pope encourages the author and several universities of Italy have adopted his doctrine.

Don’t take any decision until I have arrived, either on Bermond’s trip, or on that of Aubert.3 Good-bye. I am going to visit the Catholic orphans who live a quarter of an hour’s trip from the city. They have sisters and brothers here. 50 years ago there were 100 Catholics, today there are 8.000 of them. Let us pray to God for these people who have gone astray.

1 YENVEUX VI. 92; VII. 148; REV II. 139.

2 Bishop T. Yenni of Lausanne and the Parish Priest Varini. cf. REY II. 139.

3 Father Bermond wanted to go to Canada *(Oblate Writings,* I. 24-26), and Father Casimir Aubert was to leave soon for England *(Oblate Writings.* III. I).

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

770:IX in Oblate Writings

Brother Nicolas has to be trained well.

Guigues

[Marseilles.]

July 1, 1842.

I request Father Vincens to pay special attention in training the good Brother Nicolas2 in the religious life. When he will be in charge of dogma class, there won’t be time any more. It would certainly be a pity that such a good member were not equal to his duties because he had not applied himself sufficiently to working on himself according to the spirit of our Institute. He is charming. but he seemed to me to be somewhat too active, enthusiastic, and from his letters I judge that he attaches too much importance to politics and especially that he holds too exclusively to the party of his choice.

Good-bye. I affectionately greet all the members of this beloved community who have made me so happy by their good conduct. I bless them.3

1 YENVEUX VIII, 63.

2 Pierre Joseph Auguste Nicolas (1812-1903) made his oblation on December 8, 1842 and was ordained priest on August 27, 1843.

3 At Genoa. on June 17 or 18, the Founder parted company with his sister and niece who were to spend the summer at Larcey. He returned to Marseilles on June 28 after having stopped at N.-D. de L’Osier and Viviers. He made the canonical visit of the novitiate from June 20 to 22. Cf. REY II, 139-140.

771. To Father Courtès, superior of the Miss[iona]ries at Aix.1

771:IX in Oblate Writings

Missions in the diocese of Aix and Marseilles. Father Roux receives his obedience for Aix, to be trained for the ministry by Father Courtès.

L.J.C. and M.I.

Courtès

Marseilles.

July 22, 1842.

My dear Courtès. I must know if some missions are to be given in the diocese of Aix. Now is the time to arrange what we have to do. In my diocese, one of them will be given in November, one in December, one in January and one during Lent. Two miss[iona]ries are enough for each. But since the house of M[arsei]lles has come to your aid, I must of necessity know what there is to be done in the diocese of Aix.

I am going to send you Father Roux who will belong to the community of Aix. I think you already know him a little. Though he is timid, he does not lack good common sense. He is young, he will profit from your experience in training himself, but don’t forget that it is you who must train him, namely, that you guide not only his behaviour which has always been good, but his studies and the exercises of the different kinds of ministry in which you will employ him. I don’t need to stimulate your zeal in this matter. You understand our young Fathers must be looked after and I don’t think I can do anything better for them than give them a teacher such as you are. Good-bye. I embrace you. I am somewhat tired since a few days, and this is due to my excessive work. Things will go on all the same.

So as not to re-write my letter, I am sending you the one that was ready when I had to send Father Roux to you.

I am well and very pleased to have affectionately greeted you. Good-bye.

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

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

772:IX in Oblate Writings

The cincture is one of the distinctive signs of the Oblates’ habit.

Vincens

[Marseilles.]

July 29, 1842.

I request you to give all of them cinctures just as I have determined for the Congregation. This is about the only distinctive sign of the habit they have to take on joining the novitiate. Those who wear other cinctures, even among the Fathers, are acting formally against my intentions.

1 YENVEUX VI. 23.

1 [To Fr. Casimir Aubert].1

1:III in Oblate Writings

Regrets that Fr. Aubert is now so far away but trusts that his absence will not be for long as the Founder considers him as the consolation of his life and the support of his old age.

Aubert C

[Marseilles]

July 27, 1842.

It was a happy thought on your part, beloved friend, to write me from Lyons. I watch you sorrowfully as each step takes you farther from me. I have consented to your journey but fearful am I to think of you alone on highways and voyaging across the sea. It is indeed because you exist that my heart finds repose. I have ever thought of you as given by the Lord to be my life’s consolation and the support of my old age which approaches me at the double. Soon I will reach my sixtieth year. What will be left of the man I was when I am past that age? I have nurtured many children. How many of them can I count upon to take care of me? All those who write to me put to the fore in their letters words that are sweet to read but I have learned by experience that they do not always express the sentiment they signify. Can I ever be persuaded that God would demand that I sacrifice him who has never faltered in the affection that he owes me and who gives me every assurance of continuing to deserve my confidence and my love? Where is the Order or Congregation in which the Superior cannot surround himself with those who will ease the burden of his office and with whom his mind and heart will be at rest? So make no definitive plans which are apt to keep you away from me for ever. Observe, scrutinize, calculate but always leave yourself a door to escape.

1Ms. Yenveux IX. 30.

79.To Mr. Choiselat1, President of the Council of the Propagation of the Faith, Place St. Sulpice, Paris.2

79:V in Oblate Writings

Apostolate of the Oblates in Canada. Request for assistance to send two missionaries to Canada.

Propagation of the Faith

Marseilles,

July 31, 1842.

Dear Sir,

The Council of the Propagation of the Faith will have learned with interest of the good already achieved in Canada by the presence of missionaries from the Congregation of the Oblates of Mary Immaculate who were called there by His Excellency the Bishop of Montreal. Put to work immediately upon their arrival, they have never ceased to exercise their holy ministry and from the local papers we have learned of the blessings bestowed by the Lord upon their apostolic works. Together with the countless conversions of sinners they have had the consolation to witness numerous abjurations and the return of several apostates. The savages would also like to benefit from the devotion of these tireless men, but how is it possible to cope with what is beyond the limits of human resources? It is in order to come to their aid as well as to provide them with the means to spread even further the Kingdom of Jesus Christ that I have decided to fulfill, earlier than I would have thought, the promise I made to His Excellency the Bishop of Montreal to add two missionaries to the four I had already sent him.3 It would be urgent for them to be on their way. To undertake this trip, however, we require the aid of the Propagation of the Faith. The request which His Excellency the Bishop of Montreal should address to you in that regard would unduly delay their departure which could only take place next year to the great detriment of the good of souls. I therefore feel it my duty to address this request to you myself since they are missionaries who belong to the Congregation of which I am the Superior. I hope that the Council, upon the proposal I would pray you to present to it, will please grant our two missionaries the sum necessary for their journey from Marseilles to Montreal in Canada where Bishop Bourget will then send them on to wherever the need demands. I estimate they will need 1 200 FF apiece. Please be so kind as to let me know the Council’s decision as soon as it has been made so I can immediately send our two missionaries on their way to Le Havre where they will have to embark.

I am happy to recall my person to your kind memory on the occasion of a request so worthy of your piety. I avail myself of this to recommend myself to your prayers and assure you of the sentiments wherewith I remain your most humble and obedient servant.

+ C. J. Eugene, Bishop of Marseilles.

1 In subsequent letters, Mr. Choiselat is indicated by his real title: “Treasurer”.

2 Orig.: Paris, Arch. of the Propagation of the Faith.

3 The first group of Oblates sent to Canada was made up of 4 fathers (Honorat, Baudrand, Telmon, and Lagier) and two brothers (Roux and Basile Fastray), on the basis of the explanation provided in the following letter of Aug. 20, the Council sent the requested amount, but no missionary left in 1842.

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

773:IX in Oblate Writings

Success of the missions. Bishop Casanelli d’Istria’s presence at Vico costs the house too much.

L.J.C. and M.I.

Semeria

Marseille.

August 4, 1842.

What can I do, my dear Father Semeria, if an indiscretion has been committed in my absence? I am very annoyed by the silence and still more by the revelation of the poor brigand’s secret. I hope it will go unnoticed. In any case. my good little Father, confess that the good Lord is really spoiling you. He is making use of you to display his power and his greatest mercy, and your holy ministry is blessed abundantly everywhere. I congratulate you and I don’t have to remind you that you must thank God unceasingly. You told me that you were planning to remain at Vico until after the Assumption and now Father Bellon writes Father Moreau that two miss[iona]ries have gone down to Ajaccio, no doubt to go on a mission. That is good, I don’t see why the whole comm[uni]ty should remain at home just because the Bishop is there. If you are tired and should need some rest, then it is all right, otherwise go ahead with your work provided someone stays home to attend to business; for I very much fear that our affairs may suffer because of the crowd of visitors who come to pay homage to his Lordship and who in all probability are not eating at the hotel. This is an important matter which deserves all your attention. Who then is paying all these huge expenses? I am told that his Lordship pays five francs per day. That is all right for him, but it certainly costs you three times more. All these priests who come one after another, how was it decided to feed them at the expense of the house? Yet his Lordship knows full well that you have no resources. In spite of this, I don’t see that he has granted you the title of the parish which is a couple of steps from your house and which you, in fact, serve; so do they think you are coining false money, for where would you get money from? Is it not enough that you have spent so much on maintenance? You will end up being bankrupt.

I limit myself to writing to you. Give my news to your good Fathers whom I love as much as you, my dear son. I bless you and with you. all your brothers.

+ C.J. Eugene. Bishop of Marseilles.

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

774.[To Father Bellon, at Ajaccio].1

774:IX in Oblate Writings

The title “Monsieur” is not to be given to fellow Oblates. The missionaries’ habit.

Bellon

[Marseilles,]

August 4, 1842.

You can’t imagine how shocked we are to hear you give the title of “Monsieur”, now to one and now to another of our Fathers. You must give up this usage which is against the prescriptions of one of our General Chapters.2

You will also have to provide cinctures such as are to be worn in the Congregation. The clerical band is tolerated only because we are in the Seminary and because we must be a model for the dress your boarders have to adopt. When you are at Vico you will do well to remove it. You must be aware that our Fathers, at the Major Seminary of Marseilles, wear the habit of the missionaries, except when they are in the Cathedral choir. Only then do they wear the clerical band in order to conform to the habit which the Canons are obliged to wear.

1 YENVEUX V. 216; VI. 24.

2 1821 Chapter. The Founder, however, always wrote “Monsieur” on the address of letters because the Congregation was not authorized by the Government.

80.To Mr. Choiselat, Treasurer of the Central Council of the Propagation of the Faith, in Paris.1

80:V in Oblate Writings

Observations relating to the probable refusal to grant a subsidy for the journey of two missionaries. The bishop of Marseilles is the Superior General of a canonically approved Congregation, quite distinct from the Oblates of Mary, as they are called, of Pignerol. The Oblates of Mary Immaculate sent to Canada are true missionaries and the Congregation has never received a grant.

Propagation of the Faith

Marseilles,

August 20, 1842.

Dear Sir:

The answer you did me the honour of sending me, following the request I had made to the Missionary Society of the Propagation of the Faith to pay the travelling expenses of two missionaries sent to Canada prompts me to offer a certain number of comments.

In my opinion, the reasons you advance to explain why you think that no grant will be given to these two missionaries do not apply in this case.

1. By no means are they *isolated missionaries,* they are going to join several of their confreres who left for Canada last year. They are members of a Congregation canonically approved by the Church and are sent by the Superior General of this Congregation while being at the same time called by His Excellency the Bishop of Montreal.

2. The grant in question would not be given by the Missionary Society of the Propagation of the Faith to a Bishop of France acting in that capacity, but to a bishop who is the head of Missions. It is as Superior General of the Congregation of the Missionary Oblates of Mary Immaculate that I presented my request to you, and since a certain number of our men are employed in the foreign Missions I feel that you should not consider me in any worse condition than the Superior of the house of Foreign Missions of Paris or the provincial superior of the Jesuits. That can be neither the spirit no more than it can be the letter of the rules you mention to me and have not applied to me in the sense of your response because you were not aware of my true position with regard to the Missionaries for whom I appeal to the kindness of the Council of the Missionary Society.

3. I do understand that the dioceses of Quebec and Montreal receive no assistance from the Propagation of the Faith for their priests who exercise the ordinary parish ministry in those areas for the resident catholic and civilized population, but I do not think we can equate to the latter those European missionaries whose settlement afar and close to the savage inhabitants aims at the conversion or spiritual direction of these poor natives rather than the colonists. The ministry of these missionaries falls well within the category assisted by the resources of the Propagation of the Faith and it was precisely that ministry I recommend to your attention requesting a rather modest sum since it is a matter only of paying the travelling expenses of the two priests who are going to dedicate themselves to this difficult apostolate.

4. You tell me that the Congregation of the Oblates received 32 000 F. the first time this year and recently received another 10 000 F.

Allow me to inform you that there is an error on your part. It is quite possible, or even better it is certain that the two sums you mention were received by the Oblates of Mary, as they are called, of Pignerol, while *the Missionary Oblates of Mary Immaculate* for whom I wrote to you are a Congregation quite distinct from that of Pignerol. It was established earlier and its foreign mission houses are only in Canada. It has not received the sum mentioned in your letter and there is therefore no room for fear of being too generous towards it.

I flatter myself with the thought that the Central Council of Paris, to which I beg you to submit this letter along with the first one I had the honor to address to you, will give due consideration to the observations I am making, in response to your objections and will do honour to my request. Moreover, I thank you for having informed me, prior to any decision by the Council, of the reasons you considered in opposition to the grant I had requested. You thereby provided me with the opportunity to present unknown facts and thus prevent practically unavoidable errors.

I was under the impression that the object of my first letter only concerned the Central Council of Paris alone competent to decide upon the matter at hand, but now you refer to two Councils.2 Since I have written to you alone, Sir, I would ask you to be so kind as to forward my two letters to each of the two Councils which are to deal with this matter.

I count on your most obliging zeal and it is an honor for me to consider myself, Sir, your most humble and obedient servant.

+ C. J. Eugene, Bishop of Marseilles.

1 Orig.:Paris, Arch. of the Propagation of the Faith.

2 The association was directed from the time of its foundation, by the Central Councils of Lyon and Paris. “This sort of two-headed structure, the result of circumstances which prevailed at the foundation of the Missionary Society, hampered neither the extent of its progress nor the harmony of its government.” Cf. François VEUILLOT, *L’Oeuvre de la Propagation de la foi.* Paris (1922). p. 15.

775.[To Father Courtes, at Aix].1

775:IX in Oblate Writings

More vocations. Neglect nothing in forming true religious.

Courtès

[Marseilles,]

August 23, 1842.

There is no sacrifice we should not make for the education and good direction of the numerous members the Lord has so liberally given us. for which fact we will never be able to thank him enough. Our duty in response to this remarkable favour is to neglect nothing in training religious who are fit to serve the Church and Society. In moments when we feel hard pressed, we may now envisage a fairly near future when we will be able to act with greater ease. That is sufficient motive to encourage us and to help us to be patient.

1 YENVEUX VIII. 61.

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

776:IX in Oblate Writings

Request for patience if the personnel of houses is insufficient.

Vincens

[Marseilles.]

September 7, 1842.2

I thus find myself always deprived of the needed assistance which would ease my work a little.3 I have to be patient; I exhort other superiors who are also having difficulties to be patient like myself. We will have a little more to endure, but the good Lord will not call us to account for the impossible.

1 YENVEUX VII. 259.

2 Yenveux writes: “September 7, 1848. According to the context of this excerpt. however, and the entry in the *Diary* of September 7, 1842 (YENVEUX III. 86 and VII. 260), it is rather 1842.

3 At that time the General Council consisted of Fathers Tempier, Courtès, Guibert, third assistant and General Secretary, and Mille who had replaced Father Mie. Only Tempier and Mille, who were residing at the Seminary of Marseilles, could help the Founder sometimes.

12. [To Fr. F. Bermond at N. D. de Lumières].1

12:I in Oblate Writings

Resistance of Father Bermond to his obedience for the house of Aix. How could he be sent to Canada where exemplary religious are needed? Those who are there are already behaving badly; shameful letter of Fr. L. Logier.

Bermond

Marseilles,

September 8, 1842.

I made no reply to your letter of August 30th, my dear Father Bermond. I contented myself with letting Father Ricard know that I had yielded not to your reasons but to your repugnance and that I would leave you at Lumières.

But after reflection I come back to your letter. I ought to tell you that it has given me much grief. Your resistance over such an easy thing, the miserable reasons you allege, the insistence with which you oblige me to revoke my decision without any qualms about the trouble you may cause me, all this gives me food for thought. First, if your health is so feeble as to make you afraid of several months of a change of air from Marseilles to Aix, will it not be supremely imprudent to risk transferring you 2000 leagues away where you will live in a country of which the climate is so rigorous, so cold in winter and so hot in summer?

Moreover, in such distant missions where one can expect so many frustrations, so many vexations, and where to serve demands so much sacrifice for the will, so much fatigue for the body, men are needed who are firmly rooted in holy indifference, devotedness, absolute obedience, men of sacrifice who act promptly and willingly in opposition to their own ideas, etc. If you have succumbed, my dear son, in a trial so weak as the one which has been the first to present itself, what will you do in the midst of the obstacles of a difficult mission? And if unfortunately, as has happened, you meet in those parts men weaker than yourself in regard to these essentials, religious who are so imperfect as to see only what is human in the superior on whom they must depend, what would happen to our enterprise? I am already troubled in fact by the imperfection of several who, quickly forgetting all my recommendations, conduct themselves in a manner contrary to good sense, to reason, to religion and to all the duties of their profession. My duty is to send men strong in rectitude, lovers of religious discipline, jealous of the honour of the Congregation which others compromise by their murmuring, their spirit of independence and their lack of regularity.

I have read a letter from this little Lagier which should be handed to the flames by the executioner, so unworthy is it even of a man who has retained only the initial notions of his duties. I have bowed to the law of necessity in sending so far, to fulfil so fine a mission, men so imperfect who have deceived my hopes and who have worked to destroy what God had founded. I am sick with chagrin.2 Do you feel yourself to be one of these strong men I seek to come to the aid of an authority that is despised, to give to a whole clergy, a whole people, the example of fraternal union, of religious submission, of charity and of all the virtues which must draw to us men of goodwill who seek a more perfect life and who will become attached to us if we do not repel them by our internal dissensions?

I end, my dear son, for want of paper yet still with enough space to embrace you.

+ C. J.. Eugene, Bishop of Marseilles.

1 Ms. Yenveux I, 88-90. The one to whom this is addressed is not written clearly in the Ms. Yenveux but it is certainly Fr. Bermond. Cf. Journal of Mgr de Mazenod, September 7, 1842.

2 In a letter to Fr. Casimir Aubert, September 26, 1842, Mgr de Mazenod explains the reasons of his grief.

On September 20, 1842, the Founder writes again on this subject in his diary (Ms. Yenveux III, 122-123): “Things would not go so badly in America if Fr. Baudrand were not sowing this intestinal discord which has inspired this stupid letter of poor Lucien Lagier which I have transcribed above. I was not wrong when I attributed the whole evil to the bad attitude of Fr. Baudrand. Fr. Honorat and Fr. Telmon discovered this in Canada on intercepting a shameful letter which this overbearing man was sending to Europe. I have no need to be cognizant of this letter to know what attitude to take. Fr. Baudrand is a man without education, lacking in delicacy and of little virtue. He is not without some talent but he believes he has much more than he has. He is quite engrossed with the superiority of the people of Dauphin - over those of Provence whom he has the stupid vanity to despise. He has nourished this idea and his remarks stem from this ridiculous prejudice. Nothing is as pitiful as hearing him babble in all his letters about the insufficiency of Fr. Honorat, his superior, the character of Fr. Telmon, etc., while he, instead of being busy acquiring the virtues which he lacks, and especially the religious virtues of which he has not a shadow, uses his intelligence only to murmur, to sow cockle, to complain even to outsiders, giving prominence to the failings of his brothers such as they seem to his imagination and his bad attitude. He really does the work of the demon in Canada and the evil he does to us is incalculable. Here is the letter that this young brother has had the insolence to write to me. It is as well to conserve such records for the judgement that must be made on these false men that hell has introduced amongst us... (text omitted in Yenveux). What effrontery to dare to say that before his superior, before a bishop, as a reminder to do his duty wherein, according to him, he is remiss. For no one has ever found in the Rule such a disposition contrary to good sense and to the primary notions of proper administration”.

13. [To M. and Mme. Olivier Berthelet at Montreal].1

13:I in Oblate Writings

Letter of communication of privileges and merits, sacrifices and prayers and of all good works of the Oblates.

Berthelet

[Marseilles]

September *25,* 1842.2

To Monsieur and Madame Olivier Berthelet,

Greeting and benediction in Our Lord Jesus Christ!

Your piety has inspired you, for the sake of your souls, with the desire to request that we admit you into communication of the good works of our Congregation. This request is all the more agreeable to us in that we know how much this Congregation is indebted to you for the gift your pious munificence has made to her of the beautiful place where those of our members who have gone to evangelise Canada will have their dwelling in the diocese of Montreal. By your generosity, you are taking a great part in the good to be done in this country and you have acquired a right to our just gratitude.

So it is wholeheartedly that in virtue of the authority invested in us by the Holy See as Superior General of the said Congregation we grant you in Jesus Christ participation in the merits of the sacrifices, prayers, fasts and generally in all good works and pious exercises, both spiritual and corporal which, by the grace of God, take place in this Congregation, in the name of the Father and of the Son and of the Holy Spirit. Moreover we pray God the Father of Our Lord Jesus Christ to deign to ratify and confirm in Heaven this spiritual concession, the while we implore Him to make good our indigence from the inexhaustible riches of the treasure of the merits of His Son, also to heap you with graces and blessings in this life and finally to reward you with the crown of eternal glory.

Given at Marseilles under our sign, the seal of our arms and the countersign of the secretary of the Congregation on the 25th of September, 1842.

+ C. J. Eugene, Bishop of Marseilles.

By mandate of Monseigneur, our most Reverend Father, Tempier, first assistant.

1 Ms. Yenveux, IX, supplement, 38-39.

2 M. and Mine. Olivier Berthelet, friends of Fr. Leonard, gave to the Oblates their property at Longueuil (cf. details in the letter of the Founder to Fr. Aubert, September 26, 1842). As a sign of gratitude, Fr. Honorat asked Bishop de Mazenod, August 13, for this letter of communication of the privileges and merits of the Oblates.

A similar letter was sent, the same day, to two other benefactors: Mme Jules Quesnel, who made several gifts of money, and Mile T. Berthelet, sister of Olivier. The latter had prevailed upon her brother to donate the house. These letters, however, have a phrase that differs from the first. To Mlle. Berthelet: “...This request is all the more agreeable to us in that we are indebted to you for your pious munificence which has contributed considerably to the gift which has been made to the said Congregation...”

To the widow, Mme. Jules Quesnel: “...This request is all the more agreeable to us in that we have learned all that you have done to contribute to the success of the mission of those of our members who have gone to evangelise Canada and we know what have been your generous intentions in this matter. By our pious bounty, you take...”

2 [To Fr. Casimir Aubert].1

2:III in Oblate Writings

Bishop de Mazenod and the Congregation suffer from the absence of Fr. Aubert. News of the Oblates in Canada. O’Connell’s aid to the Congregation in Ireland.

Aubert C

Marseilles,

September 26, 1842.

Your absence, apart from making me suffer in itself, has put us in complete disarray and has brought on me every imaginable annoyance from those of your confreres who have never looked to the Congregation for anything but what suits their own houses. Oh! the stupid attitude these people have! It is enough to make me lose patience. I have finally written to them with a severity contrary to my nature, but necessary to put an end to this kind of vexation.2

And in another respect, I am sorely tried by our Fathers in Canada. Fr. Baudrand, utterly outraged with the paucity of agreement to be found in the ideas of Fr. Honorat and Fr. Telmon, has filled our houses with his exaggerated complaints, thus leading astray the ungrateful novice who has taken upon himself to write us an incredible letter threatening to abscond, and it is 2000 leagues away that these things are happening!3 It is impossible for people around not to notice this disorder and our fine future in those regions is terribly compromised. However, God works miracles for us. In spite of the difficulties caused by this treason, the beautiful domain of Longueuil, on the banks of the river St Lawrence across from Montreal, has been given to us completely free. It has a splendid house, a magnificent garden and, agreeable as it is useful, a meadow. Generous as they have been, the benefactors are inclined to add yet another piece of land to this already considerable property. Other good souls wish to add their benefactions to those already received.4 So much for the temporal side. As for the spiritual, the most abundant blessings have accompanied the ten missions which our Fathers have already given. Two excellent priests have joined them, others are announced.5 The Bishops of Toronto and Quebec are asking for us.6 But I am fearful lest all will come to naught through the fault of those unworthy sons who have no idea how to endure anything, sacrifice anything or excuse anything except their own faults. I am outraged as much as afflicted by such conduct. But I will call a truce to my complaints in order to explain further our temporal affairs...

I want to use the remaining blank space to congratulate you on your conquest. What you tell me about the excellent O’Connell keenly interests me. He is a valuable patron.7 But are you not afraid to become known as men in opposition by publishing in your prospectus the part he wishes to play in your enterprise? You are on the spot so it is for you to judge. Later, we will be able to do more than give him the scapular. When he really will have benefited you, I can give him a canonical share in the works and merits of the Congregation, as I have just done for the benefactors in Canada.

It remains for me to urge you to write more often, at least once a month.

1 Ms. Yenveux V. 217; VII, 259; IX Supplement 37, 40.

2 The Founder speaks especially of Fr. Guigues to whom he wrote several letters on this subject. He notes in his Journal on February 18 [1843]: “Letter from Fr. Guigues. Still obstinate in his consideration presented in favour of his house of Osier. Far from agreeing to transfer a member of this house who is needed elsewhere, he is bold enough to ask for two more. Solely concerned with the prosperity of the enterprise of which he finds himself at the head, he blames Fr. Aubert for having dared to undertake two foundations in England and Ireland. Hence we should forego all hopes that can be rightfully conceived to see the Congregation and her works flourish in that field even though it is only a question of providing some members in advance to a country that soon should furnish enough of its own to become self-sufficient.” Ms. Yenveux VII, 257. Cf. also Fr. Guigues’ letter of February 18, 1843 (Ms. Yenveux V. 226) and the Mazenod Journal of November 6. 1843 (Ms. Yenveux VII, 258).

3 According to the Journal of Bishop de Mazenod, September 20, 1842, it was Fr. Lucien Lagier who wrote a “stupid letter”. Ms. Yenveux III, 122-123.

4 The Canadian benefactors to whom the Founder sent a letter according a share in the privileges and merits of the Congregation are: M. and Mme Olivier Berthier, Mme Jules Quesnel, Mlle T. Berthelet.

5 Damase Dandurand, Leonard Baveux, E. Durocher and A. M. Bourassa.

6 M. Power and J. Signay.

7 Bishop de Mazenod writes in his Journal on September 20. 1842: “There is even the great O’Connell who wishes to contribute. He wishes to be the first subscriber and he has authorized Fr. Aubert to utilize his name in the prospectus to whom to address the offerings that will be made to us. He has wished to be affiliated with our Society and has received its scapular. It seems that Fr. Aubert will spend the winter in a seminary near Cork where he will render service while waiting to begin his work”. Ms. Yenveux. IX suppl.. 37.

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

777:IX in Oblate Writings

It is not possible to increase the house personnel. Let us obey and trust in God. Let Vincens take care of the novices and the scholastics.

Guigues

[Marseilles.]

September 27, 1842.

No one could have imagined that in the present state our Congregation could adequately provide the service of the missions for the whole diocese of Valence. It is already a great deal that you make a few appearances there, as long as you are not provided with members. Moreover I believe that the Marists are as embarrassed as we are. If they can do better, I bless the Lord for it. *Dummodo Christus annuntietur...gaudebo.2*

You are right in being resigned to what God will decide for you. He will never ask of us anything beyond what we can do, Men are more demanding than God, but it is not men whom we are to please. If we do God’s will we shall succeed against peoples’ expectations and in spite of them,

You are wrong in troubling yourself so much about what will happen as a result of my decision concerning your house.3 Your conscience should be perfectly at ease after what I told you. You are only repeating to me what I knew as well as you did, I don’t have to change my decision. I don’t have the time nor the will to disprove your reasons. Let it suffice you to know that it cannot be otherwise. Once and for all know how to accept your lot with a good grace and not aggravate my anxieties through demands which you should understand that I am unable to grant. After all, for Father Vincens it is only a question of adding one class of theology per day to directing his novitiate, for the scholastics whom you present to me as a separate category, as also the Brothers, are part of the same novitiate. The Jesuit Fathers are a little richer than we are in numbers; nevertheless Father de Jocas has been appointed rector of his huge residence at Avignon without being relieved of his fifty novices or so or of some small services he renders in the city. These Fathers don’t make so much fuss, because obedience reigns among them with greater simplicity and they have more trust in God.

I beg each one of you to stop complaining and murmuring. Your duty is to suppress this disorder which occasions so much evil. Do what is laid down for you without so much groaning which is heard in the house and outside. Make a virtue out of necessity and God will help you. As for myself. I recognize my powerlessness to create and I remain at peace.

Nothing surprises me more than the picture you give me of the novitiate. If you are not exaggerating what you tell me about its difficult condition, you will have to reprimand yourself for allowing Father novice master to be engaged in other things. As far as I am concerned, I put him in charge only of this, and this task is not beyond the strength of one who is as able and zealous as he is, even if we add thereto the class of theology, which I have seen done elsewhere. Any other Father can take charge of the hospice in your absence even if it should fare less well.

You should certainly relieve Father Vincens from the task of the extraordinary confessor to the Sisters of Saint-Marcellin. This task is entirely incompatible with his duties.

As a bit of comfort, I assure you that your malaise will not last beyond this year. I have only one regret, namely, having counted too much on your courage. If I had thought you would insist on ignoring our sorry state, I would have taken other measures at the proper time.

1 YENVEUX 1. 26-27: V. 89; VII. 253. 7’

2 Ph. 1:18.

3 In 1842-1843, the ten scholastics who were theology students and had been living at the Seminary of Marseilles until then, were sent to N.-D. de L’Osier, cf. *Registre des chapitres généraux*, 1843, July 11, evening. Brother Nicolas was to teach dogma there. cf. L.M.-Guigues, July 1, 1842.

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

778:IX in Oblate Writings

Oblation of Brothers Pianelli and Piot. Apostasies. Last will.

Vincens

[Marseilles,]

October 16, 1842.

Apostasy is such a horror to me that I cannot recommend enough that you be quite cautious with Brother Pianelli.2 The proposition he made you still resounds in my ear. Even to hint at the possibility of an apostasy makes me tremble. Let him understand well the magnitude and consequences of such a crime. All the dispensations in the world, when they are induced by one’s fault, save external appearances only.

I would not want Brother Piot to give the impression of placing conditions.3 It would be more fitting and perfect to abide by the wisdom and kind sense of the superior.

I am far from opposing the good use he wishes to make of a part of his wealth but I have not quite understood his intention from the note you enclosed in your letter. First of all it is only a matter of 400 francs that Brother Piot would like to use for charitable works. But the specifications would amount to much more and certainly would encompass his entire possessions. There is nothing to be said about article 1. but article 2 is too vague. How can we calculate the cost of his education and what does he mean by helping his brother-in-law? The gift of 100 francs made to the church is all right but how can we find the 100 francs annually if this expense is to be added to that of no. 2. for it seems to me the latter must require the greater part of the sum available. Article 4 mentions 400 francs to be given to a poor relative. From where does he intend to take this sum? This is all for the time being. In future the faculty of making arrangements in favour of relatives who may be in need should not be granted beforehand. That would be an agreement which is against religious poverty. If such a situation arises the member should have enough trust and be convinced that the superior will not refuse assistance. In article 5. here again 100 francs for a poor person of his village. From what sum are these 100 francs to be taken? Is it still from the 400 francs to be distributed to the poor of the commune? This kind of alms given by a religious after he has made his profession does not seem to be in order. I cannot make anything out of article 6. What is this amount he is talking of, and then what is the remaining sum which the superior is to give every year to charitable works?

So here are, to begin with, my observations. You will understand that I cannot give a pertinent reply to the questions on the small note. Your letter too has not given me sufficient information either. For the rest, let Brother Piot not worry: he can make his profession even before I have replied to other questions he may ask me, for I am on the eve of my departure for Africa where I am going to accompany St. Augustine’s relics to Hippo.

1 YENVEUX VIII. 92-93. 309.

2 C. Laurent Pianelli made his profession on December 8, 1842. He left the Congregation in 1855.

3 Jules Piot made his profession on November 1, 1842.

779.[To Father Courtes, at Aix].1

779:IX in Oblate Writings

Forthcoming departure for Africa with Father Tempier. Father Courtès will take charge of the Congregation during this absence.

Courtès

[Marseilles,]

October 21, 1842.

My dear Courtès. I am going to leave for Africa.2 With God’s help, I hope to be back in a couple of weeks. I will be accompanied by Father Tempier. Jeancard has been personally invited by his Lordship the Bishop of Algiers. His Grace, the Archbishop of Bordeaux, their Excellencies, the Bishops of Digne and of Chalons3 will make the pilgrimage with us. On my part, this is purely and simply an obliging gesture. No matter. I am going all the same. During these two weeks you will represent me on the continent and if I am shipwrecked. you will have to care for the welfare of the family.

1 YENVEUX VII. 17.

2 Bishop Dupuch of Algiers had obtained for his church a famous relic of Saint Augustine kept at Pavis. As the former Bishop of Icosia, Bishop de Mazenod was invited for its translation. This trip extended from October 22 to November 13. The Founder’s *Diary* describing this trip has been preserved.

3 Their Lordships Donet, the Archbishop of Bordeaux, Sibour, the Bishop of Digne, de Prilly, the Bishop of Chalons, and several others.

780.[To Father Courtès, at Aix].1

780:IX in Oblate Writings

Plan to send Father J. J. Frédéric Perron to Canada.

Courtès

[Marseilles.]

November 24, 1842.

As for Father Perron, he has already been destined for Canada. His presence becomes all the more necessary in that three priests have already joined us,2 and you know well enough that we need to present them with a model of regularity other than the men we have over there. The Bishop of Montreal insists that we do not give up the cross near which he has placed our men and yet we could not refuse 3...

1 YENVEUX IX. 180.

2 Fathers Dandurand, Léonard and F. Durocher.

3 First they were established at St-Hilaire, but the community had just been transferred to Longeuil.

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

781:IX in Oblate Writings

Regrets seeing Father Dassy dedicate part of his time to non-essential tasks.

Guigues

[Marseilles.]

November 24, 1842.

You told me in the letter I am answering that Father Dassy was at Parménie2 for three weeks, busy with his book.3 Is this the work you assured me was to have been done by way of recreation? I see, to the contrary, that Father Dassy has made it his main pursuit. Everything else must suffer therefrom. If he were fit only for this sort of work or if we had a great number of labourers to take care of the evangelising, I would be glad about this. But in the dearth we have to face, seeing one of our best members infatuated with a task that has so little to do with the duties of our ministry, is a real pity.

1 YENVEUX III. 72.

2 Chapel dedicated to our Lady of the Cross, situated some twenty kilometres from N.D. de L’Osier and served by the Oblates from 1842 to 1848, cf. ORTOLAN, *Les Oblats de Marie Immaculée* t. I. pp. 384-388.

3 Dassy was at the time working on the book: *L’abbaye de Saint-Antoine, en Dauphiné. Essai historique et descriptif.* Grenoble. Baratier, 1844, 514 pp. The text was ready for printing in May 1843, cf. L. Dassy-Mazenod, May 21, 1843.

782.[To Father Moreau, at the Major Seminary of Ajaccio].1

782:IX in Oblate Writings

Father Lagier becomes Father Moreau’s first assistant. See to the observance of the Rule.

Moreau

[Marseilles.]

November 25, 1842.

I very well recognize good Father Bellon in the proposal he has made you. For me this angel will be a source of consolation in all the situations of life. Believe me, dear friend, that I need this as a compensation, for I meet with great disappointments in the family that should have but one heart and one soul and have no other spirit than that which the good Lord has inspired us to establish within it and which has served it well until now. So your house will be constituted thus: Father Lagier, first assistant, and by this very fact he becomes the first director at the Seminary. Father Bellon. however, though second assistant, can continue to be the spiritual director. Father Lagier will understand that it would be really inconvenient to deprive him [Father Bellon] of this duty. It would give him the impression that he has not fulfilled it as he should. On re-reading your letter, I notice that you have already established Father Lagier as the spiritual Father. Let it be, if it has already been done; you can continue going to confession to him. But do tell this dear child about all the consideration I would have liked to maintain for him, which as is clear, is nothing else than the expression of my esteem and affection for him.

You tell me nothing about Father Lagier. Nevertheless you must know that I had to really pressure him before he decided to take up his post. I was hoping that the prospect of a Seminary so well set up as is yours would rekindle his zeal and that he would consider himself fortunate to be called to contribute towards the clergy’s regeneration and therefore of the people of this interesting island; however, one of his letters to Father Tempier that I have just read shows me that he is still more keen on the direction of some pious women, whom he believes he is leading on the path of sublime perfection and with whom he is wasting precious time, rather than give it up to the ministry I have assigned to him. He speaks of God’s will as if it could be manifested to him in some other way than through the channel of his legitimate superiors. We nevertheless paid the full measure of attention and consideration in establishing him at Ajaccio in the position he now occupies there. What would become of us if we had to deal thus with everyone.

Still I exhort you to act with kindness but insist that the Rule be observed. Don’t allow abuses to slip in which can lead to all kinds of consequences. Especially insist that all letters be handed to you. It is your responsibility to distribute them after having opened them. It is also you who are to seal them. Don’t forget to give the prescribed conferences; give short but frequent instructions, at least every two weeks, on the duties of your state. In a word, don’t lose sight of the fact that all of you have made profession in the Congregation of the Oblates of Mary Immaculate and you must show yourselves as such and not as Sulpicians or priests assembled together from all over the world. Your house has been accused of having deviated somewhat from these rules, from this notion, during the term of your predecessor. Establish order in everything. That is your duty. In your first letter give me an account of all and of each and every one, priests, novices and Brothers.

1 YENVEUX B 11; II. 6;III, 88; VIII. 155; IX, 44.

783.[To Father Vincens, at N.-D. de L’Osier].66

783:IX in Oblate Writings

The Brothers’ work and religious life.

Vincens

[Marseilles.]

December 8, 1842.

I reply that I have always considered it an injustice to make men, who have come to us to become religious, work from morning till evening. Surely they have to work but they must also pray and be instructed in the duties of the religious life. They are not common labourers, they cannot be treated as hired domestics who are paid so that they work the whole day. Our Brothers must be present at the oraison and before they go for their work, say the *Pater,* etc., that correspond to Prime and Terce. If on heavy days their kind of work requires them to be in the fields before the community’s rising time, they must stop and join the community for the oraison. unless it was laid down that in such a situation they would make their oraison before leaving. The Brothers must also leave their work for particular examen which they will advance by three or four minutes to be able to say the *Pater,* etc., that correspond to Sext and None, They will have their dinner at the first or the second table, and depending on the house or the kind of work, they will return to their work immediately thereafter, having been careful to say the *Paters* that correspond to the hours of Vespers and Compline. Those who are in the house will go for the common recitation of the rosary, the others will say their prayer while working in the fields. All of them will do their spiritual reading daily and when a Father has been appointed to be in charge of them, he will give the first instructions indicated by the Rule in common. If there is no such priest, at least once a week the master of novices must attend to their instruction, even if he has to cancel that day what he would normally give to others. The Brothers must also assist at the spiritual conferences and in the evening give in their turn an account of the day’s events.

You talk to me only about Brothers Ravier, Ramel and Perrin, but is there not one called Barras and another named Clavel?2 What has become of them?

1 YENVEUX VIII. 227.

2 Joseph Ravier, Claude J. Ramel, Joseph Perrin, Joseph Barras and Etienne Chavel. Barras and Ramel did not make vows.

784. To Father Courtès, superior of the Miss[iona]ries at Aix, B[ouches]-du-R[hone] ,1

784:IX in Oblate Writings

Missions of Roquebrune, Gémenos and Simiane.

L.J.C. and M.I.

Courtès

Marseilles.

December 15, 1842.

My dear Courtès, the mission of Roquebrune begins on Sunday.2 Since Father Perron is indisposed. I am obliged to send Fathers Martin, Viala and Rouvière. Father Viala leaves tomorrow morning, will spend a quarter of an hour at Aix to hand you this letter so that you can inform Father Rouvière to get ready to take the coach the day after tomorrow, Saturday, when Father Martin will come to fetch him. I have arranged for his seat here.

To arrange this mission I was obliged to postpone somewhat the one that was to start at Gémenos the first week of January. It will not delay much the one you have to give at Simiane. So an additional fine mission will be given, and the slowness of the Parish Priest of La Roque has had this good result. It is one more victory over hell. Good-bye.

+ C.J. Eugene. Bish[op] of M[arsei]lles.

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

2 We have three interesting letters on this mission, cf. L. Martin-Mazenod. December 23 and 29, 1842. January 3, 1843.

3. [To Fr. Casimir Aubert].1

3:III in Oblate Writings

Proposal of a merger with the Brothers of St. Patrick as a means to establish the Oblates in Ireland.

Aubert C

[Marseilles]

December 25*,* 1842.

You have made my mouth water in telling me about these good brothers of St. Patrick and were it not that we have already had to stifle the hopes that had been raised first at Dublin, then at Cork, I could well nourish such a prospect which offers these unexpected advantages.2 I await further news before entertaining any hope. It is to be admitted that the letter of the superior is quite categoric. To say that he doubts not in the least that you and the Brothers will conclude arrangements such as will put our Society in possession of their house is indeed strong. But I do not wish to be overly confident and I wait. You have not said if you must soon respond to the invitation of this good Father O’Sullivan3 to go and meet with these gentlemen. The matter is important enough not to postpone this interview unduly.

1 Ms. Yenveux VIII, 3-4.

2 According to Ortolan *(Les Oblats de Marie Immaculée...,* Paris, 1914. t. I, pp. 518 seq.), Fr. Aubert would have wished to open a seminary in Ireland. As one already existed near Dublin, that of Maynooth, he went to Cork and settled not far from it, at Youghal where two years before a college had been opened which was to provide missionaries abroad. He taught there during the school year of 1842-1843 but did not succeed in coming to an agreement with the bishop, whose name was Murphy, on the conditions for the Oblates to become established there. Meanwhile Fr. Aubert had entered into negotiations with the Brothers of St. Patrick, a teaching society. They had three houses in Ireland and desired to be connected with a canonically approved Congregation. However. Bishop Haly of Kildare, displeased with the Brothers for wishing to evade his jurisdiction, refused this project to merge the two societies.

3 Fr. Yenveux’s copyist seems to have written “Serenas”. The name is probably O’Sullivan, a priest who befriended Fr. Aubert and was thinking of becoming an Oblate.